

[illegible] from a Photograph by Thomas Fall.

Yours faithfully
Sydney [illegible] Klein

Ars
Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

QUATUOR CORONATI LODGE, NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS, 18,851,
CIRCA, 1500 A.D.

EDITED FOR THE COMMITTEE BY G. W. SPETH, P.A.G.D.C., SEC.

VOLUME XI.

Margate:
Printed at "Keble's Gazette" Office
MDCCCXCVIII.

CHART SHOWING THE DISTRIBUTION OF THE CORRESPONDENCE CIRCLE OF THE QUATNOR CORONATI LODGE OVER THE WORLD

DECEMBER 1898.



TABLE OF CONTENTS.

BIOGRAPHIC NOTICES.

CHRONICLE.

LODGE PROCEEDINGS.

NOTES AND QUERIES.

OBITUARY.

PAPERS AND ESSAYS.

PAPERS AND ESSAYS.—*Continued.*

REVIEWS.

REVIEWS.—*Continued.*

VARIOUS.

INDEX.

Contributors.

Illustrations.

Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

Quatuor Coronati Lodge of A.F. & A.M., London.

No. 2076.

VOLUME XI.

FRIDAY, 7th JANUARY, 1898.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Sydney T. Klein, W.M.; C. Kupferschmidt, A.G.S.G.C., I.P.M.; C. Purdon Clarke, S.W.; Hamon le Strange, P.G.D. as J.W.; G. W. Speth, P.A.G.D.C., Secretary; G. Greiner, I.G.; W. M. Bywater, P.G.S.B., P.M.; and the Rev. J. W. Horsley.

Also the following members of the Correspondence Circle:—Bros. Dr. C. J. Egan, Dis.G.M. for S. Africa, Eastern Division; G. Richards, Dis.G.M. of the Transvaal; S. G. Kirchhoffer, P.Dep.G.D.C.; Dr. G. Mickley, P.A.G.D.C.; J. J. Thomas, P.G.St.B.; W. S. Nicholes, A. C. Chapin, E. A. T. Breed, General Astley Terry, J. L. Gardner, Thos. Lawrence, T. Whittle, E. M. Searle, A. Conyers Haycraft, W. S. Boteler, C. Heitzman, T. C. Edmonds, F. F. Giraud, M. Pulvermann, F. W. Levander, Dr. T. Charters White, J. R. Reep, Capt. G. A. G. Gibbs, Surg.-Capt. C. A. Hale, H. M. Hole, J. Songhurst, J. Peeke Richards, C. Isler, A. Henning, G. Powell, F. J. Rebman, W. N. Cheesman, J. F. Henley, W. C. Barnes, J. W. Barnes, G. Bailey, F. Hallows, J. N. Poirin, E. J. Turnbull, C. M. Brandon, F. J. Greenwood, G. L. Symonds, L. Danielson, J. Wakelin, Dr. F. J. Allan, W. F. Allvey, T. L. Miller, W. Makein, J. H. Thurman, J. R. White, J. Thompson, E. Armitage, T. Cohu, W. Briggs, F. W. Mitchell, H. Salter, R. S. Ellis, F. A. Powell, C. B. Barnes, C. H. Barnes, M. F. Tweedie, P. H. Horley, W. Hamsher, G. Pidduck, E. W. Gurney, T. Adams, R. A. Gowan, Dr. E. Haward, C. H. Cox, J. Lloyd Bennett, J. Mossop, H. E. Mullins, J. Leach Barrett, F. E. Hamel, O. Greenland, P. J. Edwards, Dr. C. Harrer, and E. F. Cochrane.

Also the following visitors:—Bros. E. Letchworth, Grand Secretary; W. Pound, Royal Athelstan Lodge No. 19; E. L. Horne, Ionic Lodge No. 227; D'Arcy Power, Rahere Lodge No. 2546; C. H. Buckeridge, P.M. Kent Lodge No. 15; S. J. Cross, Tysson Amherst Lodge No. 2242, P.M.; W. J. Mason, P.M. Granite Lodge No. 1328; J. H. Guyton, P.M. Cabbell Lodge No. 807; G. J. Hogg, United Northern Counties Lodge No. 2128; and A. E. Rowe, Crouch End Lodge No. 2580.

One Masonic Library and eighty-nine brethren were admitted to the membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was taken as read, approved and adopted.

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Holborn Restaurant on 14th December, 1897, at 5.30 p.m.

Present:—Bros. Sydney T. Klein, W.M., C. Kupferschmidt, E. J. Castle, Col. S. C. Pratt, Dr. W. Wynn Westcott, C. Purdon Clarke, and G. W. Speth, Secretary.

The Committee agreed upon the following

REPORT.

BRETHREN,

Since we last addressed you we have admitted to our ranks two worthy and distinguished members of our Correspondence Circle, of long standing: Bro. G. L. Shackles of Hull, the foremost authority in England on Masonic Numismatics, and Bro. Hamon le Strange, P.G.D., Deputy Provincial Grand Master of Norfolk, whose recent history of the Freemasonry of that Province proved such an acceptable addition to our knowledge. From both brothers we confidently expect a hearty co-operation in our Masonic labour. Our Lodge now numbers thirty-one members.

The additions to our Correspondence Circle during the last year amount to 298, raising the total membership to 2,439.

Financially, as will be seen by the accompanying statement, the Lodge stands on a firm foundation.

During the coming year we hope to resume the publication of the Antiquarian Reprints, by issuing a facsimile of the Minutes, now in the British Museum, of the Society of Lovers of Music and Architecture, which contain the earliest known reference to the working of a system of three degrees in Masonry. This book has been some time under preparation, and will probably be ready in the early summer.

We congratulate the Lodge on its continued success, and look forward confidently to further progress during the next twelve months, and in acknowledgment of the services of the Secretary we recommend that his salary be raised to the sum of £250 per annum, commencing with the current financial year.

For the Committee,

SYDNEY T. KLEIN, W.M.

GENERAL CASH ACCOUNT TO 30th NOVEMBER, 1897.

Dr.

	£	s.	d.	£	s.	d.
To Cash Balance in hand, December 1st, 1896				179	7	8
„ Life Members' Fees				46	14	6
„ Lodge Account, See Abstract A....				42	0	0
BACK TRANSACTIONS.						
To Vols. I to VIII. Sold	81	9	0			
„ Vol. IX. (1896) „	123	2	6			
				204	11	6
1897 TRANSACTIONS.						
To Subscriptions				896	19	6
1898 TRANSACTIONS.						
To Subscriptions in advance				94	5	1
EXTRA PUBLICATIONS.						
To Antiquarian Reprints— Vols. IV. - VIII. Sold	35	14	0			
„ Other Publications „	144	17	6			
				180	11	6
VARIOUS.						
To Dividends on Consols	4	2	4			
„ Medals Sold	47	3	0			
„ Binding and Cases Sold	37	10	0			
				88	15	4

Cr.

	£	s.	d.	£	s.	d.
By Lodge Account, See Abstract A.				32	18	6
BACK TRANSACTIONS.						
By Volume V., reprinting	23	7	9			
„ 1896, Vol. IX., part III., balance ...	106	11	11			
„ „ Summonses ...	3	4	6			
„ „ Catalogue Slips	1	13	0			
„ „ Authors' Reprints	0	11	6			
„ Petty Expenses ...	18	3	6			
				153	12	2
1897 TRANSACTIONS.						
By Printing, &c., St. John's Card ...	80	3	9			
„ Printing, &c., part I.	110	18	11			
„ „ „ part II.	154	8	10			
„ „ „ part III. on account	22	4	10			
„ „ Summonses	18	8	6			
„ „ Catalogue Slips	13	16	0			
„ „ Authors' Copies	6	4	0			
„ Expenses of Local Secretaries ...	23	14	0			
„ Petty Expenses ...	13	0	9			
				442	19	7
1898 TRANSACTIONS.						
By On Account of part I.				30	19	8
EXTRA PUBLICATIONS.						
By Antiquarian Reprints— Vol. VIII.	4	9	3			
Vol. IX., on account	9	6	0			
„ Other Publications ...	126	0	3			
				139	15	6
VARIOUS.						
By Medals	40	11	0			
„ Binding and Cases ..	21	18	3			
„ Library, purchasing & binding ...	31	4	8			
„ Stationery	56	7	3			
„ Postages	192	16	7			
„ Office Furniture ...	3	17	2			
„ Rent, office and store-room ..	40	0	0			
„ Fire Insurance, premium	2	7	6			
„ Secretary's Salary including £50 allowance for a Clerk...	250	0	0			
				639	2	5

			BY CASH BALANCE.			
			At the London & County Bank	213 11 10		
			Petty Cash in hand ...	80 5 5		
					293 17 3	
	£1733 5 1				£1733 5 1	

LODGE ACCOUNT, ABSTRACT A.

	£ s. d.		£ s. d.
Balance from 1896	43 1 3	Quarterages	6 14 0
Subscriptions	31 10 0	Rent of Lodge Room	9 9 0
Joining Fees	10 10 0	P.M. Jewel	1 10 0
		Tyler, service and petty expenses ...	14 4 6
		Guy's Hospital Fund	1 1 0
		Balance to 1898...	52 2 9
	£85 1 3		£85 1 3

I have examined the above Account with the Books, Banker's Passbook and Vouchers produced, and Certify the same to be in accordance therewith.

ALFRED S. GEDGE, F.C.A.,
3, Great James Street,
Bedford Row, W.C.

10th December, 1897.

STATEMENT OF THE FINANCIAL POSITION OF THE LODGE, 30th November, 1897.

Liabilites.		£ s. d.	*Assets.*	£ s. d.
Capital Account.			Cash in hand and in bank	293 17 3
Life Fund (62 Members)	£410 5 0		Consols at par value	150 0 0
Whymper Fund ...	105 15 1		Payments made on account of 1898 ...	30 19 8
		516 0 1	Payments made on Reprints IX. ...	9 6 0
Subscriptions paid in advance ...		94 5 1	Various debtors as below, estimated to produce considerably over ...	255 4 0
Part III., estimated balance of cost ...		100 0 0		
Balance of Assets over Liabilities ...		29 1 9		
		£739 6 11		£739 6 11

(*Not included as available assets in the above statement.*)

Stock, 32 Complete Sets of the Transactions, Vols. I.-X., and remnants of Volumes II., III., IV., V., VI., VII., VIII., IX., and X.; Antiquarian Reprints, Vols. IV., V., VI., VII., VIII.; Classified Catalogues of the Library, Whymper's Facsimile of the Regius Poem; Facsimile Rolls of the Constitutions; Simpson's Orientation of Temples, &c. Also,

Library and Museum

AMOUNTS OUTSTANDING.

	£ s. d.
1897 Subscriptions	318 7 6
Back "	127 11 0
Reprints	16 16 0
Binding and Medals	14 10 6
Various	33 3 0
	£510 8 0

The Secretary called attention to two old and interesting Masonic jewels sent to him for exhibition by Bro. F. A. Withey, of Leeds; the engraved silver one being almost identical with the one figured on p. 160 of our last volume, and the other being an old Royal Arch medallion jewel ornamented with paste brilliants: also to an old Irish Masonic engraving presented to the Lodge by Bro. Lyons.

In the enforced absence of the writer, Dr. Chetwode Crawley, who had intended to be present but was detained in Dublin by a severe attack of lumbago, the Secretary read the following paper:

THE MASONIC MSS. IN THE BODLEIAN LIBRARY.

BY BRO. W. J. CHETWODE CRAWLEY, LL.D., D.C.L.

Past Sen. Grand Deacon, Ireland.

EVERY nation is proud of its libraries, and we have no reason to set the United Kingdom behind any other country in this respect. Our National Library has found a home in what was once the mansion of our first Noble Grand Master, John, Duke of Montagu, and has claims to be regarded as the greatest library in the world. Next amongst our libraries comes Bodley's Library at Oxford, followed by Trinity College Library in Dublin, and the Advocates' Library in Edinburgh.

The two latter libraries, however, though possessing many treasures of art and letters, can stand no comparison with the Bodleian in number or variety of manuscripts. Even Irish manuscripts and documents connected with Scottish history have found their way to Bodley's bookshelves, in a profusion that calls for the exercise of self control on the part of Irish and Scottish collectors, who chafe at the exile of such treasures.

Still, amidst all this wealth of manuscripts, only three original sources of information directly bearing on Freemasonry have been, up to the present, marked in Bodley's Library.[1]

First, in point of date, comes the original MS. of Elias Ashmole's *Diary*, early brought to the notice of Freemasons by Dr. James Anderson in the second edition of *The Book of Constitutions*, 1738.

Then comes the original MS. of John Aubrey's *Memoires of Natural Remarques in the County of Wilts*, which comprises the only contemporary mention of Sir Christopher Wren as a Freemason. This was brought to the notice of Freemasons by Mr. J. O. Halliwell, who afterwards took the name of Halliwell-Phillipps, in the Historical Remarks annexed to the second edition, 1844, of *The Masonic Poem*, which has been, for half a century, identified with his name.

The last of the three sources comprises a miscellaneous nondescript volume of Masonic items included in the magnificent donation of Dr. Richard Rawlinson, who was at once "a faithful brother among us," and an attached son of his University. The existence of this volume, also, was indicated by Mr. Halliwell (Halliwell-Phillipps) in a note to the first edition of *The Masonic Poem* to which we have already referred.

It will be remarked that we owe the first mention of two out of these three sources to Mr. J. O. Halliwell-Phillipps. The notes on the *Early History of Freemasonry* that accompany his editions of *The Masonic Poem*, contain more real information about the Craft in the Middle Ages, than do all the stock *Masonic Histories* published up to that date.

In the following pages, the object has been to make the Masonic MSS. of the Bodleian Library more generally accessible to the ever-widening Circle of the QUATUOR CORONATI Lodge by bringing together, for the first time within the limits of one article, the various documents that concern the Craft. The excerpts from Ashmole's *Diary* and Aubrey's *Memoires* have been reproduced in facsimile by Mr. F. Compton Price, whose name is a guarantee of accuracy.

An attempt has been made to render the raw material more digestible by supplying such collateral information as may serve to pourtray the personality of the writers, and thus bring home the import of the MSS. Unless we can penetrate through the dust of ages to the mental temperament, the literary method, and the habitual environment of a writer, we are apt to lose sight of the true bearing of facts narrated without their circumstances, dates enumerated without their sequence, and excerpts presented without their context.

[1] The volume catalogued as *Rawlinson MS. c.* 918 can hardly be called a source of information, *vide infra*, p 36.

I.—ELIAS ASHMOLE AND HIS *DIARY.*

Elias Ashmole was born at Lichfield in 1617, just a hundred years before the birth of the Grand Lodge that has spread throughout the world the Speculative Freemasonry of which his *Diary* gives us the first assured notice. His father, a saddler by trade and a soldier by choice, was fain to secure a career for his son by entering him as a singing-boy in the Cathedral choir of his native city. The boy so profited by his education, that, on going to London, he succeeded in getting himself admitted as a Solicitor in 1638, at the earliest legal age. In the same year, he greatly bettered his social position by marrying the daughter of Peter Mainwaring, a Cheshire landowner.

When the Great Rebellion broke out, he abandoned the forum for the camp, and followed the King's fortunes. At first, he served in the Ordnance at Oxford, but was shortly afterwards sent to Worcester as the King's Commissioner of Excise and Revenue. He presently re-appears with the rank of Captain in Lord Ashley's Regiment. Revesting to is former corps, he was advanced to the post of Comptroller of the Ordnance. It seems odd to read that amidst this bustle of war, he found means to enter himself at Brasenose College, Oxford, and to pursue, with no small success, studies that suited the future herald, rather than the present soldier, or the whilom solicitor.

On the surrender of Worcester in 1646, Ashmole "rid out of the Town, according to the Articles," and betook himself to his father-in-law in Cheshire. This was a momentous visit for Freemasons, for, while ensconcing himself from the Roundheads, he was made a Free-Mason at Warrington. From Cheshire he came to London, and grew into intimacy with the three most noted Astrologers of the time, Moore, Lilly and Booker. His first wife having died a few years after marriage, he contracted a second union with the widow of a wealthy City Knight, and stepped at once into affluence. After the Restoration, Ashmole was created Windsor Herald, was elected a Fellow of the Royal Society, and was honoured with the Degree of M.D. by the University of Oxford.

On the death of his second wife, Ashmole took for a third, the daughter of Sir William Dugdale, his chief friend. He had long since bid a civil farewell to the astrologers and alchemists who had been the friends of his middle life. In 1682, he again attended Lodge, this time in London, and left in his *Diary* the only record of the meeting, just as he had done for the Lodge at Warrington thirty-five years before. In 1683, he bestowed on the University of Oxford the magnificent collection known as the Ashmolean Museum, which he had spent half his life-time in amassing.

He died in 1692, having led a life of almost bewildering diversity. Chorister, Solicitor, Artilleryman, Commissioner of Excise, Cavalry Captain, Astrologer, Alchemist, Botanist, Antiquary, Historian, Herald, Collector of Curiosities, and Doctor of Medicine, it is no wonder he added Free-Mason to his string of titles to consideration.

The only works of Ashmole that are ever consulted nowadays are his *History of the Order of the Garter*, and his *Diary;* the former for its real merit, the latter not less for quaint scraps of social tittle-tattle than for its autobiographical details.

This *Diary* did not see the light in print till 1717, when it was published in a charming duodecimo of ninety-nine pages, by Charles Burman.[1] The *Diary* was republished in 1774, as an adjunct to Lilly's *History of his Life and Times.* Some extraordinary departures from the original text characterise this second edition, as we shall see when we compare the versions of the entry that most interests us as Freemasons.

Ashmole's career bears on Freemasonry on two different sides. But the two points of contact merit very different degrees of consideration. The fact that Ashmole, being a Freemason, was also a Mystic has given rise to the theory that he may have formed a link between the Rosicrucians and the Freemasons. This theory rests on a series of postulates, and may be passed over till proofs are forthcoming. The real interest centres in the entries in the *Diary* that show Ashmole to have been a Speculative Freemason of the modern type, associated with brethren of the same type in Speculative Lodges.

[1] The full title runs: *Memoirs of the Life of that learned Antiquary, Elias Ashmole, Esq. Drawn up by himself by way of Diary. With an Appendix of Original Letters. Publish'd by Charles Burman,* Esq., *London, Printed for J. Roberts, near the Oxford Arms in Warwick-Lane,* 1717. Charles Burman was a son-in-law of Dr. Robert Plot according to some: a stepson, according to others. J. Roberts has succeeded in identifying himself with Freemasonry by publishing more than one work bearing on our History. A copy in the British Museum gives the modest price of the volume, "1s. 6d."

These entries are annexed in facsimile, and run as follow:

EXTRACTS FROM THE *DIARY* OF ELIAS ASHMOLE.

ASHMOLE MS. 1136.

1646. [folio 19. *verso.*]

FIRST EXTRACT.

Oct: 16. 4.H 30.′ P.M. I was made a Free Mason
at Warrington in Lancashire, with Coll: Henry
Mainwaring of Karincham[1] in Cheshire.
The names of those that were then of the Lodge;
Mr Rich Penket Warden, Mr James Collier, Mr Rich:
Sankey, Henry Littler, John Ellam, Rich: Ellam
& Hugh Brewer.

SECOND EXTRACT.

March 1682 [folio 69. *verso*]

10: About 5H: P.M. I rec^d a Sumons to a*pp*e at a
Lodge to be held the next day, at Masons Hall London.

11. Accordingly I went, & about Noone were admitted
into the Fellowship of Free Masons,
Sr William Wilson Knight, Capt. Rich: Borthwick,
Mr Will: Woodman, Mr Wm Grey, Mr Samuell
Taylour & Mr William Wise.
I was the Senior Fellow among them (it being 35
yeares since I was admitted) There were p^esent
beside my selfe the Fellowes after named.
Mr Tho: Wise M^r of the Masons Company this
p^esent yeare. Mr Thomas Shorthose, Mr Thomas
Shadbolt, Waindsford Esqr
Mr Nich: Young. Mr John Shorthose, Mr William
Hamon, Mr John Thompson, & Mr Will: Stanton.
Wee all dyned at the halfe Moone Taverne in
Cheapeside, at a Noble Dinner prepaired at the charge
of the New-accepted Masons.

[1] The uncertainty of spelling displayed by the authorities who have had occasion to mention Carincham or Karincham has somewhat exercised the present writer. The following represents the result of the enquiries he set on foot.

Ashmole's MS., Ashm. 1136	Karincham (Oct. 16, 1646, *Diary*)
Printed Pedigrees, *passim*	Carincham (Hen. VI. to Charles II.)
,, ,,	Kermincham (1673 and onwards).
Ashmole's *Diary* (*printed*) 1717	Keringham (Feb. 18, 1640).
,, ,,	Caringsham (April 17, 1643).
,, ,,	Karticham (Oct. 16, 1646.)
Ashmole's *Diary*, 2nd edition, 1774	Keringham (Feb. 18, 1640).
,, ,,	Caringsham (April 17, 1643).
,, ,,	Karticham (Oct. 16, 1646).
Index to Ormerod's *Hist. of Co. Palatine*	Carincham, Kermincham.
Bartholomew, *Gazetteer*, Edin. 1893, p. 425	"Kermincham, township, Swettenham parish, Cheshire, 5½ miles N.W. of Congleton—1233 ac. (acres), pop. 183; (census 1891) contains the seat of Kermincham Hall."
Kelly's *Directory of Cheshire*, 1896	"Kermincham (Kermingham, or Carmcham, or Carningham) . . ."
Gould, R. F., *History of F.M.*, 1886	Karincham (correctly from MS. *Diary*).

Ashmole himself seems to have been in doubt, to judge from the MS. The real form of the name seems to have been Carincham or Kerincham. If the student is dissatisfied with this opinion, he has an ample residue of forms to choose from.

1646.

EXTRACTS FROM THE DIARY OF ELIAS ASHMOLE. BIBL. BODL. ASHM. MS. 1136

FOL 19, VERSO

Oct: 16. 4H: 30': P.M. I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Karticham in Cheshire. The names of those that were then of the Lodge, Mr: Rich Penket Warden, Mr: James Collier, Mr: Rich: Sankey, Henry Littler, John Ellam, Rich: Ellam & Hugh Brewer.

March 1682.

FOL. 69 VERSO.

10: About 5H: P.M. I rec: a Sumons to appe: at a Lodge to be held the next day, at Masons Hall London.

11. Accordingly I went, & about Noone were admitted into the Fellowship of Free Masons,

Sr: William Wilson Knight, Capt: Rich: Borthwick, Mr: Will: Woodman, Mr: Wm Grey, Mr: Samuell Taylour & Mr William Wise.

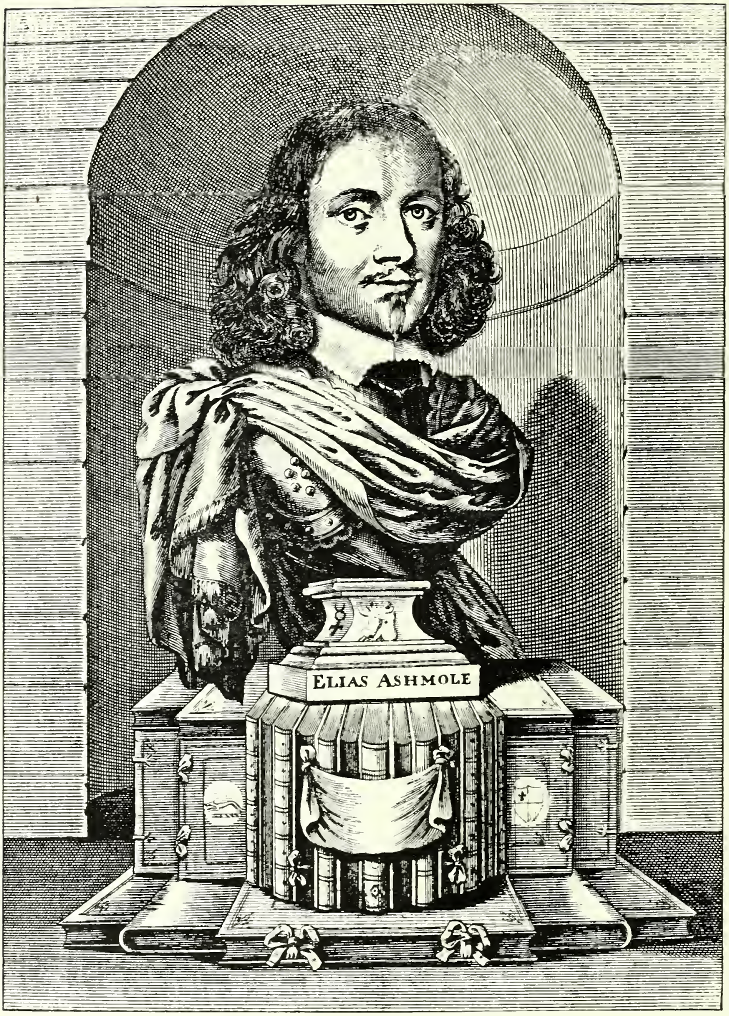
I was the Senior Fellow among them (it being 35 yeares since I was admitted) There were p'sent beside my selfe the Fellowes after named.

Mr: Tho: Wise Mr: of the Masons Company this p'sent yeare. Mr: Thomas Shorthose, Mr: Thomas Shadbolt, [illegible] Waindsford Esqr Mr: Nich: Young. Mr: John Shorthose, Mr: William Hamon, Mr: John Thompson, & Mr: Will: Stanton.

Wee all dyned at the halfe Moone Taverne in Cheapeside, at a Noble Dinner prepaired at the charge of the New=accepted Masons.

ASHMOLE'S SIGNATURE FROM HIS DIARY, FOL 171.

EAshmole


ELIAS ASHMOLE

The examination of these entries by Bro. W. H. Rylands and Bro. E. Conder has been so recent and thorough, that we need no more than refer to the learned articles in which these eminent Brethren have thrown so much light on the nature of Ashmole's connection with Freemasonry.

Bro. W. H. Rylands established the fact that none of the Brethren present at the Warrington Lodge, in 1646, could be considered Operative Free-Masons, while Bro. E. Conder followed with a similar service for the Lodge held in 1682 at Masons' Hall.[1]

These excerpts from the *Diary* were introduced by Dr. Anderson into the second edition, 1738, of the *Book of Constitutions*, and have been reproduced, with more or less uncertainty as to their real meaning, in the successive editions during the last century, and in some, at least, of numerous editions of Preston's *Illustrations of Masonry*.

We have mentioned above that there are discrepancies between the first and second editions of the *Diary*. The entry of Ashmole's attendance at Lodge in 1682, in particular, is so altered in the edition of 1774 as to be quite misleading.

> [p. 362.] "1682. *Mar.* 10. About 5 *Hor. post merid.* I received a summons, to appear at a lodge to be held the next day at *Masons Hall* in *London*.
>
> 11. Accordingly I went, and about noon was admitted into the fellowship of Free-Masons, by Sir *William Wilson*, Knight; Captain *Richard Borthwick*, Mr. *William Wodman*, Mr. *William Grey*, Mr. *Samuel Taylour*, and Mr. *William Wise*."

This perversion, or rather inversion, of the relation of initiator and initiated is so devoid of apparent object as to disarm suspicion. An equally purposeless, though less important, deviation from strict accuracy marks Dr. Anderson's quotation in the *Book of Constitutions*. As a natural consequence, more than one historian of eminence has been beguiled into misapprehension of Ashmole's real statements.[2]

Elias Ashmole's father-in-law, Peter Mainwaring, of Smallwood, has been generally taken to be Col. Henry Mainwaring's uncle. This is not so. Peter Mainwaring was brother to our Colonel's grandfather, therefore Ashmole's first wife was daughter of Colonel Mainwaring's great-uncle. The following pedigree condensed from Ormerod will make this clear:

Henry Mainwaring, of Carincham, esq., Sheriff of Cheshire 1575. = Elinor, daur. of Sir Thos. Venables, baron of Kinderton.

Henry Mainwaring, of Carincham, esq., buried at Swettenham, April 2, 1617.	=	Elizabeth, daur. of Kenelm Digby, of Stoke, co. Rutland, burd. at Swettenham 1624.	Peter, (5th son) of Smallwood co. Cest.	= Jane, daur. of . . . Walch, of Smallwood.
Henry Mainwaring, of Carincham, esq., ob. circa 1639.	=	Mary, daur of Anthony Kinnarsley, of Loxley, co. Staff.	Eleanor, eldest daur., wife of Elias Ashmole, esq., Windsor Herald.	
Henry Mainwaring, of Carincham, esq., living 1666 —had issue three sons and two daughters.	=	Frances, sister and co-heiress of Sir Edwd. Fitton of Gawsworth.		

The portrait is from a fine specimen of the engraving after Faithorne, in the collection of Heralds' Portraits formed by Bro. Sir Arthur Vicars, Ulster King-of-Arms, to whom our best thanks are due for his courtesy in permitting the reproduction. The composition and arrangement of the engraving have caused it to be described as "Ashmole's bookplate." But the size of the original, which measures seven inches by five, is alone sufficient to preclude such a use. We must acquit Ashmole of the intention, Titanic even in that age of folios,

[1] See Gould's *History of Freemasonry*, vol. II., chapters xiv., xv.; Conder's *The Masons' Company*, *A.Q.C.*, vol. ix., p. 28; and the series of epoch-making articles by W. H. Rylands, *Freemasonry in the Seventeenth Century (Warrington*, 1646), *Masonic Magazine*, December, 1881.

[2] See Gould's *History of Freemasonry*, vol. ii., p. 173; and Rylands on *Freemasonry in the Seventeenth Century*, *Masonic Magazine*, vol. ix., p. 221.

of forming a library of books averaging a yard or so in length, by eighteen inches in breadth. No less dimensions will justify such a bookplate. Besides, Ashmole did not use it as a bookplate, and did use a typographical label instead; a strong enough argument, one would think. To judge from an inspection of the Ashmolean collection, the engraving was intended as a frontispiece or titlepage to Elias Ashmole's own manuscripts, while the plain typographical arrangement did duty in the printed books.[1] A somewhat similar sentiment has often read a Masonic meaning into the astrological symbol inscribed on the pedestal.

Authorities.—Ashmole's *Diary;* Dr. Richard Rawlinson's *Life of Ashmole*, prefixed to his edition of *The Antiquities of Berkshire*, 1719; Dr. Bliss's edition of Anthony à Wood's *Athenæ Oxonienses*, 1813-20; Thomas Allen's *History and Antiquities of Lambeth*, 1827; R. F. Gould's *History of Freemasonry*, 1886; W. H. Rylands' *Freemasonry in the Seventeenth Century, Masonic Magazine*, 1881.

II.—JOHN AUBREY AND THE *MEMOIRES OF NATURALL REMARQUES IN THE COUNTY OF WILTS.*

Extraordinary as were the episodes in Ashmole's career, they found their parallel in the ups and downs in Aubrey's fortunes. But with a difference. Every step that Ashmole took was upwards on the ladder of worldly preferment. With Aubrey it was the reverse. Ashmole began life as a choir-boy, and before he died had twice refused the office of Garter King-of-Arms. Aubrey began life as an estated gentleman, and before he died had lost every rood of land and every penny of fortune. Nor did he acquire renown during his life-time by the publication of his works. Even to this day some of his MSS. remain unpublished. The entry of Sir Christopher Wren's acception lay hidden away, for the better part of two centuries, amid incongruous matter in his *Memoires of Naturall Remarques in the County of Wilts*, written at odd intervals between 1656 and 1691.

Nevertheless, the author of the *Memoires* stood, in his day, in the first rank of English Archæologists and Naturalists. He was a native-born Wiltshireman, and, when twenty-five years of age succeeded, on his father's death in 1652, to estates in the several counties of Wilts, Surrey, Hereford, Brecknock, and Monmouth[2]; in show, a goodly heritage, but in substance, eaten up with mortgages and lawsuits, which ultimately stripped him of his acres, and left him dependent on his friends. It was fortunate for Aubrey that he was of a singularly winning disposition, and that, from his childhood, he had the knack of making fast and firm friends. As an instance, his first teacher, the schoolmaster of Malmesbury, who had been intimate with Thomas Hobbes, seems to have transferred to the embryo antiquary the liking he had borne to the great philosopher, and, notwithstanding the disparity of years, united with his pupil in a lasting friendship. Aubrey was a gentleman-commoner of Trinity College, Oxford, and there formed acquaintance with Anthony à Wood, to whose collections for a History of the University and its Graduates he furnished copious contributions. He also contributed to Dugdale's *Monasticon Anglicanum.* As he thus began by helping others while still at the University, he continued through life ready to assist his literary contemporaries. Somewhat to the surprise of those who know the slipshod easiness of his temperament, he is found among the members of the club of Commonwealth-men, formed in 1656 on the principles of Harrington's *Oceana.* When the Restoration came, Aubrey betook himself to Ireland. On his return, he narrowly escaped shipwreck at Holyhead, only to make shipwreck of his happiness by marrying a lady, who turned out to be what our *fin-de-siécle* moralists call the wrong woman. In 1662, he was elected a Fellow of the Royal Society, then newly formed. In 1664, he travelled in France on a footing of some expense, as Anthony à Wood insinuates. Poor Aubrey contrived to reduce himself not merely to straitened circumstances, but to actual indigence. During the last twenty years of his life, he was secured from the miseries of his position only by the benevolence of friends, to whom he had endeared himself by a geniality of disposition that does not go to the popular conception of an archæologist. He resided, for the most part, under the roof of Lady Long, of Draycot, in his beloved Wiltshire. Even at this distance of time, it is well to recall the goodness of this lady, who did herself honour by her fostering care of a worthy man, whose learning and simplicity did not secure him from improvidence. "From 1670," he writes, "I thank God I have enjoyed a happy delitescency." This obscurity, in which he so rejoiced, left

[1] See *The Ex-Libris Series*, edited by Gleeson White. *English Bookplates, Ancient and Modern*, by Egerton Castle, M.A., third edition.

[2] In his *Miscellanies*, he appears to lay claim to an estate in Kent also, but the five counties enumerated in the text are surely enough.

him little else to do than to bask in the society of the *literati* of his day, now at the house of one friend, now of another, always inquiring and copying, never sifting or weighing. In fitting sequel to his chequered career, the time and circumstances of his death were not precisely known to his friends. Dr. R. Rawlinson says, in his sketch of Aubrey's life, "that he was on his return from London to Lady Long's house when his journey and life were concluded at Oxford, where it is presumed he was buried, though neither the time of his obit nor the place of burial can be yet discovered."[1] Since Rawlinson's time, the date of Aubrey's demise has been ascertained to be June 1697, at Oxford, where he was buried at St. Mary Magdalene.

Aubrey has hardly had justice done to him in the estimate of his literary character handed down to us from his contemporaries. It could not well have been otherwise, for à Wood, though he had acknowledged Aubrey's services, took care to place on record a spleuetic disparagement. Aubrey "was," he says, "a shiftless person, roving and magotie-headed, and sometimes little better than crased; and being exceedingly credulous would stuff his many letters sent to A.W. with fooleries and misinformations which sometimes would guide him into the paths of errour."[2] The great critic Gifford, too, has fallen foul of our author: "Aubrey thought little, believed much, and confused everything."[3] There is quite sufficient infusion of truth in these unpalatable criticisms to make them hard to dissipate, and yet they give a very incorrect idea of Aubrey's merits. The most considerable part of the productions of our antiquary consists of unrevised masses of matter, collected at various times, and jotted down as they came to hand. It is absurd to demand for such MS. compilations the polish of productions fitted for the press. It might even be that Aubrey himself would have rejected the cruder parts, though the tone of his mind was uncritical to a degree. He was of the same literary type as Boswell; it is a thousand pities he had no Dr. Johnson to immortalise. As it is, his books are full of observed facts and improbable inferences, painstaking archæology and unreal demonology, all jumbled together without an attempt at discrimination. It is in this simplicity of reception and directness of transference that his value as a witness lies. He was inquisitive, credulous, and superstitious beyond common, and he was learned, diligent, and honest beyond common. Even if his anecdotes be read with the critical distrust begotten of the nineteenth century, they are transparently the records of what he saw and heard. Farther than this it was not in his nature to go. He never dreamed of questioning the testimony presented to him; he simply passed it on as he got it.

The only work Aubrey printed during his lifetime was his *Miscellanies*, 8vo., London, 1696, a collection of popular superstitions regarding dreams, ghosts, omens, witches, and such-like.

His works remained for the most part in manuscript, to the great advantage of subsequent antiquaries who have "conveyed" freely from his ill-assorted, or rather, unassorted collections, with little fear of being detected except by an investigator who might follow on the same errand as themselves.

The manuscript that more particularly concerns us, *The Memoires of Naturall Remarques of the County of Wiltshire*, came near to being published in the author's life-time, though his *Perambulation of the County of Surrey* edited and continued in five volumes, by Dr .Richard Rawlinson, in 1719, was the first to see the light after his death. When Aubrey's friend, Dr. Robert Plot (whose name is equally well-known to Freemasons) declined to edit the *Memoires*, the author girt himself for the task. He made a fair copy for the Royal Society, he got his portrait taken for a frontispiece, and he enjoined in his last will and testament speedy publication, should any accident happen to him. All to no purpose. Barring some stray extracts, the *Memoires* did not see the light in print, till 1847, just one hundred and fifty years after the author's death. By way of compensation, they found then a competent and sympathetic editor.[4]

In these *Memoires* occurs the only contemporary statement of Sir Christopher Wren's connection with the Craft. So far as is known, the next mention of him as a Brother is in the year of his death, 1723, when some of the newspapers in their obituary notices call him "a worthy Freemason."[5] Aubrey's *Memoires* stand as bare of external corroboration as

[1] *The Natural History and Antiquities of the County of Surrey;* Memoir, p. xii.

[2] *Athenæ Oxonienses*, edit. Bliss, Life, p. lx. The allusion in the text is to the biography of Lord Chancellor Hyde which Aubrey supplied to Wood. Aubrey's candour, as characteristic as injudicious, exposed Wood to a prosecution.

[3] Gifford's *Ben Jonson*; *Life*, p. li.

[4] *The Natural History of Wiltshire*, by John Aubrey, edited by *John Britton*, F.S.A., for the *Wiltshire Topographical Society*. London, 1847.

[5] *Newspaper Notices of Sir C. Wren*, by Rev. A. F. A. Woodford, M.A., *Masonic Magazine* (1881), vol. ix., p. 8. See Gould's *History of Freemasonry*, vol. ii., chap. xii. The whole chapter is well worth study, as an example of the acuteness, candour, and erudition that have raised Bro. Gould's *History* to a plane so far removed from the stock *Histories of Freemasonry* as to leave no common ground of comparison.

Ashmole's *Diary* did, till Bro. W. H. Rylands tracked down the constituents of the Lodge at Warrington; and Bro. E. Conder did the same service for the London Acception.

EXTRACTS FROM AUBREY MS. 2., pt. ij.

[folio 72. *verso*]

1691 after Rogation Sunday
Mdm̄. this day [May the 18th being Monday] is a

great convention at St. Paules church of the Fraternity

Accepted
of the Free-Masons : where Sr Christopher Wren is

to be adopted a Brother : and Sr Henry Goodric :

divers
——— of ye Tower, & sever others ———

There have been Kings, that have been of this

Sodalitie.

[folio 73.]

Sr William Dugdale told me many yeares since, that

about Henry the thirds time, the Pope gave a Bull,

Patents a Free-Masons
or Diploma to an company of Italian Architects

to travell up and downe over all Europe, to build Churches.

adopted-Masons
From those are derived the Fraternity of *Free-masons.*

They are known to one another by certain Signes &

Markes and Watch-words : it continues to this day :

They have severall Lodges in several Countres for their

reception : and when any of them fall into decay, the

brotherhood is to relieve him, &c. The manner of their

Adoption is very formall, and with an Oath of Secrecy.

These passages, taken from the MS. in the Bodleian Library, might seem, at first sight, the foundation for the tradition that Sir Christopher Wren was a Freemason. But the oddest thing about the tradition is that it grew up quite independently of the *Memoires.* It is true, that the statement was brought to the knowledge of Masonic students by Mr. J. O. Halliwell (Halliwell-Phillipps) in 1844, three years before Mr. Britton edited the *Memoires.*[1] But this is not a question of a few years. The tradition was in full force a hundred years before Mr. Halliwell's time, and can be traced very near to the time of Sir Christopher himself.

Mr. Halliwell's quotation was from the MS. preserved in Library of the Royal Society. This is the fair copy made by Aubrey himself with a view to publication, and, on comparison with the Bodleian copy, his quotation runs somewhat differently:

> "Sir William Dugdale told me many yeares since, that about Henry the Third's time, the Pope gave a bull or patents to a company of Italian freemasons, to travell up and down all Europe to build churches. From those are derived the Fraternity of adopted masons. They are known to one another by certain signes and watch words; it continues to this day. They have severall lodges in severall counties for their reception; and when any of them fall into decay, the brotherhood is to relieve him, &. The manner of their adoption is very formall and with an oath of secrecy.
>
> "Memorandum. This day, May the 18th, being Monday, 1691, after Rogation Sunday is a great convention at St. Paul's Church of the Fraternity of the adopted masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

[1] *The Early History of Freemasonry in England*, by J. O. Halliwell, F.R.S., second edition. London, 1844, pp. 46, 47. The passage is not to be found in the first edition.

BIBL. BODL. EXTRACTS FROM AUBREY MS. 2. PT II FOLIO 72 VERSO.

Mdm, this day [May the 18th 1691 being monday after Rogation sunday] is a great convention at St Paul's-church of the Fraternity of the ~~Free~~ Accepted Masons: where Sr Christopher Wren is to be adopted a Brother: and Sr Henry Goodric – – – – – of ye Tower, & ~~fewer~~ divers others – there have been Kings, that have been of this – Sodalitie.

FOLIO 73

Sr William Dugdale told me many yeares since, that about Henry the third's time, the Pope gave a Bull, or Patents or Diploma to ~~an~~ a company of Italian Free-Masons Architects to travell up and downe over all Europe, to build Churches. From those are derived the Fraternity of adopted-Masons Free-masons. They are known to one another by certain Signes & ~~Markes~~ and Watch-words: it continues to this day. They have severall Lodges in severall Countries for their reception: and when any of them fall into decay, the brotherhood is to relieve him &c. The manner of their Adoption is very formall, and with an Oath of Secrecy.

The whole question of Sir Christopher Wren's connection with the Craft, and of his utterances on the subject, have been discussed at great length by our erudite Bro. R. F. Gould.[1] His forensic ability has achieved a triumph in the conduct of the case. He has compelled all Masonic students to reconsider a question that had seemed settled. His argument has demolished the alleged Grand Mastership of Sir Christopher Wren, and his treatment of Sir Wm. Dugdale's theory and the stories of the *Parentalia* is equally satisfactory. But when that argument is extended to exclude the possibility of Wren's Acception, it becomes inconclusive. Something more than the silence of contemporaries who might have known, or who ought to have known, or who even must have known, is required to invalidate Aubrey's clear report. Aubrey was a gossip; but all the better reporter. His testimony is unexceptionable on the points of honesty of purpose, habitual veracity and adequate means of knowledge. The MS. was revised by himself, and the particular paragraph was remodelled, as will be seen from the version quoted by Mr. Halliwell. If he had seen any reason to correct the statement, he had an opportunity of doing so. The MS. was submitted to, and annotated by Ray, Evelyn, and Tanner, men conversant with Wren and his associates. If they had thought it worth while to correct the statement, they had an opportunity of doing so.

Nor has the course of historical investigation during the last ten years tended to invalidate Aubrey's statement. More, much more, is now known about the course of the Acception. And every new point, as it arises, increases the likelihood of Sir Christopher's membership of that body.

In view of the more recent investigations, the case stands somehow thus. Omitting Aubrey's testimony, we find in the course of the Acception, in the stream of family tradition, and in the obituary notice of 1723, such grounds for inferring Sir Christopher Wren, like others of his stamp and day, to have been connected with the Craft, that we should be justified in feeling the liveliest surprise if it should be shown that the fact was otherwise. Admitting Aubrey's testimony, we find the probability turned into such a certainty as actuates men in the conduct of their daily life. Rebutting evidence there is none. The witness and his testimony are such as the Court must admit. It is for the jury to determine the precise amount of credibility.

AUTHORITIES.—Aubrey's Autobiographical *Memoranda*, digested and annotated in *Biography of Aubrey*, by John Britton, F.S.A., 1845; R. F. Gould's *History of Freemasonry*, 1886. Aubrey's *Life and Writings* [by Professor Masson] *Brit. Quar. Review*, vol. XXIV.

III.—DR. RICHARD RAWLINSON AND HIS MSS.

Few families can boast of two such bibliophiles in the same generation as Dr. Richard Rawlinson and his elder brother, Thomas Rawlinson. The latter attained a doubtful immortality through being satirised in the *Tatler* as Tom Folio. The former, though provoking in his life-time the levity of the smaller fry of literature, has secured a niche in the Temple of Fame by enriching the Bodleian library with collections worthy of Sir Thomas Bodley himself.

Dr. Richard Rawlinson's life vied in eccentricity, if not in vicissitude, with the lives of Ashmole and Aubrey. Born in January, 1689, O.S., he was sent to Eton and Oxford by his father, Sir Thos. Rawlinson, sometime Lord Mayor of London. He graduated from St. John's College in 1711, and proceeded M.A. in 1713.

His reputation for learning and ability was such that the Royal Society elected him a Fellow in 1714, and his University conferred on him, while making the Grand Tour in 1719, the degree of D.C.L. by diploma. His reputation accompanied him on the Continent. The Universities of Utrecht, Leyden, Pavia and Padua incorporated him. During his six years' travels, he had seen, as he remarks, four Popes. But the Popes did not see much of him, for it was cast up to him that he eschewed the polite society of Courts. He returned to England in 1726, and was elected F.S.A. in the following year. While still a gentleman-commoner of his College, he had been remarked for his taste and judgment in collecting books, and thence-forward to the day of his death he never let slip an opportunity of acquiring literary treasures.

A striking episode in his career is that, though he passed to the world as a layman, he was not only in Holy Orders, but actually a Bishop amongst the non-jurors. The more ardent Churchmen, however, could not find it in their hearts to forgive him for subordinating his zeal for their tenets to his love for his books. When Dr. Rawlinson occupied a top

[1] *History of Freemasonry*, by R. F. Gould, vol. ii., chap. xii.

floor in Gray's Inn with his books, rather than with himself, Dr. Samuel Drake composed the following caustic epitaph:—

Conditur hic
Nondum mortuus, qui nunquam vixit,
R. R.
Legum, legem qui nec novit nec colit, Doctor;
Qui Germaniam, Italiam et Galliam visit,
Sed nec in Germaniâ, nec in Italiâ, nec in Galliâ visus.
Si tumulum spectes, caelo vicinus;
Si animam, terra defessus.

The point is that Rawlinson continued to contemn the claims of society no less in his London attic than he had done while on the Continent.

Rawlinson attributed the epitaph to a brother non-juring bishop, and thought it worth while to vindicate himself in a dignified reply still to be read in his own sprawling handwriting, among his personal MSS. in the Bodleian Library.[1]

In order to command larger sums for the increase of his collections, Dr. Richard Rawlinson lived on a scale of personal expenditure far beneath his means. This economy exposed him to many a jibe from hungry wits who would fain have been fed by him. Nichols' *Literary Anecdotes* and books of the type of Dibdin's *Bibliomania* are filled with anecdotes that mark a sparing expenditure on his household, and an unstinted expenditure on his library, but never convict him of real meanness or unkindness.

The list of the books written and edited by Dr. Rawlinson is long and ponderous; not the less ponderous because it includes antiquarian works by Ashmole and Aubrey. It must be admitted that the three worthies, Ashmole, Aubrey and Rawlinson, had a singular talent for composing unreadable books. It strains the fitness of things to treat of them and their tomes in such gossipping articles as the present series.

When Dr. Rawlinson's collection had outgrown his attic chambers in Gray's Inn, he removed to London House, Aldersgate, once the mansion of the Bishops of London. Here he was in process of being crowded out again by the growth of his collections, when he died in 1755, having left to his University bequests that have not been excelled before or since his time. In his life-time, hardly a year had passed without his presenting some rare and valuable gift to his *Alma Mater*. At his death his MSS. collections came to the University in overpowering bulk: "Collections formed abroad, and at home, the choice of book auction, the pickings of chandlers' and grocers' waste paper, everything, especially in the shape of MSS., from early copies of Classics and Fathers, to the well nigh most recent logbooks of sailors' voyages." The Library was overwhelmed. The staff was scanty, and the accommodation limited. No attempt was made to cope with the influx, and nearly one hundred years elapsed before the MSS. were systematically attacked. Indeed, the present accessible condition of the Rawlinson MSS. is mainly due to our own contemporary still in office at the Library, the Rev. Wm. Dunn Macray, M.A., Assistant in the Department of MSS. Under his care, every corner of the Library was examined. Cupboard after cupboard was found crammed with MSS. huddled together in confusion. Mr. Macray records, with pride, that a dark hole under a staircase, overlooked for a century, was explored by him on hands and knees, and rewarded him by a rich "take." The whole number of documents thus brought to light, afforded material for the almost incredible number of thirteen hundred bound volumes.[2]

Rawlinson encumbered his will with eccentric conditions. Not the least singular was his bequest of his heart to his College, where it is still preserved. *Ubi thesaurus, ibi cor.*

The part taken by Dr. R. Rawlinson in Freemasonry is almost of itself sufficient to dispel the imputations of grossly unsocial and penurious habits. The social side of the Freemasonry of 1725-1755 was largely developed, and no man could then have been prominent in the Craft, who was not capable of the amenities of convivial intercourse.

So long as Dr. R. Rawlinson was taken to be the author of the volume known as RAWL. MS. C. 136, it was natural to correlate his zeal as a Freemason with his activity as a collector of Masonic items. Now that we know Bro. Thomas Towl, of the Barbican Lodge, was really the compiler, we shall have to go upon other grounds.[3]

[1] Rawlinson's handwriting was of a rude and clumsy character, very surprising in one who wrote so much. No one who has consulted his MSS. has passed it by without comment. The family character is apparent in Thomas Rawlinson's writing, which is very similar. Dr. Richard Rawlinson usually signed with his initials separated by a cross: R + R. This may have had some connection with his ecclesiastical rank. His book-plate was a representation of the University seal, copied from the seal on his diploma of D.C.L.

[2] Macray's *Annals of the Bodleian Library*: Clarendon Press, 1890, p. 236.

[3] *Vide infra, Introduction to Calendar*, p. 14.

The extreme improbability of Dr. R. Rawlinson being initiated before 1726 was long ago pointed out by Bro. R. F. Gould, though, when our learned brother wrote, neither the course of the Acception nor the dates of Rawlinson's career had been marked out as clearly as now. Though Rawlinson, Martin Clare and Desaguliers were all admitted Fellows of the Royal Society at the same meeting, in 1714, yet there is no evidence that any one of the three became a Freemason till well after 1717. On the other hand, we shall violate no probability by putting Rawlinson's initiation somewhere after his return, in 1726, from his six years' travel on the Continent.

If so, there can be little doubt that it took place very shortly after that date. The present inquiry has had the good fortune to bring to light, in a notebook of Rawlinson's, the dates of some Quarterly Communications in which he seems to have been interested.[1] The earliest of these, recorded in Rawlinson's unmistakable hand, is St. John the Baptist's Day (24th June) 1727. We can assume, with some confidence, that Dr. Rawlinson was a member of the Craft at that date. Otherwise, it is hard to conceive why he should make the entry. Other Quarterly Communications of that and the following year are similarly noted. On 27th March, 1729, he enters "rep. of ye Com. of Charity," so that he probably represented his Lodge on the Committee. Other dates, manifestly of Quarterly Communications, are noted from time to time, the last occurring on 21st November, 1731, when the information in the notebook comes to an end.

The accounts of the Rose Lodge (formerly the Barbican) show that Bro. Daniel Delvalle was in the chair on St. John's Day in Winter, 1732, and submitted his vouchers for payment during his term of office. As the By-Laws provided for half-yearly election of officers, he had gone into the Chair on the previous St. John's Day in Harvest. By a subsequent entry it appears that Dr. Rawlinson passed the Chair before Delvalle. His term of office cannot have begun later than St. John's Day in Winter, 1731. The same accounts show Dr. Rawlinson paying in a subscription of £1 7s. 0d. towards the funds of Lodge.[2]

The next certain date in Rawlinson's career as a Freemason is supplied by an engraved form of Summons presented by him to the "Lodge held at the Sash and Cocoa Tree, Moore Fields." The Latin inscription gives the date:—

In Latomorum usum

D[ono] D[at]

R[icardus] R[awlinson] LL.D., 5733.

And a finely engraved plate it is, quite worthy of the school of engraving that included Pine and the Coles.

The acumen and research of Bro. John Lane have shown that the List of Lodges, till now attributed to Rawlinson, was compiled about 1733-4.[3] The Lists of members show that Dr. Rawlinson belonged to three other Lodges, besides the Sash and Cocoa Tree. His name stands sixty-fifth in the St. Paul's Head Lodge; sixty-seventh in the Barbican Lodge, and second in the Oxford University Arms Lodge. He served the office of Grand Steward in 1734, an office that demanded both goodwill and good fellowship, for it meant personal trouble and expense.

In the Notebook[4] already quoted, he enters among "Notes of expences to Dec. 1, 1735," the purchase, for two shillings, of a copy of William Smith's *Freemason's Pocket Companion.*



The letter to Bro. Towl which we quote at length further on, shows Dr. Rawlinson occupied with Freemasonry in 1738, and some advertisements of 1747 show him keeping up his acquaintance with this worthy brother.[5]

Nor is this the latest date to which the evidence of his interest in the Craft can be carried. As late as 30th November, 1753, hardly eighteen months before his death on 6th April, 1755, an entry in his last personal Notebook[6] records that "The Society of Free Masons met at St. Mary's Chapell, & elected Car[s] Hamilton Gordon Grand Master Edinb."

[1] *Autograph Notebook*, Rawl. MS. J. 8vo, 4, folio 5, etc. These Notebooks are quite distinct from the Notebooks enumerated under class D. in the Bodleian catalogue.

[2] *Vide infra, Calendar* of Rawl. MS., No. 43.

[3] *Handy Book of Lists of Lodges*; Jno. Lane, F.C.A., Kenning, London.

[4] *Autograph Notebook*, Rawl. MS. J. 8vo, 4, folio 28, *verso.*

[5] *Vide infra, Introduction to Calendar*, p. 16.

[6] *Autograph Notebook*, Rawl. MS. J. 8vo, 15, folio 46, *verso.*

As might be expected from the queer twist in his character, Dr. Rawlinson did not get on well with his compeers. He quarrelled with the Royal Society which had honoured him with so early an election. He quarrelled with the Society of Antiquaries which had elected him in mature age. He quarrelled with the non-juring clergy, to whom he was attached by ties as close as they were secret. But there were two institutions, with which he is never recorded to have quarrelled; the University and the Craft. They seem to have held him to the last.

The accompanying portrait of Dr. Rawlinson is reproduced from the rare engraving by Vander Gucht, the original of which seems to have been inserted by Dr. Rawlinson himself in the volume known as MS. Rawl. J., 4to, folio 343. As Michael van der Gucht, the Flemish engraver, died in 1725, the portrait must date from the period of Dr. R. Rawlinson's residence in the Universities of the Low Countries. Our thanks are due to Mr. E. W. B. Nicholson, M.A., Bodley's Librarian, and to the authorities of the Clarendon Press for their kind permission to reproduce the portrait.

' Authorities.—Rawlinson's MS. *Notebooks;* Nichols' *Literary Anecdotes*, 1812—1815; ditto, *Literary History*, 1820, *passim;* Macray's *Annals of the Bodleian Library*, 2nd edit., 1890; R. F. Gould's *History of Freemasonry*, vol. II., chap. xiv.

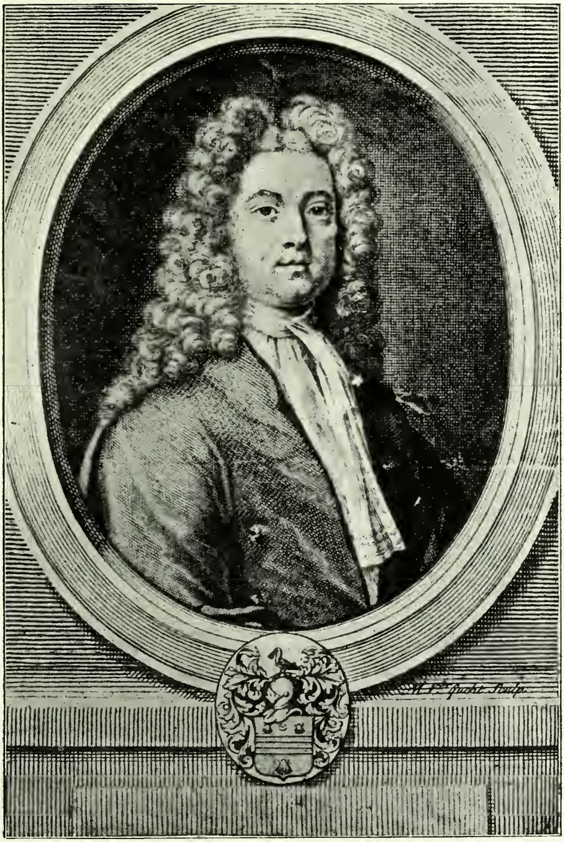
I.—RAWLINSON MS., C. 136.

The volume known as "Rawlinson MS., C. 136" is in form a stout folio ($12\frac{1}{2}$ inches by 8 inches), and is lettered "Collections relating to Freemasonry." Its present binding is in light brown half-calf, of about the year 1850, when many of Dr. Rawlinson's collections were catalogued and set in order. It has been described, fairly enough, as a sort of Masonic Scrap-book. The contents are partly written and partly printed. Some of the MS. matter is copied on the pages of the book itself; some consists of memoranda pasted into the volume. In like manner, some of the printed matter consists of pamphlets inserted, and some of newspaper excerpts and similar paragraphs pasted on the leaves themselves. The original compiler numbered the pages of about two-thirds the volume, and then abandoned the task. His numerals at the head of each page are very different in character from those used by Dr. Rawlinson. The pagination ceases with page 255, as will be gathered from the Calendar. From page 34 to page 194, space is left for a "List of Freemasons' Lodges," one to each page, with the evident intention of filling in the members' names. But this intention was carried out in only four instances, duly noted in the Calendar.[1] The other pages are completely blank where the members' names ought to appear. Interspersed among these pages are pamphlets, blank forms of Summons to Lodge, newspaper cuttings, and such like, in the order detailed in the following Calendar.

Following the Rev. J. W. Sidebotham, M.A., who, profiting by Mr. Halliwell's hint, drew attention to the Masonic interest of this volume in 1855, all subsequent references to it have been made as though it were the composition of Dr. Richard Rawlinson. This is not so. We have seen that the character of Dr. Rawlinson's handwriting was such as to impress itself on all who have had to deal with his manuscripts. There is not a word in this volume in his autograph, with the exception of a letter to one Thomas Towl, which is incompatible with the ascription of the compilation to Dr. Rawlinson.

The annexed facsimile of this letter is by that careful artist, Mr. F. Compton Price, and will give an excellent idea of Rawlinson's penmanship. It runs as follows:—

[1] Not one of the four Lodges thus distinguished is in existence to-day, though two of them survived well into the present century. See Bro. John Lane's *Masonic Records.* The oldest of the four was that held at the Sash and Cocoa Tree, and was constituted July, 1724, and erased April 1746. The next in seniority, at the Paul's Head, Ludgate Street, continued its work from April, 1725, till March, 1830. The Lodge constituted at the Bricklayers' Arms, Barbican, 26th January, 1730, though erased in 1783, was restored in 1784. Falling into the sere and yellow leaf, it united with the British Social Lodge, No. 222, in 1821, and eventually came to an end in 1854. The last of the four, held at the Oxford University Arms, Ludgate Street, lasted from June, 1732, till December, 1748. It is to be presumed that we owe these Lists of Members to the accessibility of the individual Lodge Records to Bro. Thos. Towle, either in his own person, or on behalf of his patron, Dr. R. Rawlinson.



Your Hble Servt
Rt Rawlinson

LETTER OF D^R. RAWLINSON TO THOS. TOWL RAWL. MS. C. 136. FOL. 175

D^r. S^r.

As you preserve all relating to the Subject of Masonry I send you this from Mr. Whitfield's Continuation of his Journal Lond. 1739 oct. pag. 6.

Savannah in Georgia Friday 24 June 173 8/9

To the great surprize of my self and people was enabled to read Prayers and preach with power before the Free Masons, with whom I afterwards dined, and was used with the utmost Civility. May God make them servants of Christ, and then, and not till then will they be free indeed

What notion this Gent has of the craft You may guess by his surprize and wish.

I am S^r. Yours to comand

13 Jany 173 8/9 R.R.

Letter of D^r^. Rawlinson to Thomas Towl. (*Vide infra*, CALENDAR, N°. 44.)

[folio 175.]

dr Sir.

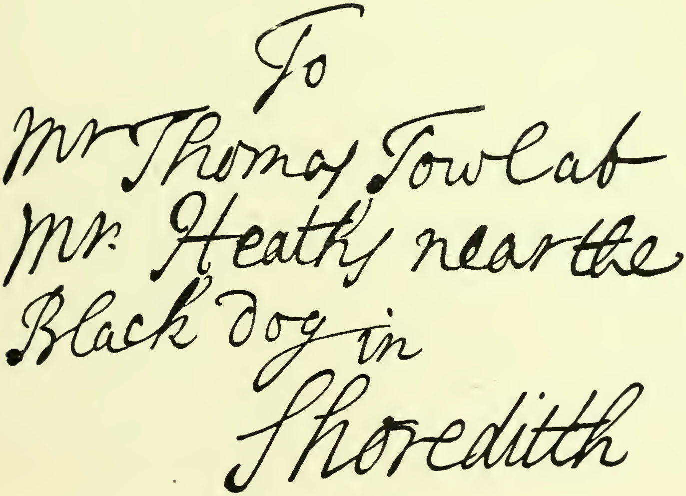
As you preserve all relating to the Subject of Masonry I send you this from M^r^. Whitfields Continuation of his Journal Lond. 1739. Oct. pag : 6.

Saavannah in Georgia Friday 24 June 1738 To the great surprize of myself and people was enabled to read Prayers and preach with power before the Free Masons, with whom I afterwards dined, and was used with the utmost Civility. May God make them servants of Christ, and then, and not till then will they be free indeed.

What notions this Gent has of the craft you may guess by his surprize and wish.

I am Sr Yours to comand,
13 Jany 1738/9. R.R.

Addressed :—


To
Mr Thomas Towl at
Mr. Heaths near the
Black Dog in
Shoreditth

To
Mr. Thomas Towl at
Mr. Heaths near the
Black Dog in
Shoreditch.

In face of this letter, it is impossible to continue any longer to attribute the compilation of the volume to Dr. Richard Rawlinson. He was not the author, but became

the owner. There is no evidence to show how it passed into his hands, any more than in the case of the scores of other multifarious compilations catalogued under his name in the Bodleian Library.

Thomas Towl, or Towle, is a name hitherto unknown, or at least unnoticed in the annals of our Craft. As we shall see, he was a member in 1733-4 of the "Lodge held at the house of Joseph Willmott, the Bricklayers' Arms, in Barbican, and removed shortly before to the house of Edward Rose, the Rose Tavern, Cheapside." Both Dr. Rawlinson and "Jno. Baker, a carpenter," were members of this Lodge. Bro. Towle served his Lodge zealously when it was in low water in 1733-4. On two occasions in 1735 he was the representative of the Rose Lodge on the Committee of Charity. The date of Dr. Rawlinson's letter shows Towle to have been actively collecting in 1738. Notwithstanding the disparity of their stations, they were held together by fraternal ties, both being members of the same Lodge: not to speak of the fellow feeling of collectors. Their acquaintance lasted till within a few years of Rawlinson's death, as there is an obscure entry, relating to "Advertisement for Mr. Towle," to be found in a notebook of Dr. Rawlinson's under date of February, 1747.[1]

Bro. Towle is described in the Lodge list as a "glasier," and, in 1747, he resided in Shoreditch. His name does not appear in any of the London Directories, or in the lists of Liverymen of the City of London, between 1710 and 1750, preserved in the Bodleian Library.

It is not too late, we trust, to do justice to the humble tradesman whose artless miscellany bids fair to outlast the portly tomes by which his learned correspondent hoped to ensure an enduring reputation.

The collection ranges from 1724 to 1746, the more important items being of dates between 1729 and 1739.

CALENDAR OF THE RAWLINSON MS., C. 136.

No. 1.—A Prayer Supposed to have been Used at the Introduction of a new Member into the Society of Free Masons, found among the Papers of a Brother deceas'd. *(One MS. page in folio.)* p. 3

No. 2.—Another Prayer, similar to foregoing. (*One MS. page in folio.*) p. 4

No. 3.—A Prayer to be used at the Admission of every new Brother. (*Printed 4to. leaf, at end is added in MS.* 'by William Dudley.') Almost identical with No. 1. p. 5

[These *Prayers* are the earliest in date under the Grand Lodge of England, though a form of prayer had been printed for the use of the Grand Lodge of Ireland some years previously.[2]

Surprise has sometimes been expressed at the absence of any form of prayer from the *Book of Constitutions*, 1723. But the author, the Rev. James Anderson, was a Scottish Presbyterian minister, whose religious tenets forbade any set form of Prayer.

The three Prayers in the text are unsectarian in the full sense of the word. In this, they differ as widely from the Invocation that had been wont to open the Old Charges as from the distinctively Christian forms of the Irish *Book of Constitutions*. They are even more strikingly inconsistent with the tenets of *The Grand Mystery* and its contemporary catechisms, which add to Trinitarian forms the titular patronage of St. John. These Prayers, too, are lengthy, and seem designed as an exordium for a correspondingly lengthy and solemn ceremonial, very different from the Spurious Rituals of Prichard's type. It would be difficult to frame a more incongruous sequence than the clap-trap catches of contemporary catechisms would form to the sustained and sonorous phraseology of these Prayers.]

No. 4.—Engraved (blank) form of Summons to Grand Lodge, headed 'Montague Grand Master,' with coat of arms on red wax seal, On a chevron between three towers, a pair of compasses. Motto 'ΕΝ ΑΡΧΗ ΗΝ Ο ΛΟΓΟΣ.' Supporters, two beavers. Crest, a dove. p. 13

[1] *Rawlinson MSS.*, J., 8vo., 12, folio 13. The entries imply that Dr. Rawlinson paid for the insertion of advertisements on behalf of Towle. These advertisements have been identified in the columns of the *London Evening Post*, and other journals of that date. They relate to the letting of a house "with an extream pleasant Garden," at Mitcham, in Surrey, for which application was to be made to Towle.

[2] *Caementaria Hibernica, Fasciculus I.*; Pennell's *Constitutions*, 1730, where it is inadvertently stated that similar prayers are to be found in Wm. Smith's *Pocket Companion*, 1735, and *The Book M.*, 1736. The reproduction of the *Pocket Companion* in *Fasciculus II.* has already corrected the erroneous statement.

[This document might, with equal appropriateness, be described as a Dinner-ticket. It goes on to say, "You are desir'd . . . . . to chuse a Grand Master and other Grand Officers and to Dine.—No. 563, 10 shillings 6d.—No Brother to be admitted Uncloath'd or Arm'd." This seems to have been the occasion on which Lord Southwell, Past Grand Master of Ireland, acted as proxy for the incoming Grand Master, Earl of Strathmore, at the Grand Feast of 1733, in succession to Viscount Montague, who vacated the chair on that day.]

No. 5.—Four engraved Tobacconists' labels, recommending 'Carrington's,' 'Bett's' (two), and 'Stainer's' brands of tobacco, by means of conspicuous Masonic emblems.. p. 13

[These must be among the earliest attempts to turn Freemasonry to the purposes of commercial advertisement.]

No. 6.—Engraved (blank) form of Summons to the Honble. Society of Hurlothrumbo. (*One leaf in folio.*) p. 15

[The social habits of the eighteenth century gave birth to a vast number of what Laurence Dermott very justly stigmatised as tippling-clubs.[1] These ill-matched rivals of Freemasonry have hardly left a name behind them.]

No. 7.—The Free Masons Constitutions. Copyed from an Old MS. in the possession of Dr. Rawlinson. (*MS. sixteen pages.*) pp. 17-32

[The Old Charges of Freemasons were practically unknown to the last generation of Masonic students. The great glory of having demonstrated their value is primarily due, in this country, to Bro. William James Hughan, followed, on the Continent, by the German scholar, Dr. Wilhelm Begemann. Under their care, the seventy-five existing texts of these Old Charges have been sifted, weighed and classified, with all the studious skill that Bentley and Heyne lavished on the masterpieces of antiquity.

In the classification originally laid down by Dr. W. Begemann,[2] and elaborated by Bro. W. J. Hughan in his latest work on the subject,[3] this copy of the Old Charges is known as F_4. The other members of the group include the Grand Lodge MS. No. 2, and the Harleian MS. No. 1942, to which must be added the version printed and published in 1722 by J. Roberts, a London bookseller. A further addition has been made, within the last twelve months, in the shape of the Macnab MS. numbered F_5.

These five versions may be ascribed to the last quarter of the seventeenth century. or the first quarter of the eighteenth. They have, or ought to have, the *New Articles* necessitated by the changed condition of affairs that more immediately preceded the Revival of 1717.

The peculiarity of this Version, F_4, is that, though agreeing fairly in other respects with its four congeners, it lacks both the *New Articles* and *The Apprentice Charges.*

The original from which Towle's transcript was taken has not yet been traced. Bro. J. G. Findel hoped he had found a clue in the note which mentions that such a Roll had been "seen in the possession of Mr. Baker, a carpenter, of Moorfields," but subsequent investigation showed the clue to have been fallacious. The only scrap of additional information we possess about this Mr. Baker, a carpenter, is that which has turned up in the present investigation. We can be morally sure that he and Jno. Baker, carpenter, of the Barbican Lodge, were one and the same person.

The manuscript has been twice published, but, unfortunately, is not easily accessible, in either form, to the ordinary reader. The first publication was by the Rev. J. S. Sidebotham, M.A., Oxon., in the *Freemason's Monthly Magazine*, March and April, 1855. The second was by Bro. W. J. Hughan himself, in the *Masonic Magazine*, Sept. 1876. The lapse of time and the difficulty of procuring these extinct periodicals seem to warrant the publication of the present careful transcript.]

Copyed from an Old M.S. in the possession of Dr. Rawlinson.

THE FREE MASONS.
CONSTITUTIONS.

The Might of the Father of Heaven, with the Wisdom of the Glorious Son, through the Goodness of the Holy Ghost three Persons in one God-head, be with us at our begining and

[1] *Ahiman Rezon*, 3rd Edition, 1778, p. xli.
[2] *An attempt to classify the Old Charges*, by Dr. W. Begemann, *A.Q.C.* vol. i.
[3] *The Old Charges*, by W. J. Hughan, Second Edition. London: George Kenning, 1895.

give us Grace So to Govern our Lives, as that wee may come to the perfect Bliss that never Shall have End.

Good Brethren & Fellows our purpose is to let you Know how & in what Manner this Craft of Masonry was first begun and afterwards how it was founded and very much Esteemed by worthy Kings, Princes, and many other Worthy Men, hurtfull to none.
And to them that be here wee also declare the Charges that doth belong to every Free Mason to keep for in good faith if you take heed there unto it is well worthy to be kept for a Worthy Craft, and curious Science, being one of the Seven Liberal Sciences. (viz.) Grammar, Logick, Rhetorick, Arithmetick, Geometry, Musick, & Astronomy.

1 Grammar that teacheth a Man to Speak, Read, and write.
2 Logick teacheth the art of reasoning or Disputing & to descern Truth from falshood
3 Rhetorick that teacheth a Man to Speak well, and wisely, or fair and in Subtil terms
p. 18] 4 Arithmetick teacheth the art of Numbering, to reckon & Count all Manner of Numbers.
5 Geometry that teacheth to Meet, and Measure the Earth, and the things of the Earth of which Science is Masonry.
6 Musick that teacheth the art of Song and Voice, as Harp, and, Organ &c.
7 Astronomy that teacheth to know the Course of the Sun, Moon, and other Ornaments of Heaven. N.B. The Seven Liberall Sciences are all by one Science (viz) Geometry as it teacheth the Meet, Measure, Ponderation and Weight of Everything in and upon the face of the whole Earth, There is no Man worketh by any Craft, but he worketh by Measure and no Man Buyeth, or Selleth but by Weight, and Measure. Husband men, Merchants, Navigators, Plantors, and all other Craftsmen Use Geometry, Ergo *most Worthy Laudable and Honourable Science* that findeth all other Sciences which proves that all the Sciences in the World are found by Geometry, for neither Grammar, Logick, or any other of the Liberal-Sciences can Subsist without Geometry. NB this Science was found before the generall Deluge, commonly called Noahs Flood, There was a Man called Lamech in *Capito Quarto Genesis* who had two Wives the one called Addah and the other Zillah by Addah the first wife
p. 19 Lamech begat two Sons the one was called Jaball and the other Juball, by Zillah the other wife Lamech begat a Son called Tubal-Cain, and a Daughter called Naamah, these four Children found out the begining of all Crafts in the World, Jaball found out Geometry, he divided flocks of Sheep and Lambs in the field, and first Built an House of Stone, and Timber, his Brother Juball found out Musick, as Harp, & Organ; Tuball-Cain found out the Smith's Trade, or Craft, and also the

working of Gold, Silver, and Copper, their
Sister Naamah, found out the Craft of
Weaving, Spining, and Knitting, These Child-
ren did know that God would take Veng-
eance for Sin, Either, by fire or water, there-
fore they Wrote the Sciences, found by them
on two Pillars of Stone, that they might be
found after, that Almighty God had taken
vengeance and reversed his Judgment, the one
Pillar was of Marble which will not burn;
the other Pillar was of *Lesteras*, so Called, and
would not drown with water. NB that after
the Generall delnge, it pleased God that
Hermaxemes the Greek who was the Son of
Cus, who was the Son of Ham, who was the
Son of Noah; afterwards, called Hermes the
Father of Wisemen, found the Pillars
whereon the Sciences was written; and tou-
ght them to other men. At the Building
of the Tower of Babell Masonry was
p. 20 much esteemed of and greatly Valued, Nimrod
at that time was a Mason, and loved well the
Science, or Craft, of Masonry, in so much that
when the City of Niniveh, and other Citys of
the East, were to be builded; Nimrod sent
thither Sixty Masons at the desire of his
Cousin the King of Niniveh; When the Mas-
ons went forth, Nimrod gave them Charge
that they Should Love truely together, be
true to one another, and that they sho-
uld Serve their Lord truely for their pay,
so that he might have Worship for
Sending them; Nimrod also gave his Masons
Charge concerning their Science, and this
was the first time that Masons had
Charge of their Science or Craft. Also Abraham,
and Sarah his Wife, went into Egypt and
taught the Egyptians the Liberal Scie-
nces; Abraham had one Ingenious Scholar
called Euclydes, who learned right well
and was Master of all the Seven Liberal
Sciences, in his days it happened that the
Lords, and States, of that Realm had so many
Sons, Some they Lawfully had begotten by
their one wifes, and some they had unla-
wfully by other mens wifes, and Ladys
of the Realm, insomuch that the Land
p. 21 was very much burthened with them
Having small means to maintain them wi-
thall the King understanding thereof, caused
a Parliament to be forthwith Called, and Sum-
mon'd for redress, but they being so very
many, no good could be done with them.
The King then made a Proclamation thro-
ughout the Realm, that if any Man could
find or Devise any Course how to main-
tain them, to inform the King thereof and
he Should be well rewarded; whereupon
Euclydes Came to the King, and Sayed my
Noble Sovereign if I may have order and gov-
ernment of these Lords Sons, I will teach
the Liberal Sciences where-by wee may live
honestly and like Gentlemen Provided
that you will grant me power over them,
by your Commission to rule them, honestly,

as the Science ought to be ruled; which was Im̃ediately granted by the King and his Counsel; and then the Master Euclydes took to him the Lords Sons, and taught them the Worthy Science of Geometry, the Craft, and art of Masonry, and Mistery of all Manner of Building; as Temples, Churches, Courts & Castles, &c. and Euclydes gave them Charge with these following Admonitions (Viz.)

1 To be true to the King.

p. 22 2 To the Master they Serve to love well together, to be true one to another, fellows not Servants nor Miscall one another, as Knave &c.

3 To do their work truly, that they may Duly deserve their Wages.

4 To ordain the wisest to be Master of work, whereby their Lord may not be Evill Served, nor they ashamed.

5 To call the Governour of their work Master & have Such Competent & Reasonable wages that the Workmen may live; & many other Charges too tedious to mention, and to all these Charges he made them Sware the great Oath, as men in those Days used to Sware.

6 To come to & Assemble once a year, to take Councell in their Craft, how they may work best to Serve their Lord, & Master for his proffit and their own Credit, and to Correct such amongst them as have trespassed, or offended. NB. that Masonry heretofore by the worthy Master was termed Geometry, as it was then, and Since that the people of Jerusalem Came to the Land of Bethell which is now Called Emencin the Country of Jerusalem. King David began a Temple Called Templum Dei or the Temple of Jerusalem. King David loved Masons well Cherished them

p. 23 And gave them good pay, & a Charge as Euclydes had given them before in Egypt. After the Death of King David, Solomon his Son, finished the Temple his Father began, having Masons of Divers Lords to the Number of twenty four thousand Elect and Nominated Master and Governour of the work, and Hyram King of Tyre who loved well King Solomon and gave him Timber for his work, this Hyram had a Son Called Amnon who was a Master of Geometry, and Cheif Master of the Masons of Carved work and all other their works of Masonry, that belonged to the Temple as appeareth by the Bible in the fourth Chapter of Kings. King Solomon Confirmed all things Concerning Masons that David his Father had given in Charge, These Masons traviled into Divers Countrys to Augment their knowledge in the Said Art and to Instruct others, It so happened that a Curious Mason named Mamon-Grecus that had been at the building of Solomons Temple, traveled into France and taught the Science of Masonry to the French Men, *Carrolus Martor*, then King of France, Sent for Mamon-Grecus who had been at the building of Solomons Te mple, and learnt of him this Science of

p. 24 Masonry, and became one of the Fraternity, thereupon he began great works and liberally paid well his workmen, confirmed them a Large Charter, and was yearly present at their Assembly, which was a great Honour and Encouragement to them; England Stood void for any Charge of Masonry, Until St. Alban came hither, and Instructed the King in the Said Science, as also in Divinity, who was before a Pagon, He walled the Town of St. Albans and came in favour with the King, Insomuch that he was made a Knight and also the Kings Cheif Steward; the Realm was Governed by him under the King and he greatly Cherished and loved well Masons, made their payment right good standing wages; truly payed them $3^{s}.6^{d}$. ꝑ week to their double wages, for before that time throughout the Land a Mason took but one penny a day, and St. Alban purchased Masons a Large Charter from the King and his Councell to hold a great Assembly and Councel Yearly, He made many Masons, and gave them Such Charge as is Hereafter declared, It happned presently, right after the Martyrdome of St. Alban who is truly termed Englands Proto Martyr, that the Science of true Masonry.

p. 25 Was much destroyed, through a certain King that invaded the Land and destroyed most part of the Natives, with fire and Sword, Untill the Reign of King Athelstone, who brought the Land to Peace and rest from the Insulting Danes, He began to build Abbies Monastery's and Religious Houses, as also Castles, and Forts, for the defence of his Realm, whereby Masonry was revived, and Exercised: he had a Son Called Hedvie, that loved Masons much more than his Father did, he greatly Studyed Geometry, and sent into other Lands for men expert in the Same Science, he was made a Mason himself, Communed with Masons, and Learned of their Craft. He got of his Father a Large Charter, and Commission to hold an Assembly Yearly to Correct offences in the said Science, &c. he Caused a generall assembly of all Free Masons in the Realm; at *York* and their made many Masons, and gave a deep Charge for observation of such articles as belong to True Masonry; he delivered them this said Charter to keep; when this Assembly was gathered together he Caused a Proclemation to be

p. 26 Made that if any Mason had any writing or understanding Concerning True Masonry or could Inform the King in any Matter, or thing that was wanting in the Said Science already delivred, that he or they Should deliver or recite it to the King: and there were Some in Greek, Some in French, Some in English, and some in other tongues, where upon the King caused a Roll or Book to be made which declared how this Science was first invented, afterward preserved, and Augmented, with the Utillity, and true intent

thereof, which [1]Roll, or Book he Commanded to be read, and plainly recited, when a man was to be made a Free Mason, that he might fully Understand what Articles, Rules, and orders, he laid himself under, well and truly to keep and observe to the Utmost of his power; and from that time to this Day, True Masonry hath been well and truly preserved and much Esteemed, and divers new Articles have been aded to the Free Masons' Worthy Charge, by the free Choice, & good Consent & best advice of the perfect and True Masons, Masters, Bretheren, and
p. 27 Fellows, of this Worthy Science, [2]Tunc unus ex Senioribus tennit Librum Itivel Ille ponnet vel ponet Mamun super Librum et tam Artiulee Precepsa Debent Legi.
Saying thus by way of Exhortation; my Loving, and respectfull Brethren, and fellows I humbly beseech you as you love your Souls good, Eternall welfare, your own Credit, & your Countrys good, be very carefull in the observation of these Charges, or Articles that I am about to read to this Deponent, if you find your Selves, guilty of any thing therein, forbid amend you again and do so no more; and Especially you that are to bee Charged take good heed that you keep your Charge, for it is a great perill to forsware your self on a Book, and every one that is a Free Mason, is Obliged to perform his Charge as well as you; So hoping of your Care herein.—*Answer.*—I will by Gods grace enableing me.—

THE CHARGE.

1 I am to Admonish you to Honour God, and his Holy Church, and that you Use no Eror, nor Heresie in your Understanding:

p. 28 2 To be true Liege men to the King without Treason Misprison of Treason or falshood and if you know of any one Committing Treason you shall give notice to his Majestys Privy Councell or to some Majestrate Commissoned to Enquire thereof.

3 To be true one to another, and do as you would be done unto.

4 To keep Secret the obscure, and Misterious part of the Science, Abstruse and true Councell of that which ought to be kept by the way of True Masonry, not discloseing the same to any but Such as Study and use the same.

5 To do your work truly and faithfully Endeavouring the proffit and advantage of him that is owner of the work, & to be true to the Master and Lord you Serve.

6 To call Masters; Bretheren or Fellows without the addition, of Knave or any other bad or Indecent Language.

[1] One of those Rolls I have seen, in the possession of Mr. Baker a Carpenter in Moorfields. [*Marginal note by Towle*].

[2] The transcriber was manifestly ignorant of Latin. The sentence should run "Tunc unus ex Senioribus teneat librum. Illi, vell ille, ponent, vel ponet, manum super librum, et tam Articuli [quam] Prœcepta debent legi." And not very good Latin at that.

BIBL. BODL. RAWLINSON MS. C.136. FOLIO 8.

Copyed from an Old M.S. in the possession of Dr. Rawlinson.

The Free Masons. Constitutions.

The Might of the Father of Heaven, with the Wisdom of the Glorious Son, through the Goodness of the Holy Ghost three Persons in one God-Head, be with us at our begining and give us Grace So to Govern our Lives, as that wee may come to the perfect Bliss that never Shall have End.

(FOLIO 12., VERSO)

One of those Rolls I have seen in the possession of Mr. Baker a Carpenter in Moorfields.

there of, which Roll, or Book he commanded to be read, and plainly recited, when a man was to be made a Free Mason, that he might fully Understand what Articles, Rules, and orders, he laid himself under, well and truly to keep and observe to the Utmost of his power: and from that time to this Day, True Masonry hath been well and truly preserv=ed and much Esteemed; and divers new Articles have been aded to the Free Masons' Worthy Charge, by the free Choice, & good Consent & best advice of the perfect and True Masons, Masters, Bretheren, and

7 That you shall not take your Neighbours
Wife, or Daughter, nor his Maid to Use her
un-Godly.
8 That you Shall not Carnally lye with any
Woman where you are Tabled.
9 That you Shall well and truly pay for
p. 29 Your Meat & Drink where you are Tabled & do
no Manner of villany in the House where by
the Craft may be Slandred.
10 That you Shall not undertake any mans work
knowing yourself Unable, & unexpert to per-
form, and Effect the Same, that no aspersion
or discredit be Imputed to their Science, or
the Lord of the work, anyway prejudiced thereby.
11 That you shall not take any work at any
Unreasonable rates, to deceive the owners there-
of, but So as he may truly and faithfully be
Served to his own good, and that the Master
may live honestly by it and pay his Fellows
Truly their pay as the Craft Directs.
12 That you shall not Supplant any of your
Fellows of their work, that is to say, if they or
any of them have taken work upon him, or
them, or any of them, or Stand Master of any
Lords work, or owners that you shall not
put him or them out or from the Said Worke,
Altho, you perceive him, or them Unable to
finish the Same.
13 That you Shall not take any Apprentice
to Serve in the Science or Craft of Masonry un-
der the term of Seven Years, or any but Such
as are desended of Honest parents and of
p. 30 reputable Birth, & life, that no Indignity may
be layed to the Charge of Masonry.
14 That you Shall not take upon you to make
anyone a *Free Mason* without the Privity,
or Concent of five, or Seven, Right Fellows, &
Shall be assured that he who is to be Made a
Mason is free born & no bond man, desended
of parents of good Name, and fame, hath his
right and perfect limbs, as a man Should have;
and is Personable of Body to and Worthy the Science.
15 You Shall not pay any of your Fellows
more money then he, or they deserved, that
you be not deceived by false or Slight work,
and the owner there-of much wronged.
16 You Shall not Slander any of your Fellows
behind their back to impair Either their
Temporall Estate or good Name.
17 You Shall not without good Cause Answer
any of your Fellows dogedly, or Ungodly
but as becometh Loving Brethren of the
Same Science.
18 You Shall Duly Reverance your Fellows
prefer them, put them to Credit, that the bond
of Charrity and mutual Love may Augment
and Continue and be Stable amongst you.
p. 31 19 You Shall not use any Games whatsoever
as Cards, Dice, Tables and the like, Except at
Seasonable times, for recreation, and Diverson.
20 You Shall not frequent any bawdy-House, or
be Aiding to any of your Fellows or others wh-
ich will be a great Scandall to the Science.
you Shall not goe out to Drink by Night; if
occation happen that you must goe, you Shall

not stay till past Eight of the Clock, at Night, having at least one of your Fellows to bear wittness what place you goe to, and of your good behaviour to avoid Evil.

21 You Shall Come to the Yearly Meeting or Assembly of Free Masons if you know where its kept, (being within Ten Miles of the place of your abode) Submitting to the award of Masters and Fellows where in you have Ered, to Embrace Councel, and Reproof & to make Satisfaction, or to defend by order of the Kings Laws.

22 You Shall not make any Mould, Square or Rule, to Mould Stones, but such as are allowed by the Fraternity.

23 You Shall receive, Cherish, & Sett Strange Fellows at work haveing Employment for them, at least a fortnight, and truly pay them their wages, and if you want work for them you shall relive them with money to defray their reasonable Charges unto the next Lodge.

p. 32

24 You Shall truly attend your work, mind the Same, and truly make an End thereof, whether it be taken by Journey, or otherwise, (if you have your Wages and payment truly) according to your bargain made with the Master & owner thereof.

These Articles and Charges which I have rehearsed you Shall well, and truly observe, and keep to the Utmost of your power, through the aid of Divine Grace So help you God, and the Holy Contents of this Roll.

[The word *Finis* is not appended to the transcript, so that it is quite possible the missing *New Articles* formed a part of the original.]

No. 8.—List of FREE-MASONS' LODGES 'in London and the provinces, Madrid, Gibraltar, Bengall, Paris,' 'numbered from 1 held at the Kings Arms St. Pauls Church Yard,' to 116, 'at the Bear and Harrow in the Butcher Row. A Master Masons Lodge.' (*MS. headings to each page:* No. 79 *is completely blank.*) pp. 34-149

[The source whence this List of Lodges was copied does not appear clear to Bro. John Lane, our main authority on such points. Doubtless an Engraved List of Lodges was published for each of the years 1731, 1732 and 1733, though no copy of them is known. There was, also, an unofficial List appended to the third edition of Prichard's *Masonry Dissected*, published before the end of 1730. But the present List does not seem to have derived directly from any source now extant, and is, therefore, of value to the student.[1] No. 79, which had been constituted in 1731, now appears as a blank. This is the famous entry which is filled up in the Dublin edition of *The Pocket Companion*, 1735, as "The Hoop in Water-street in Philadelphia, 1st Monday." The last Lodge on the List, No. 116, constitutes the earliest entry of "A Master Masons' Lodge."[2]

The engraved forms of Summons, interspersed through this List, are placed facing the Lodges to which they refer. They are fine specimens of the engraver's art. The body of the Summons is in most cases identical, the Sign of the Hostelry alone being changed.

Other printed and manuscript memoranda have been inserted amid the List of Lodges, and will be found duly catalogued below.]

No. 9.—Two engraved (blank) forms of Summons to 'The Lodge formerly held at the Crown upon Snow-hill from thence removed to the Queens Arms Newgate Street.' (*One for each place of meeting.*) p. 52

[1] *Handy Book of Lists of Lodges*, by John Lane, F.C.A. London: George Kenning, 1889.
[2] Cf. *Masters' Lodges*, by Bro. John Lane, F.C.A., *A.Q.C.*, vol. i., p. 167.

No. 10.—List of the Members (74 in number) of the Lodge 'held at the Sash and Cocoa Tree, Moore Fields' (*MS.*), with an Engraved (blank) form of Summons to the Lodge inscribed "In Latomorum usum D.D.R.R.LL.D. 5733," (*i.e., presented by Dr. Richard Rawlinson*) p. 70

["63. Rd. Rawlinson, L.L.D. and F.R.S." The misrendering of the abbreviation LL.D., throughout the volume, ought to have excited the suspicion of Rev. J. W. Sidebotham, a distinguished university man, that the compilation could not have been made by a university man in possession of the degree.]

No. 11.—Engraved (blank) form of Summons to the Lodge held at the Swan and Rummer, Finch Lane. p. 72

[We are indebted to Bro. W. J. Hughan for an invaluable article on the early records of this Lodge. See *A.Q.C.*, vol. x., p. 134, and *Freemason*, Christmas Number, 1897.]

No. 12.—List of the Members (107 in number) of the Lodge 'held at St. Paul's head, Ludgate Street' (*MS.*), with Engraved (blank) form of Summons to the Lodge. p. 73

[This was evidently an upper-class Lodge. The first name on the list is that of Wm. Gulston, Wine Merchant, who was President of the *Philo-Musicæ et Architecturæ Societas*, followed by that of another member of the same Society Bro. Papilion Ball, and by that of Dr. R. Rawlinson

"1. Wm. Gulston, Wine Merchant.
4. Papilion Ball, West India Merchant.
65. Rd. Rawlinson, L.L.D."]

No. 13.—Engraved (blank) form of Summons to the Lodge 'held at the King's Arms, Cateton Street.' p. 94

No. 14.—List of the Members (102 in number) of the Lodge 'held at the Bricklayers Arms in Barbican. Now removed to the Rose Tavern in Cheapside' (*MS.*), with engraved (blank) form of Summons for either place of meeting. p. 104

[Here we have, to all appearance, the "Mr. Baker, Carpenter," to whom Bro. Towle attributes the possession of a roll of the *Old Charges*.

"12. Jno. Baker, Carpenter.
16. Thos. Towle, Glasier.
67. Rd. Rawlinson, L.L.D. & F.R.S."

For the Bylaws of this Lodge, see No. 24, *infra*.]

No. 15.—Engraved form of Summons to the Lodge 'held at the Three Tuns, Newgate Street, Monday the 26th of March att Six a Clock in the Afternoon;' signed by 'J. Hoyles' as Master, and addressed to 'Dr. Sowton.' p. 116

No. 16.—List of the Members (33 in number) of the Lodge 'held at the Oxford Arms, Ludgate Street' (*MS.*), with engraved (blank) form of Summons to the Lodge. p. 128

[From the position of his name on the list Dr. R. Rawlinson seems to have been one of the founders of this Lodge.

"2. Rd. Rawlinson, L.L.D. & F.R.S."]

No. 17.—The *Weekly Journal: or British Gazetteer*, Saturday, Jan. 25, 1724. Two leaves in folio containing an Article on *The Sisterhood of Free Sempstresses.* pp. 129-132

[A mock parallel between the Brotherhood of Freemasons and the Sisterhood of Free Sempstresses: devoid of literary or historical merit. Very different is the sardonic and biting humour with which Dean Swift dresses up his parody of these Spurious Rituals, in which the same theme of Female Freemasons is treated.]

No. 18.—The Grand Mystery of Free-Masons Discover'd. Wherein are the several Questions put to them at their Meetings and Installations: as also their Oath, Health, Signs, and Points, to know each other by. As they were found in custody of a Free-Mason who dyed suddenly, and now publish'd for the Information for the Publick. *Ambubajarum collegia, pharmacopolae, etc.* London: Printed for T. Payne near Stationer's Hall. 1724. (Price Six Pence.) (*Folio*, 12 *pp. Printed.*) pp. 133-144

[The surprising popularity of Freemasonry under the Grand Mastership of "that most Noble Prince, John, Duke of Montague" as Dr. Anderson styles him, led naturally to so-called *Discoveries* and *Exposures* of its Secrets. The first of these to appear in book-form —there were earlier attempts in the newspapers—was this excessively rare pamphlet, of which both the first and the second editions are preserved in this collection.[1] It is worth remarking, as evidence of the homogeneity of the Craft on both sides of the Channel, even before Lord Kingston's day, that this attack on Freemasonry in England called out a retort in Ireland. The title of the Irish pamphlet runs *The Free Mason's Vindication, Being an Answer to a Scandalous Libel, intituled "The Grand Mystery of the Free Masons discover'd," &c. Wherein is plainly prov'd the falsity of that Discovery, and how great an Imposition it is on the Publick. Invidiâ Siculi, etc.* Dublin: 1725. The *Vindication* was reprinted from an unidentified source in *The Freemason's Magazine and Masonic Mirror* for 29th October, 1859. *Mutatis mutandis*, a similar remark applies to the solemn-faced travesty in which Dean Swift defends his Brethren. See No. 17, *supra*.

From the manner in which the *Grand Mystery* is catalogued by Kloss, it may be doubted whether he had personally inspected it. It was reprinted in the *Freemason's Magazine* for September 1855, and by Bro. A. F. A. Woodford in the *Masonic Magazine* for 1881. It is said to have been also reprinted many years previously in Germany by Krause. But the real merit of bringing an adequate reproduction of the rare first edition within the scope of the working student lies with Bro. E. T. Carson, the eminent bibliophile of Cincinnati. In 1867 he included it in the valuable series of reproductions, issued by the "Masonic Archæological Society of Cincinnati." It is an open secret that our learned and munificent Brother is the Masonic Archæological Society in question.]

No. 19.—A Song 'Let Masonry be now my Theme.' (*MS. 4 verses.*) pp. 145-6

[The toast of "Strathmore's Health" in the third verse shows it to have been written in 1733.]

No. 20.—A Prologue, etc. 'If Masons have in every Art excell'd.' (*MS.*) p. 147

No. 21.—A Short Charge to be given to new admitted Brethren. (*MS.*) pp. 149-151

["No part of the Ritual of Freemasons is better known both to the Fraternity and to the Outer World than the Entered Apprentice's Charge. The principles it lays down have been accepted, by friend and foe alike, as the distinctive dogmas of Freemasonry. The language in which it embodies them has become part of the heritage of the Craft. Some of the phrases have found their way into the every-day speech of the nations that use the English tongue.

It will come as a surprise to many to learn that the official promulgation of this world-wide charge is due to the Grand Lodge of Ireland."[2] The Grand Master of Ireland in 1734-5, Viscount Kingsland, together with his Deputy and his Grand Wardens, appended their formal Approbation to the earliest version of this Charge, which appeared in the Irish *Pocket Companion* of that date.

The compiler of this collection has copied it from the *Pocket Companion* with great accuracy. It cannot but be interesting to trace back to its original the phraseology that sounds so familiar.

"Though the language may have been modified and the sentiments ordered anew to suit the tastes or to satisfy the requirements of this Jurisdiction or of that, yet every Brother will hail as old and firm friends the brief and pithy clauses on which the Grand Lodge of Ireland was the first to bestow official sanction."

The following transcript will enable the reader to judge for himself.]

A SHORT CHARGE

TO BE GIVEN TO NEW ADMITTED BRETHREN.

You are now admitted by ye unanimous Consent of our Lodge, a Fellow of our most Antient and Honourable Society, *Antient*, as having subsisted from times immemorial; and Honourable, as tending in every particular to render a Man so that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of Asia and Africa as of Europe, have been Encouragers of the Royal Art; and many of them have presided as Grand-Masters over the Masons in their respective territories, not thinking it any lessening to their Imperial Dignities to Level themselves with their Brethren in Masonry, and to act as they did.

[1] *Vide infra*, No. 22. [2] *Caementaria Hibernica, Fasciculus II.*

The World's great Architect is our Supreme Master, and the unerring Rule he has given us, is that by which we Work.

Religious Disputes are never suffered in the Lodge; for as Masons, we only pursue the universal Religion or the Religion of Nature. This is the Cement which unites men of the most different Principles in one sacred Band, and brings together those who were ye most distant from one another.

There are three general Heads of Duty which Masons ought always to inculcate, Viz. to God, our Neighbours, and our-selves.

To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the Sumum-Bonum which we came into the World to enjoy; and according to that View to regulate all our Pursuits.

To our Neighbours, in acting upon the Square, and doing as we would be done by.

To ourselves in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and in always keeping within due Bounds, and free from all Pollution.

In the State, a Mason is to behave as a peaceable and dutiful Subject conforming chearfully to the Government under which he lives.

He is to pay a due Deference to his Superiors, and from his Inferiors he is rather to receive Honour with some Reluctance, than to extort it.

He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but much more his Brethren, are in Want, when it is in his Power (without prejudicing himself or Family) to relieve them.

In the Lodge, he is to behave with all due Decorum lest the Beauty and Harmony thereof should be disturbed or broke.

He is to be obedient to the Master presiding Officers, and to apply himself closely to the Business of Masonry, that he may sooner become a Proficient therein, both for his own Credit and for that of the Lodge.

He is not to neglect his own necessary Avocations for the sake of Masonry, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it.

He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein.

If he recommends a Friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid Duties, lest by his Misconduct at any time the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful Masons, than to see any of their Brethren profane or break through the sacred Rules of their Order, and such as can do it they wish had never been admitted.

No. 22.—The Grand Mystery of the Freemasons discover'd. Wherein are the several Questions put to them at their Meetings and Installations. As also, their Oath, Health, Signs, and Points to know each other by. As they were found in the Custody of a Free-Mason who dyed suddenly. And now publish'd for the Information of the Publick. The second edition. To which are annexed, Two Letters to a Friend; The First, Concerning the Society of Free-masons. The Second, Giving an Account of the Most Ancient Society of Gormogons, in its Original, Institution, Excellency and Design: its Rules and Orders, and the manner of its Introduction into Great Britain. With an intire Collection of all that has been made Publick on that Occasion. Together with the supposed Reason of their Excluding the Free-Masons without they previously undergo the Form of Degradation, etc. Now first set forth for the satisfaction and Emolument of the Publick. *Ambubajarum collegia, Pharmacopolae*, etc. London: Printed for A. Moore, near St. Paul's. 1725. [Pr: 1s.] (*folio*, 20 *pp. Printed*). pp. 153-172

[The Second Edition of this pamphlet is even rarer than the first. Until this copy was identified in the Bodleian Library by the present writer, it was believed that the only known copy in existence lay in the Royal Library at Dresden. The transcript from the Dresden source, made by the great German scholar, Dr. W. Begemann, of Charlottenburg, was printed by Bro. R. F. Gould as an appendix to the third volume of his *History of Freemasonry*. Some part of the Second Letter, describing the somewhat mythical Society of the Gormogons, appeared in No. 51 of *The Plain Dealer*, 14th Sept., 1724. Bro. Gould made

skilful use of the account of the Gormogons in his paper on the *Duke of Wharton*, *A.Q.C* vol. viii., p. 139.]

No. 23.—Prologue and Epilogue to The Sequel of King Henry IV. with the Humours of Sir John Falstaff, acted Feb. 12, 17$\frac{29}{30}$, for the Entertainment of the Society of Freemasons, at the Theatre Royal, in Drury Lane. (*Four pages in folio, Printed.*) pp. 197-200

[The entertainment on this occasion was more formal than usual, and more completely under the control of the Grand Lodge, whose presiding officer was Lord Kingston, the International Grand Master. "On the 27th of January, 17$\frac{29}{30}$, at the Anniversary Feast of the Ancient and Honourable Society of Free and Accepted Masons, after Dinner, the Grand Master bespoke . . . . . . King Henry IVth . . . . . at Drury Lane . . . . and a new Prologue and Epilogue . . . . with proper alterations in the Play to introduce the Apprentice's and Master's Song; all which was presented with great Applause, the Brethren in the Pit and Boxes joining in the Chorus.

Prologue, spoken by Mr. Mills.[1]

As a wild Rake that courts a Virgin fair.

* * * * * * * * * * *

Epilogue, by way of Dialogue between Mr. Mills and Mrs. Shirburn.

* * * * * * *

Here the Master's Song was sung."

———:———:———

"Order'd, that the above-written Prologue and Epilogue be Printed for the Benefit of Bro. William Reid, Secretary to the Grand Lodge, and that no other Brother presume to print the same."

"Nathaniel Blakerby, D.G.M."

Although ranking as Grand Secretary, Bro. William Reid, a scrivener by profession, was by no means a wealthy citizen. His Petition for Relief is included in the documents in this volume. See No. 55.

The programme of the Bespeak for 1728 will be found in the closing pages of Cole's Engraved *Constitutions*, 1731. See reproduction by Bro. R. Jackson; Leeds, 1897.]

No. 24.—REGULATIONS (18 Bylaws) agreed upon by the Master, Wardens, and Brethren of the Lodge 'held at the Bricklayers Arms in Barbican, London, now removed to the Rose Tavern in Cheapside.' (*MS.*) . pp. 203-213

[This Lodge, originally constituted 26th January, 1730, transferred itself to the Rose Tavern in 1732.[2] It numbered among its members Dr. Richard Rawlinson, Jno. Baker, the carpenter, and Thomas Towl, the glazier. It is probably to the latter's membership we owe this copy of the By-laws. It has been assumed that these are the original By-laws of the Lodge, adopted at its constitution in 1730. But this opinion can only be accepted under great reserve. The caption merely indicates that they were in force after the removal of the Lodge to the Rose Tavern, and the removal itself would seem to furnish a natural occasion for the revision or adoption of By-laws.[3] The date of this copy cannot, however, be placed very long after the removal. If the Lodge had got acclimatised in its new quarters, the former abode of the Lodge would not have been given such prominence. Compare Nos. 30 and 43.

The interest of these By-laws lies, as Bro. the Rev. A. F. A. Woodford long ago pointed out, in their incidental mention of the Degrees current in the Lodge.

By-law No. 2 provides for the half-yearly election to the chair of Master of the Lodge.

Bye-law No. 3 . . . . "Also, when this Lodge shall think convenient to confer the Superior degree of Masonry upon him [the candidate], he shall pay five shillings more." That is, in addition to £2 : 7 : 0 at "his Making," when he "received double cloathing."]

No. 25.—*The Daily Journal*, Saturday, Aug. 15, 1730. (*One leaf in folio*). Containing an Article signed F.G. on the *Grand Whimsy of Masonry.* p. 217

[1] This Prologue is given in the selection of *Prologues* and *Epilogues* in the *Ahiman Rezon* of the Antients.

[2] *Masonic Records*, by John Lane, F.C.A., Second Edition, 1896. No greater monument of intelligent and patient industry has ever been completed by any Masonic author, nor has any work of reference ever proved more useful to the Masonic student than this accurate and painstaking compilation.

[3] *Vide infra*, No. 30, p. 234.

No. 26.—*The Daily Journal*, Tuesday, Aug. 18, 1730. (*One leaf in folio*). Containing another letter signed F.G., with a reprint of the former Article. p. 219

[Neither of these uncomplimentary letters contains anything of historical importance. But each has a Spurious Ritual or Catechism appended which deserves attention on the score of the date of publication. Prichard's notorious Spurious Ritual does not appear to have been published till some weeks afterwards. His affidavit to his own veracity, prefixed to his First Edition, was not sworn till 13th October, 1730. The sequence is marked in the minutes of Grand Lodge. On 28th August 1730, "Dr. Desaguliers stood up and (taking notice of a printed Paper lately published and dispersed about the Town, and since inserted in the News Papers, pretending to discover and reveal the Misteries of the Craft of Masonry) recommended" precautions against impostors. This evidently referred to the spurious Rituals published in the *Daily Journal* a few days before. It was not till the December Communication that "D.G.M. Blakerby took notice of a pamphlet lately published by one Prichard," and recommended further precautions.[1] The Catechisms of F.G. were republished in the same year, 1730, as a pamphlet, of which a copy is preserved in this Collection. See No. 29.

In this sea of Spurious Rituals, indiscreet invectives, and compromising precautions, one point is certain. There is no place in the Spurious Rituals for such solemn *Prayers* as are found in No. 1 of this Calendar. Those who used the *Prayers* could hardly have been discomfited by the publication of the Spurious Rituals. It is equally difficult to maintain the distinction implied in Dalcho's simile of drawing on a pair of gloves. For there seem to have been more pairs of gloves than one, and the particular glove associated in Dalcho's mind with the right hand seems here to be reserved for the use of "him who rules and governs the Lodge, and is Master of it," to quote *The Grand Mystery*. Allusion is made by F.G. to "the Pattern of an Arch."

The following question and answer, which run through the entire series, Nos. 25, 26, and 29, have a note appended that bears on the question of Degrees.

"Q. How old are you ?
A. Under 5, or under 7, which you will.

N.B. When you are first made a Mason, you are only entered Apprentice; and, till you are made a Master, or, as they call it, pass'd the Master's Part, you are only an Enter'd Apprentice, and, consequently, must answer under 7; for, if you say above, they will expect the Master's Word and Signs."

"Note, there is not one Mason in an Hundred that will be at the Expence to pass the Master's Part, except it be for Interest."

With much condescension, Prichard takes note of these publications in *The Daily Journal*, and is good enough to convey, in the *Vindication* subjoined to *Masonry Dissected*, a certain qualified approbation of their genuine character. *Quis custodiet custodes ?*]

No. 27.—*The London Daily Post, and General Advertiser*, Monday, Apr. 21, 1735. (*One leaf in folio*). Containing an account of the "Annual Grand Feast at Mercer's Hall in Cheapside on Thursday last." p. 220

No. 28.—*The General Evening Post.* From Thursday, Apr. 17, to Saturday, Apr. 19, 1735. (*Two leaves in folio*). Containing another account of the same. p. 220

[Among the Stewards at this Feast were Martin Clare and William Hogarth. The *General Evening Post* adds a coarsely satirical paragraph about "a certain pretended physician," who disgraced the Fraternity by privily gormandising on the sweetmeats provided at the Grand Master's Official Breakfast, and subsequently absenting himself from the Work of the communication.]

No. 29.—THE MYSTERY AND MOTIONS OF FREE-MASONRY discovered. London, Printed by Edward Nash, in King Street, Covent-Garden. MDCCXXX. (*One leaf in folio.*) p. 221

[This is a reprint, in broadsheet form, of the Spurious Rituals appended to the letters of F.G., in the *Daily Journal* of Aug. 15, 18, 1730. See Nos. 25, 26. The chief point of interest lies in the priority of its publication, in its original form, to all the othe Spurious Rituals of which *Masonry Dissected* is the accredited type.]

[1] Quoted at length in Sadler's *Masonic Facts and Fictions*, cp. ii., p. 39. Gould's *History of Freemasonry*, vol. ii., chap. xvii., p. 386.

No. 30.—Newspaper cuttings, MS. paragraphs and miscellaneous extracts relating to Freemasonry. 7 pp. pp. 223-9

[The heterogeneous nature of these excerpts, pasted and written on the folio pages without the least attempt at orderly arrangement, makes it difficult to calendar their contents. The following summary includes all that seems likely to be of general interest.

[p. 223.] From *Parker's Penny Post*, Monday, 25th Jan., 1731. MS. copy of letter narrating the sufferings of "Mr. Penny, a noted Painter," at his initiation, in which the Red-hot Poker plays its usual prominent part.[1] A somewhat unusual complexion is put on the matter when we find that Mr. Penny was really a Freemason. His name, "Daniel Penny, painter," duly appears in the list of members of the Barbican Lodge.

A paragraph chronicling the presence of two Irish magnates, the Earl of Inchiquin and Sir Thomas Prendergast, M.P., at the installation of Lord Lovel in 1731, serves to recall the recently discovered fact that Sir Thomas Prendergast was Senior Grand Warden of Ireland at the same time that he was Junior Grand Warden of England.

The Gormogons are named in a letter cut out of the *Daily Advertiser*, 19th August, 1732.

[p. 224.] From the *Daily Post*, Monday, 22nd Sept., 1732; MS. copy of paragraph. "On Sunday, about two in the afternoon was held a Lodge of Free and Accepted Masons, at the Rose Tavern in Cheapside, where in the presence of several Brethren of Distinction, as well Jews as Christians, Mr. Ed. Rose was admitted of the Fraternity by Mr. Danl. Delvalle, an eminent Jew Snuff Merchant, the Master, Capt. Willmott, &c., who were entertained very handsomely, and the evening was spent in a manner not infringing on the morality of the Christian Sabbath."

As far as we are aware, this is the first definite record of the admission of Hebrew brethren. The affair seems to have made some little noise, for we find in annexed paragraph, from *Fog's Journal*, 7th October, 1732, the announcement that

". . . . on Wednesday will be an Oration [at the corner of Lincoln's Inn Fields, near Clare Market,] . . . . . the cause of the Jew-Masons fully clear'd, and the Affair of the Bricklayers Lodge from Barbican to the Rose in Cheapside disclos'd." We may be quite sure that the notorious Orator Henley would never have selected the topic if he had not been pretty sure that it would draw a congregation. The wording of his advertisement makes it almost look as if the removal of the Lodge from Barbican to Cheapside had something to do with the cause of the Jewish Brethren. Possibly there may have been some difference of opinion in the Lodge. Daniel Delvalle's name stands twenty-ninth on the list of members of the Lodge at the Rose, of which we now find him serving as Master. See No. 24, and No. 43.

An excerpt from the *Daily Journal*, 23rd November, 1732, introduces us to a puzzling problem in connection with the Grand Mastership of Ireland.

It recounts that there were present at a Communication of Grand Lodge at the Devil Tavern, "Rt. Hon. Lord Inchiquin, Rt. Hon. Earl of Sutherland, Provincial Grand Master of Ireland, Baron Bothmar," etc., etc. The mention of the Earl of Sutherland as Provincial Grand Master of Ireland, does not deserve notice: it is simply impossible. But the *Universal Spectator*, 25th Nov., 1732, reproduces the matter in a form which is credible, though surprising.

"On Tuesday last [21st Nov. 1732], in the Apollo in the Devil Tavern was held a Quarterly Communication of the Honourable and Ancient Society of Free-Masons, where were present amongst others, Thomas Batson, Esq., Deputy Grand Master; Lord Southwell, late Grand Master of Ireland; Lord Coleraine, several others of the first Quality, and a great appearance of Gentry."

In this form, the paragraph becomes intelligible. Lord Southwell was a very likely nobleman by birth, connection and property to hold the office of Grand Master of Ireland. His father had actively interested himself in procuring a Government appointment in Dublin for Thomas Griffith, the Player, whom we have shown to be a prominent Irish Freemason in 1725.[2] He himself served again as Grand Master of Ireland in 1743, and his son and successor in the title, the Hon. Thos. Southwell, served as Deputy Grand Master in 1751 to Lord George Sackville, whom he succeeded as Grand Master in 1753. But

[1] *cf. The Ordeal of the Poker, A.Q.C.*, vol. ix., p. 83. To the early indications there cited of the prevalence of this myth, must be added the allusions in the Hudibrastic Poem, *The Freemasons*, London, 1723. The deplorable result of a mishap through similar "playing with fire" by Mock Masons, in Philadelphia, in 1737, is believed to have thrown back the progress of genuine Freemasonry in Pennsylvania for many a day.

[2] *Caementaria Hibernica, Fasciculus II.*

how or when did Lord Southwell serve the office so as to be entitled Past Grand Master in 1732? Lord Kingston had served for two years after the reorganization in 1730, and now (1732), Lord Netterville was in the Irish chair. If, then, Lord Southwell was Grand Master of Ireland, it must have been in the obscure period before 1730, and we must couple his name with that of the Earl of Rosse. The Grand Lodge of England had none of our perplexities as to his status. He was present at almost every Communication in 1733, and was in the Chair at the May and December Communications of that year. In June he was invested, as Proxy for the Earl of Strathmore, "with the proper badges of his office," and proceeded to nominate and appoint the Grand Officers. His Lordship seems to have conducted the Procession on a scale of unusual magnificence, which made an impression on Dr. Rawlinson. In a MS. volume of very different pretensions from the present, Dr. R. Rawlinson has left the following autograph entry[1]:—

"7 June, 1733. The Rt. Hon. the Lord Southwell [proxy][2] for Ld Strathmore Grand Mr. of the society of free and accepted Masons, acccompanied by a great many persons of quality and others of the Brethren in their coaches went in procession wearing their aprons and gloves from Grosvenour Street near Grosvenour Square to Mercers Chap. where a magnificent dinner."

Lord Southwell is styled Provincial, not Past, Grand Master in the original Minutes of the Quarterly Communication, held on 21st Nov. 1732, as well as in the engraved Report of the Proceedings forwarded to the subordinate Lodges by Bro. William Reid, the Grand Secretary.[3]

The epithet Provincial, thus applied, seems to bear the not unusual sense of other than Metropolitan: that is, that Lord Southwell was Grand Master of a Grand Lodge which was not the London one, and which was therefore to be fairly called Provincial.

No trace of his early Grand Mastership has been found, so far, in the records of Irish Freemasonry. But the thoroughness and publicity of his acceptance by the Grand Lodge of England leave no reasonable ground for doubt that he had served as Grand Master in Ireland. All we are justified in saying is that the balance of probability is in favour of Lord Southwell having been a successor rather than a predecessor of Lord Rosse, inasmuch as he was the younger man, and the more recent peer.

Two quotations from Gent's *Antiquity of York* follow. The epitaph copied from p. 61, describes Leonard Smith as a Free Mason, *ob.* 25 Nov. 1722; another epitaph from p. 184, describes Christopher Hopwood as a Free Mason, *ob.* 1673.

Next, the famous entries of 1646 and 1682 are copied from the First Edition, 1717, of Ashmole's *Diary*. Both are reproduced in this series, in facsimile, from the original MS.

An account of the celebration of St. John's Day in Winter, 1733, by the Free-Masons of Newcastle-on-Tyne.

On the 1st May, 1733, the Society of Freemasons had a "bespeak" at Drury Lane, choosing for the occasion Colley Cibber's play, "The Double Gallant, or, The Sick Lady's Cure." This is the curious play based on the extraordinary stratagem by which Ralph, Lord Montagu, disguised as Emperor of China, carried off the Duchess of Albemarle from a mob of suitors.[4]

[p. 226.] A paragraph in *Read's Journal*, 9th June, 1733, asserts that "they [the Freemasons] have also made choice of Rev. Mr. Orator Henley as their Chaplain."

Daily Advertiser, 9th August, 1733. Prince Anthony Esterhazy admitted F.M. "at the French Lodge held the first and third Tuesdays of every month, at the Duke of Lorrain's Head, in Suffolk Street." In the same newspaper for Aug. 28, the installation of Viscount Kingsland as Grand Master of Ireland is chronicled.

[p. 227.] The *Daily Advertiser*, 6th Sept., 1734, mentions "the Lodge in Paris at the Duchess of Portsmouth's House," and, on 16th Sept., announces the establishment of a Lodge

[1] Rawlinson MSS. D. 1194, fo. 44. Bodleian Library. [2] *Sic in orig.*

[3] *History of the Anchor and Hope Lodge, Bolton*, by Bros. James Newton and F. W. Brockbank: Bolton, 1896. This Lodge possesses the only known copy of the document, and we are much indebted to Bro. Newton and his colleague for bringing it to light. The dates of Lord Southwell's attendance as recorded in the Minutes of the Grand Lodge of England, are 21st November, 1732; 29th May, 1733; 7th June, 1733; 13th December, 1733; 15th April, 1736. These dates have been verified by Bro. Henry Sadler, Sub-Librarian of Grand Lodge, with his accustomed courtesy.

[4] *Caementaria Hibernica, Fasciculus II.*

at the Hague. On 5th Nov., 1735, the same journal declares the Lodge at Hague to be in full work, and, later on, chronicles the prosperity of the Paris Lodges.

[p. 229.] *News Journal*, 15 Dec., 1733. Account of the constitution of the Lodge at the Prince of Orange's Head, in Mill Street, Southwark. See No. 57, *infra*.

An undated excerpt from some newspaper [1733?] enumerates a number of noblemen present at a meeting of the Horn Lodge, Westminster, of whom le Président Montesqieu is the only one concerning whom we do not know from other sources.

Daily Advertiser, 13th Sept., 1737. At a Lodge held at Old Man's Coffeehouse, Charing Cross, "Richard Savage, son of the late Earl Rivers," officiated as Master, with Mr. Chauvine and Dr. Schomberg, Junr., as his Wardens, at the initiation of, among others, "James Thomson, Esq., Author of *The Seasons*: Dr. Armstrong, Author of *A Synopsis of Venereal Diseases* (*abridg'd from Astruc*), and of several beautiful poems; Mr. Paterson, of Three-King-Court, Lombard St., Author of a Tragedy yet unpublish'd." Dr. Isaac Schomberg, jun., had served as Grand Steward the preceding year.

With this glimpse of the Arch-Bohemian of English literary life, we close the catalogue of the nondescript newspaper extracts huddled together in these few pages by the compiler.]

No. 31.—*The Daily Journal.* Saturday, Sept. 5, 1730. (*One leaf in folio*). Containing an Article signed A.Z. tracing Freemasonry to the reign of K. Edward III. pp. 231-2

[The writer ridicules the idea of any connection with King Solomon, and attributes the organization of the Society to the Craftsmen "gathered from divers countries" for the building of Windsor Castle.]

No. 32.—*The Grub-street Journal.* Thursday, Oct. 21, 1731. (*Two leaves in folio*). Containing a Review, signed Spondee, of *The Constitutions of the Free-Masons, lately digested by the rev. James Anderson, A.M.* pp. 233-6

[A curious and rather sensible article, giving a bibliographical account of the contents of the First *Book of Constitutions*, 1723.]

No. 33.—*The Grub-street Journal.* Thursday, Feb. 8, 1732. (*Two leaves in folio*). Containing an Article, signed A.H.F.G.S., in ridicule of Freemasonry pp. 241-4

No. 34.—ORDERS, RULES, AND ORDINANCES; To be observed and kept by the Lodge of Free and Accepted Masons, held at the House of Brother Frances Papworth, known by ye Signe of the Three Tuns in Westsmithfield, London. Began on Thursday Dec. 2, 1731. Continued on the 15th. And constituted the 17th. (*MS.*) pp. 245-52

These Bylaws are even more important in tracing the development of Degrees than the Bylaws of the Lodge held at the Bricklayer's Arms, Barbican,[1] inasmuch as they are specific in date. There are thirteen Bylaws in all, of which Bylaw No. 6 runs as follows:—

"That all & every Person, or Persons recommended & accepted as above, shall pay for his or their making the Sum of Three Pounds five Shillings, and for his admittance the Sum of five Shillings, and every Brother who shall pass the Degrees of F.C. & M. shall pay the further Sum of Seven Shillings and six pence . . . . ."

Bylaw No. 7 provides for the half-yearly election of Master, as was the case in the Barbican Lodge.

The following memorandum is appended to the Bylaws:—

"Memorandum. Jany 5th, 1731.

These Orders were Accepted by the Master, Wardens, & Brethren of this Lodge, & subscribed by ye Members present, & Order'd to be Ingrossed."

Accordingly, sixteen members subscribe on the following page, among whom the name of Danl. Delvalle is conspicuous.

No. 35.—An Epilogue. By Mr. Rawlins. Spoken by Mrs. Horton at the Theatre-Royal in Drury-Lane. (*MS.*) pp. 254-5[2]

[Printed by William Smith in the Dublin edition of the *Pocket Companion*, 1735.]

[1] See No. 24, *supra*.
[2] Pagination not continued further.

No. 36.—Account of the PERFORMANCE of Mr. Farquhar's *Recruiting Officer* at Lincoln's-Inn-Fields Playhouse, for the Benefit of Mr. Milward, a Free-Mason; with Epilogue spoken by Mrs. Younger, Apr. 27, 1732. (*MS.* 2 *pp. in folio.* Copied from report in *The London Evening Post*, Saturday, Apr. 29, 1732.)

[This bespeak was under the patronage of the Grand Master of the year, Anthony Browne, Viscount Montague, whose title is so often confounded with that of the Duke of Montagu. These great nobles were, indeed, related, being descended from a far-away common stock, so far-away that the family name of one branch of the house had become Browne, and that of another Nevill. The signature of Viscount Montague, who wrote his name with a final *e*, is familiar to the Masonic student from its being attached to the Deputation to constitute St. John the Baptist Lodge, No. 39, Exeter.[1]]

No. 37.—*The Universal Spectator, and Weekly Journal.* Saturday, May 30, 1732. (*One leaf in folio.*)

[Containing a Letter and verses in ridicule of the action of the Mayor of Canterbury on the occasion of a Meeting of Free-Masons at the Red Lion in that city.]

No. 38.—A Song in 12 four-line verses 'I'll tell you a Story a Story so Merry Of a Lodge of Free Masons and Alderman Perry.' (2 *pp. in MS.*)

No. 39.—The MEMORIAL of the St. Paul's Head Lodge as to the Right of its Grand Master to carry the Sword of State at the Annual Grand Feasts. (1 *p. in MS.*)

[The Memorial is addressed
" To the Rt. Worshipful
Anthony Lord Viscount Montague, Grand Master.
Thos. Batson, Esq., Deputy Grand Master.
Geo. Rooke, Esq. } Grand Wardens."
James Moore Smyth, Esq. }

The memorial goes on to claim that it is the right of the W.M. of St. Paul's Head Lodge to carry the Sword of State. Bro. Moody had so carried it in 1732, and this, the Lodge says, is an invasion of their rights.

Bro. J. Jesse, Master, and 16 others sign; Richard Rawlinson, D.C.L., being fourteenth on the list.

The memorial is without date, but the circumstances fix it closely enough. The last occasion on which we find "the Sword borne by the Master of the Lodge to which it belong'd" was the memorable Procession that escorted Lord Kingston, the Grand Master, with the Duke of Norfolk, Grand Master elect, on his left hand, into Grand Lodge on 29th January, 1729-30. "A Grand Feast indeed!" rapturously ejaculates our dazzled Historian.

Following the example of Lord Kingston, the Duke of Norfolk signalised his year of office by presents to Grand Lodge, including the Sword of State in use at the present day.

The following account of it is worth transcribing from Dr. Anderson :—

"The *Old Trusty* SWORD of GUSTAVUS ADOLPHUS King of *Sweden*, that was wore next by his Successor in War the brave BERNARD Duke of *Sax-Weimar*, with both their names on the Blade; which the *Grand Master* had ordered Brother *George Moody* (the King's Sword-Cutler) to adorn richly with the *Arms* of *Norfolk* in Silver on the Scabbard, in order to be the GRAND MASTER'S **Sword** of *State* for the future."

Consequent on this presentation, Grand Lodge deemed it right to formally appoint a Sword-bearer, and the office was conferred on Bro. George Moody at the Assembly and Feast in Mercer's Hall, 27th March, 1731. Bro. Moody was continued in office from time to time till 24th June, 1741, when it was resolved that the Sword-bearer, no less than the Secretary and the Treasurer, should be a constituent member of Grand Lodge, and a place immediately before the Grand Master in the Procession was confirmed to him. His service continued till April 18th, 1745, when we find recorded the appointment of "*Thomas Slaughter*, the *Sword-bearer*. Brother *George Moody* having declined the Acceptance of that Office on Account of the bad State of his Health, and presented the *Grand Lodge* with a *Jewel* he had usually worn, for the use of the future *Sword-bearer*." So the official record takes leave of Bro. George Moody.

[1] *History of St. John the Baptist Lodge*, by Andrew Hope, W.M. Exeter, 1894. *Bylaws, with Notes and Appendix*, Exeter, 1884. In the second edition of the *Book of Constitutions*, 1738, Dr. Anderson gives the title correctly as Viscount Montague. But in the third and subsequent editions the title appears as Montacute, a form that does not seem warranted either by the patent of nobility, or by the usage of the Browne family. The second, or subsidiary, title of the Duke of Montagu was Monthermer.

In the Appendix to this article will be found a detailed description of the Sword of State as embellished by Bro. George Moody's handiwork.

We shall find that a distinctive and ornamental Apron, for the use of the Grand Swordbearer, was sanctioned by the Deputy Grand Master. See No. 57, *infra.*]

No. 40.—Prologue in rhyme, supposed to be spoken by the Wife of a Freemason. (*MS.*)

[Originally spoken at the Theatre Royal, Dublin.]

No. 41.—Summons (*in MS.*) to (the Master of the Lodge at the Globe and Scepter in the Old Jewry) to attend a Committee of Charity on Tuesday Apr. 12, 1743, at the Cannon Tavern, Charing Cross.

No. 42.—Engraved (blank) form of Summons, Magg-Pie Lodge, Bishopsgate.

[Many blank pages occur in this part of the book.]

No. 43.—Minutes of Meetings of the Rose Lodge, Dec. 27th, 1732, to July 8th, 1734, relating to the Accounts of Bro. Delvalle's Mastership. (*MS.*)

[First come the receipted accounts paid by Bro. Daniel Delvalle during his term of office, showing the Lodge to be in debt to him to the amount of £15 : 19 : 8. Then come the rough Minutes of four meetings of the Lodge which are, unfortunately, of no great Masonic interest. Each meeting is styled 'Private Lodge,' and is taken up with devising means for collecting arrears, etc.

At the first meeting, 27th December, 1732, Dr. Richd. Rawlinson is entered as Senior Warden; there were only six members present in all, among whom, however, was Bro. Thos. Towle. This, it will be remembered, is the 'Bricklayers Arms Lodge, Barbican, now removed to the Rose, Cheapside.' Bro. Carington, who officiated as Junior Warden, is presumably one with the Tobacco Merchant Carington, who placed Masonic emblems on his trade labels. See No. 5, *supra.* At the second meeting, 24th Sept, 1733, Dr. Rawlinson and Bro. Towle again are present. Bro. Towle also attended both the subsequent 'Private Lodges,' held on 12th December, 1733, and 8th July, 1734.

Among the accounts of the Lodge, the following items occur:

"1733-4.		
Feb. 20.	By cash of Bro. Towle, arrears recd. of Bro. Bartin and Bro. Blackburn. .	1. 4. 0.
	By cash of Bro. Towle saved out of the Quarteridges when Dr. R. was Master.	3. 16. 2.
	By cash of Dr. Rawlinson as ℘ subscription	1. 7. 0.

By this it appears that Dr. Rawlinson, who had served as Master before Delvalle, was no way backward in paying his quota.]

No. 44.—Autograph Letter from Dr. Richard Rawlinson to Mr. Thomas Towl, giving an extract about Free-Masons in Georgia from Whitfield's *Journal*, 1739.

[The colony of Georgia had been founded by General Oglethorpe in 1732, and was originally intended by that philanthropist for the reception of *déclassés.* Perhaps this might explain the evangelist's surprise, to which the High Churchman was so ready to take exception. The infant colony was specially recommended to the benevolence of the Fraternity by the Deputy Grand Master, Thomas Batson, at the Quarterly Communication, held 13 December, 1733. Dr. Rawlinson's letter is given above in facsimile.]

No. 45.—Copies of Circular of Proceedings at Quarterly Communications, etc., from Feb. 24th, 173¾ to Sept. 2d, 1735. (2 *pp. in MS.*)

No. 46.—Ditto 21 Novr. 1724. (2 *pp. in MS.*)

[These Reports are addressed respectively to the Master and Wardens of the Lodge at the Rose, Cheapside, and of the Lodge at the "Blew Posts, near Middle row."]

No. 47.—Resolutions to be submitted to Grand Lodge by the Committee on the General Charity. (8 *pp. in MS.*)

[This report consists of thirteen resolutions drawn up by a "Committee to whom it was referred to consider of Proper Methods to regulate ye General Charity."

It is signed by Alex. Hardine, as Chairman, followed by the signatures of Lords Dalkeith and Paisley, Wm. Cowper, and six others, of whom the last is J. T. Desaguliers.]

No. 48.—An Account of what happened lately at the Hague on the Constitution of a Lodge of Free and Accepted Masons. To be had at the Pamplet (*sic.*) Shops of London and Westminster. Price Three-Pence. (4 *printed pp. in folio.*)

[The title page is without date, but the body of the text is headed December 30th, 1735, and is signed C. J. Philorangien. This Lodge, very prosperous at first, seems to have incurred the enmity of the populace through unfounded suspicions of the morality of Freemasons. Cf. *Daily Advertiser*, Dec. 1735].

No. 49.—A Proposal (printed by the Consent of the Committee of Charity). To raise yearly 310*l*. Submitted by John Boaman, Member of that Right Worshipful and Honourable Society, 1740. (1 *printed page in folio.*)

[This proposal contemplated a scheme "for the carrying on, and providing for Twenty Children of Masons." An elaborate schedule of probable Receipts and Expenses is appended, "to begin on 25th March, 1740."

The schedule is followed by a memorandum in Italics:—

"The Brethren that are willing to encourage this laudable undertaking are desired to send in their Names in writing, and their Lodges, by the Master or Wardens, to the next Quarterly Communication, when all reasonable Objections will be clear'd; and Security given for the Performance, if the Brethren chearfully agree to pay only *One Halfpenny* a week each."

This was the earliest attempt at a Masonic Orphan School, and, though the scheme fell through,[1] the name of Bro. John Boaman cannot be omitted from the history of our Charities.]

No. 50.—Minutes and Proceedings of Committee of Charity, Mar. 20, 1735. (3 *MS. pp. in folio.*)

No. 51.—Ditto 8th of Dec. 1735. (2 *MS. pp. in folio.*)

[These appear to be the original rough Minutes of two meetings of the Committee of Charity. At both meetings, the chair was occupied by the Deputy Grand Master, John (afterwards Lord) Ward. At the first meeting, which was held at the Shakespeare's Head, Covent Garden, he was supported by "Sir Edward Mansel, Bart., Sen. Grand Warden, the Rt. Hon. the Earl of Loudon, G.M. elect," and eight other Brethren, among whom is to be noted Thomas Towle, as representative of the Lodge at the Rose, Cheapside. The Committee dealt with nine Petitions for relief, one of which, that of Bro. Peter Squire, was infelicitously supported by Bro. Thos. Towle. In two of the other cases, relief to the extent of £5 was voted.

The other meeting, of which the Minutes are preserved in this volume, was held at the Star and Garter Tavern in Pall Mall. Martin Clare, Junior Grand Warden, was present, as was also Thomas Towle, again representing the Lodge at the Rose.]

No. 52.—Engraved form of Summons to a Quarterly Communication to be held at the Devil Tavern, Temple Bar, June 14, 1742.

No. 53.—Ditto Apr. 29, 1743.

No. 54.—Letter of Thanks from Grand Lodge (Lord Visct. Weymouth, Grand Master) to the G. Master, etc., of G. Lodge at Calcutta, for the present of thirty Guineas for relief of poor Brethren. (*Original draft subscribed* J. R. Secry. to the G. Lodge. 2 *MS. pp. in folio.*)

[The full heading of this complimentary letter unequivocally elevates the Lodge at Calcutta to the rank of a Grand Lodge:—

"To the Rt. Worshipful Grand Master, Deputy and Wardens, with the other Worshipful Brethren of the G. Lodge at Calcutta in Bengall in East India."

The first paragraph of this entertaining document acknowledges receipt of "your genteel Present of Arrack, which made curious punch." The second similarly acknowledges the receipt of "Ten Guineas by Bro. Capt. Frs. Winter, and Twenty Guineas by Bro. Capt. Rigby," both sums to be devoted to the Charity Fund. As the third paragraph puts it, "our Grand Lodge stands well rewarded for our Deputation or Patent."

The fourth paragraph goes on to say:—"Providence has fixed your Lodge near those learn'd Indians that affect to be called Noachidæ, the strict observance of his Precepts

[1] Entick's *Constitutions*, 1756, p. 226. For particulars, see *The Freemason*, Christmas Number, 1897.

taught in those Parts by the Disciples of the great Zoroastres, the learned Archimagus of Bactria, a Grand Master of the Magians, whose Religion is much preserved in India (which we have no concern about), and also many of the Rituals of the Ancient Fraternity used in his time, perhaps more than they are sensible of themselves. Now if it was consistent with your other Business, to discover in those parts the Remains of Old Masonry and transmit them to us, we would be all thankful . . . . . ."

This early use of the hideous hybrid *Noachidæ* is to be noted. Dr. Anderson afterwards introduced it into his remodelled *Old Charges* of 1738.

The draft concludes with the formal expression of Lord Weymouth's congratulations, and is initialled J.R. (John Revis.)

In the account of this incident given in the *Book of Constitutions*, 1738, Dr. Anderson supplies the date of the Quarterly Communication, 13 December, 1733, when Grand Lodge 'order'd solemn Thanks to be return'd to the Lodge at Bengal.' The letter was not written, however, till 1735, when a new Grand Master and a new Grand Secretary had succeeded Lord Strathmore and William Reid. Dr. Anderson's version is careful to give Capt. Ralph Farwinter his proper title of Provincial Grand Master.]

No. 55.—Petition of William Reid, late publick Secretary, to Lord Weymouth, etc. (1 *MS. page in folio.*)

[Poor Brother Reid, who had held the office of Grand Secretary for six years, was now, 1735, reduced to great straits. He attributes some of his distress to the neglect of Lord Strathmore to pay him "30 guineas, stipulated for every G. Master to pay."

The Petition went in due course before the Committee of Charity, who voted him the sum of ten guineas.[1]]

No. 56.—Engraved form of Summons to a Lodge to be held at the Goose and Gridiron in St. Pauls Churchyard, on Tuesday the 6 Jan^ry^. (No year.)

No. 57.—Order for Aprons, at the Constitution of the Lodge at the Prince of Orange's Head in Mill Street, Southwark. given by Thos. Batson, Esq., D.G.M. 1734. (*MS. on a small piece of paper, 7 by 4½ inches.*)

[The document begins with what seems to be the original order in the Deputy Grand Master's autograph:—

"Two Grand Masters aprons lined with Garter Blue silk and turn'd over two inches with white silk strings. Two Deputy Grand Masters Aprons turned over an inch & ½ ditto. One apron lined with the deepest yellow silk for the Grand Master's Swordbearer."

Beneath the foregoing is the following in a different hand:—

"The order for Aprons at the Constitution of the Lodge at the Prince of Orange's Head, in Mill Street, Southwark, given by Thos. Batson, Esq., D.G.M."

All that can be said of the authorship of this paragraph, is that it is not in the handwriting either of Dr. R. Rawlinson or of the compiler of this volume.]

Finis.

II.—RAWLINSON MS., C. 918.

[The elaborate title-page of this volume is bedecked with colours, and every preparation is made for keeping "a most exact and regular account" of Grand Masters; but not one name is entered. The following is a complete transcript of the contents of the volume, which is adorned with tastefully designed headpiece and initials, pencilled in outline as though for illumination.]

---

[1] The Charity Book, the latest of the discoveries of Bro. H. Sadler among the Archives of the Grand Lodge of England, was brought to light just in time to enable that learned Brother to ascertain the result of the Petition.

Book of Prov. G.M. of West Chester. Bibl. Bodl. Rawl. MS. C.918.

THIS Book is to be deliver'd by the Grand-Master to his Succeſsor, who is to keep it during his time, and at his going out to Deliver it to ye next, So on, and when fill'd the then Grand-Master shall present the Society with a New one, to be kept and fill'd in like manner, Still preſerving the Old ones to serve for Example,, and preſerve the Record, to which any Brother may have Admiſsion ——



[Title.]

The Book of the Provincial Grand Master of the Honourable and Ancient Fraternity of Free Masons in the City and County Palatine, of West Chester, etc.

[Device: a Pair of Compasses. Motto: *Walke within Compas.*]

———:———:———

[The Masons' Arms on a Shield.]

———:———:———

IN this BOOK is to be kept a most Exact and Regular Account, Written by some Able and neat Pen-Man, of the Succession of the Grand Masters, their Deputy and their Grand-Wardens, as also their Masters and Wardens of the several Lodges, Acknowledging his Authority.

IT is to be done in the manner they shall find the first, taking care to have their Armes painted Quarter'd with the Masons Arms placing that (as they will see in the Example set em) in the most Hono^ble^. part, as they are honoured by the Said Society, In like manner shall they paint the Arm's of the Grand-Wardens, differing from the Master by only Impailing them, and this to be done by some Ingenious Brother for the good of ye said Society if any such is to be found, if not, the succeeding Grand Masters and Grand Wardens shall get it done, at their proper Cost and Charges, that so they may be remembered by Posterity and their good Deeds Recorded.

IN this Book shall also be Enter'd all such General Orders as shall be devis'd for the good of the whole-body by the Grand-Master or his Deputy assisted and assented to by the several Masters and Wardens of the several Lodges in Town, who shall be deem'd as his standing Counsel, who for that Reason he shall Summons to attend him allowing a proper time for notice, because nothing shall be Rashly undertaken, nor thought binding without their Consent and what is thus well consented and agreed on shall with all Conveniency be communicated to the Several Lodges in the Country in a most loving and Friendly manner that Amity and Brotherly love may be preserved.——

THIS Book is to be delivered by the Grand-Master to his Successor, who is to keep it during his time, and at his going out to Deliver it to ye next, so on, and when fill'd the then Grand-Master shall present the Society with a New one, to be kept and fill'd in like manner, Still preserving the Old ones to serve for Example, and preserve the Record, to which any Brother may have Admission.——

[*Hiatus valde deflendus.*]

———:———:———

[Nothing seems to be known about this fragment. The present writer would suggest that the date must be between 1727 and 1750, and, in all probability, much closer to the former, than the latter date. For on 10th May, 1727, Lord Inchiquin appointed a Provincial Grand Master for North Wales: the first introduction of the dignity into the hierarchy of Freemasonry. The appearance of such an Officer on the horizon of the brethren of the neighbouring County Palatine would be a likely incentive to some such assertion of localised patriotism as is found in the present abortive volume.]

APPENDIX.

THE FREEMASONS' SWORD OF STATE.

The memorial presented by the St. Paul's Head Lodge[1] gives occasion for a description of the Sword which Bro. George Moody was empowered to bear before the Grand Master. For the Sword borne before H.R.H. the Prince of Wales is the Sword of Gustavus Adolphus, and is very much in the same condition as when it left the hands of Bro. George Moody, the King's Sword-Cutler.

The Sword of State is a weapon of admirable poise, four feet long from the point of the blade to the crown of the hilt. The scabbard is of dark blue velvet, edged with gold bullion. The sheath cap, or chape, as Bro. Moody would have termed it, is of silver gilt richly ornamented, and extending five inches towards the hilt. Above the chape is a shield, embroidered in the metals and proper colours, of the Masons' Arms. This shield is succeeded by a Masonic scene, wrought in relief upon silver gilt, representing two Freemasons, duly clothed with aprons and gauntlets, each wearing, suspended from the neck by a long ribbon, a Warden's Jewel; the figures stand upon a chequered floor before a tree of six branches, (five in foliage and one bare), rising from a mound. The figure with the plumb-rule suspended from his neck is accompanied by a Sun in Splendour, and the other figure, wearing the level, by the crescent Moon. Above this *relievo* is the coat armour of the donor of the weapon, Thomas, Duke of Norfolk, beautifully embroidered in the metals and colours, and surmounted by a ducal coronet, a marvel of embroidery, in which the jewels of the coronet are minutely represented in coloured needlework. Immediately below the guard, or cross-piece, of the sheathed sword, at the mouth of the scabbard, upon an oval medallion, within a fine example of relief work in silver gilt, appear three dexter hands, clasped, one in pale and two in fess, having the initials respectively, N.B., T.B., G.C. The medallion bears the legend AMICITIA in chief, and the epigraph of the King's Master Cutler, *Frater G. Moody, Fecit.* in base.

Upon the side of the scabbard opposite to that already described, the embroidered Masons' Arms are repeated above the decorated chape. To this succeeds in relief metal work of silver gilt, another Masonic scene of a Freemason clothed, as before, with apron and gauntlets, and having a pair of compasses similarly suspended from the neck by a long ribbon. The figure stands upon a chequered floor before a tree of seven branches, four in foliage and three bare, accompanied by the Sun in Splendour. To the left a Castle and Arch. Immediately below the mouth of the scabbard upon an oval medallion within a highly decorated design in metal work, is the inscription:

EX DONO
Cels^{mi} Pot^{mi} Nob^{miq}; p.^{pis}
THOMÆ DUCIS NORFOLCI, &c., &c., &c.
LATOMORUM ARCHIMAGISTRI
Rñiq; Geo. II. P.P. 4°
A° { L. 5730
D. 1730

The hilt, twelve inches in length, is surmounted by an orb, displaying the level, compass, and square. The grip bears a highly ornamental spiral. In the centre of the guard or cross-piece, is a richly wrought panel upon which are represented other Masons' implements, the plumb-rule, maul, chisel, and trowel. From this centre panel, issues, on either side, part of a Corinthian column with capital and abacus, thus forming the cross-piece. The whole is of silver gilt.

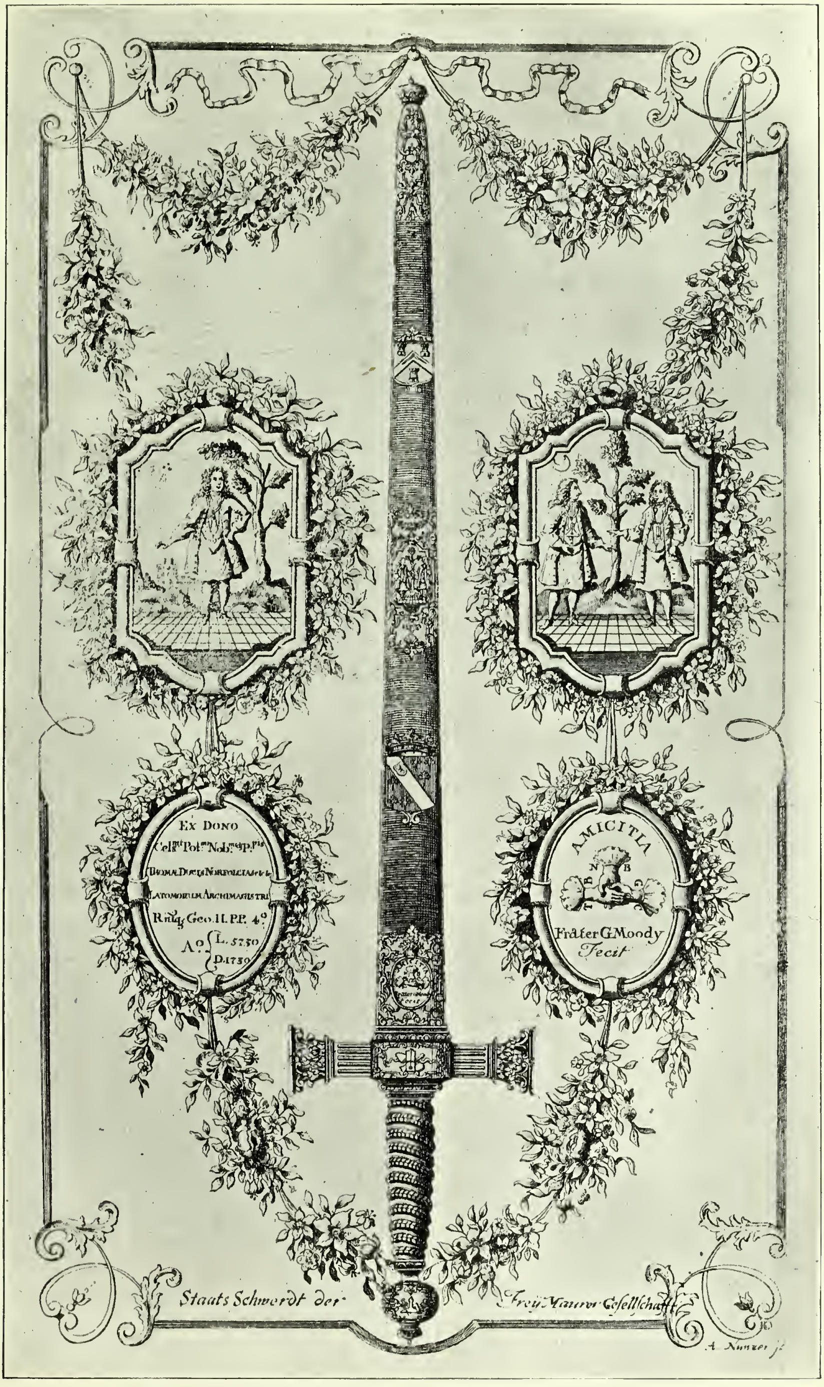
The blade itself measures two feet, seven inches and a half in length. It is inserted and rivetted between two pieces of wrought steel two inches in length, attached to the guard or cross-piece. The widest part of the blade is two inches, tapering to a point. The weapon is straight. Upon either side of the blade once appeared the device of the smith who fashioned the sword, with an inscription, also on either side,

"HEINRICH. BINGER.
ME. FECIT. SULINGEE."

Sulingen, or Solingen, near Dusseldorf, has retained to our own day its renown for the manufacture of arms and cutlery.

Only traces of this inscription are now to be observed, and those on one side only; some traces of the smith's Device appear in the lower compartment. The Device is the sign of a Swan; the bird standing amid reeds, with wings folded and neck depressed.

[1] *Vide supra*, CALENDAR, No. 39.


Ex Dono
Rnq; Geo. II. P.P. 4°
A° L. 5730
D. 1730
AMICITIA
Frater G. Moody
Fecit
Staats Schwerdt der Frey Maurer Gesellschaft

In the central compartment, on one side, in time past stood a medallion portrait of Gustavus Adolphus, all trace of which has disappeared from the blade. The legend surrounding the medallion is anything but clear: "GUSTAVUS ADOLPHUS, D.G. Suecorum GOTHRUM et Uandalorum, rex-magnus."

The repetition of the smith's Device on the opposite side of the blade shows, in the central compartment, a medallion portrait of the Duke of Saxe-Weimar and a corresponding inscription still in part recognisable. The form of the smith's Device, with the sign of the Swan can still be made out; but of the medallion of Gustavus on the other side no trace is left, and only the faintest indication of the lower part of the smith's Device may be observed; nothing else is visible.

The accompanying illustration is a photographic reduction of a rare contemporary engraving, by A. Nunzer, of Nuremberg.

Grand Lodge Library is not only fortunate enough to possess a copy of the German engaving we reproduce, but also to possess an engraving which appears to be the English parallel, or perhaps the original of Nunzer's print, and from which several details can be restored. The inscription at foot of Grand Lodge engraving, preserved in Grand Secretary's ante-room, is:

"The Sword of State
Of the most Ancient, and Honourable, Society of Free and accepted Masons;
wch was Presented and Dedicated to their Use for ever.
By the most Noble Thos Duke of Norfolk, Earl-Marshall of England; &c.
in ye Year of Masonry 5730, when His Grace was Grand-Master; It had been ye Sword of Adolphus the valiant King of Sweden, & worn by him at ye Battle of Lutzen, & afterwards by his brave Successor in War, Barnard Duke of Saxe-Weimar, wth both their Names, Titles, & Pictures represented upon ye Blade as in this Place.

Printed and Sold by Brothr Scott at the Black Swan Pater Noster Row."

The foregoing description of the Sword of State has been compiled from a comparison of the two engravings with the Sword itself; details wanting in one being supplied from the others.

It only remains to add that neither Gustavus Adolphus of Sweden, nor Bernhard of Saxe-Weimar had any connection with any form of English Freemasonry, or, as far as we know, with any of the cognate Continental organizations.

The W.M. expressed his admiration of the paper which had just been read to the brethren, in a few well chosen words. At first sight it seemed an almost hopeless task to evolve a really interesting paper by undertaking the compilation of a minute and detailed index of a mere scrap-book. Such a calendar was most useful and was certain from the first of a hearty welcome from a certain class of students, and the task had been magnificently accomplished; but it required the audacity of our learned Irish brother to submit it for oral delivery. Thanks, however, to the admirable short biographies, and to the wealth of annotation which Dr. Chetwode Crawley had lavished on the text, and possibly to a judicious reticence on the part of the reader, the paper had proved not only valuable and interesting, but entertaining. He especially thought that the readers of the *Transactions* were to be congratulated at having laid before them in this paper a copy of the Old Constitutions. Those who subscribed to our valuable series of reprints, *Quatuor Coronatorum Antigrapha,* were in possession of many of these, but this was the second time only we had published a version in our *Transactions*, and our friends abroad, he was sure, would be highly gratified and would acknowledge this last emanation from Dr. Chetwode Crawley's pen as one of the most interesting and valuable papers presented to the Lodge. He would be glad to hear any comments which the brethren might be disposed to offer.

Bro. C. KUPFERSCHMIDT, A.G.S.G.C., said he had much pleasure in rising to propose a hearty vote of thanks to Dr. Chetwode Crawley for his very valuable paper. He endorsed every word of praise which had fallen from the lips of the W.M. There were one or two points, however, to which he desired to draw attention. With regard to the item "No. 18," "The Grand Mystery," Dr. Chetwode Crawley appeared to doubt that Bro. Kloss had ever perused it: but a reference to Kloss' *Bibliographie der Freimaurerei*, under No. 1831, would show that in cataloguing the first edition of the pamphlet Bro. Kloss stated "this rarity is in my possession," which surely excluded all doubt as to his full knowledge of the contents of the work. The merit of having discovered the second edition rested with Bro. Mossdorf, who found it during the summer of 1808 in the Royal Library at Dresden, and brought it to the notice of Bro. Krause, who published it in 1810 in his *Die Drei Aeltesten Kunsturkun-*

den, where it will be found in the English text with a German translation, vol. i., part 2, pp. 32-48. Through the kindness of Dr. Begemann, Bro. Gould was enabled to give a reproduction of the Dresden Library copy in his *History of Freemasonry*. With regard to the Nürenberg engraving of the Grand Lodge Sword of State, a similar engraving was published with the third (1762) edition of the German translation of Anderson's Book of Constitutions of 1738. [Bro. Kupferschmidt produced and presented to the Lodge a copy of this plate, which had been published with the fourth edition (1783-4) of the same book. The size of the plate, exclusive of margins, is about seven inches by twelve]. The reproduction of the medallions on the scabbard were of interest to archæologists, especially such as study clothing, inasmuch as they showed the form and size of the apron about 1730. At first sight the two engravings, that of Nünzer reproduced by Bro. Chetwode Crawley, and that taken from the German edition of the Constitutions, would appear to be identical, so accurately was the one copied from the other. A careful inspection however, proved that the plate must have been re-engraved, as there were slight differences in the formation of certain letters in the title at foot, almost imperceptible differences in the drawing of the garlands and ribbons, and one plate bore the signature of Nünzer, whereas the other had no name attached.

Rev. J. W. Horsley rose to second the vote of thanks to Dr. Chetwode Crawley for the very valuable paper which he had prepared for their enjoyment that evening. There was little to discuss, but much to praise, and he thoroughly agreed with the eulogy pronounced by the W.M. in opening the discussion.

Bro. S. G. Kirchhoffer, P.D.G.D.C., cordially supported the motion.

The Secretary read the following written contributions to the discussion.

From Bro. W. J. Hughan, P.G.D.:

I have no hesitation in describing our Brother's paper on the "Masonic MSS. in 'The Bodleian Library,'" as one of the most valuable ever read at our meetings, and of itself sufficient to justify the existence of the *Quatuor Coronati Lodge.*

It is impossible, beyond an expression of hearty thanks to the author, and a few references to some of the many interesting points dealt with, to do justice in any sense to the paper. Masonically speaking, the "Bodleian" has never been thoroughly treated until now, *as respects Dr. Rawlinson's MSS., etc.*; though in regard to other worthies—Ashmole and Aubrey—Brothers Gould and Rylands have ably and successfully been their interpreters, and as to Ashmole, in particular, several of us have had a word to say.

Dr. Chetwode Crawley has wisely taken the trio under his wing—Ashmole, Aubrey and Rawlinson—and thus given us a complete account description and explanation of each of these interesting celebrities. It is as well, perhaps, to notice that the unfortunate introduction of the word *by*, in Ashmole's entry of the now famous meeting in 1682, is to be found in the first Edit. of the "Diary" of 1717 as well as in the second of 1774.

I quite think with our Brother, that the jury to whom he appeals, in view of the evidence presented, would agree to a verdict on his lines, and evince the "liveliest surprise if it should be shown" that Sir Christopher Wren was not initiated in 1691, for as he says, of "Rebutting evidence there is none." On the other hand, it seems equally clear to me that this great Architect never joined a Lodge that assembled by authority of the Grand Lodge of England, and therefore there is not the slightest proof to weaken Bro. Gould's contention that he never was Grand Master; and assuredly the memorandum of 1691 must be accepted as decisive against Wren's connection with the Craft prior to that year.

Now as to Dr. Rawlinson, the particulars are so copious and so ably "digested," that one feels quite embarrassed as where to begin or what to say. Practically, the collection is now before us for the first time, and it is impossible to do more than take a brief glance at the abundant material, until opportunities have arisen to adequately value the facts thus made known. Bro. Thomas Towle has been introduced as quite a new personage, though the Collection, previously credited to Rawlinson, was really his work.

The numerous references to Lodges, places of meetings and other items, are of great interest and value, and it is most gratifying for me to find that Bro. John Lane's great work—*Masonic Records* 1717-1894—stands the test of every comparison I have made with the particulars supplied by Dr. Crawley and that magnificent volume, placed side by side.

Taking the numbers of the calendar, as given by Dr. Chetwode Crawley, I have added the number and year of Constitution of each Lodge referred to, so that they can thus be easily traced in Bro. Lane's work. The only one still on the Roll is No. 19, now No. 21, the "Lodge of Emulation."

Calendar	No. of Lodge	Year of Constitution.
9	19	15th May, 1723
10	37	July 1724
11	39	2nd February, 1726
12 and 39	40	April, 1725
13	61	24th January, 1729
14, 24, 41, 43	71	26th January, 1730
15	82	21st October, 1731
16	94	29th June, 1732
34	83	17th December, 1731
42	45	19th January, 1726
46 ("Blue Posts")	27	27th March, 1724
56	93	21st Jnne, 1732
57	123	1733

There are also other curious references to Lodges in "Newspaper Cuttings" under No. 30. Page 223 refers to No. 71, as previously noted; page 224 to the same number (this extract being of a remarkable character, concerning as it does the early initiation of Jews); page 226 concerns the "French Lodge" of 17th August, 1732, No. 98 (evidently called the "*Union* French" as Bro. Lane has it, after migration to the "Union Coffee House," in 1739); and p. 229 relates to No. 123, noted previously; the other Lodge evidently being No. 55 of A.D. 1728; the Initiations reported being noteworthy.

Under Calendar 22, our Brother states that the 2nd edit. of the "Grand Mystery" (1725) is "even rarer than the first." This is so; but he will be glad to hear that there is another copy preserved in this Country, besides the one in the "Bodleian;" as my old friend, Bro. William Watson, of Leeds, has a perfect copy in his valuable Masonic Library.

The portion that concerns me the most, and for which I feel the most grateful, is the reproduction of the transcript of "Dr. Rawlinson's MS." These "Free Masons' Constitutions" are duly explained by Dr. Crawley, and as duly appreciated. It is a matter of relief and gratification to me, on finding that this carefully made copy, throws no doubt or reflection on mine published in 1876. As a matter of fact, however, the latest reproduction is the only one that is complete, for in the other two (the second following the first) the 7th and 8th clauses were purposely omitted, and two errors are also corrected, viz, p. 26 "True Mason" (not *Free*) and p. 27 "Soul's good" (not *Lord's* good.")

The MS. transcript at the "Bodleian" is a fine bold copy. So far, the original owned by Dr. Rawlinson has not been traced. I am glad that Dr. Chetwode Crawley has identified the Mr. Baker referred to in the margin with the brother of that name, who belonged to the Lodge held at the "Barbican" Lodge (*Calendar* 14).

We shall be waiting anxiously for Dr. Crawley's next surprise.—W. J. Hughan.

From Bro. J. Lane, P.A.G.D.C.:

With great interest and appreciation I have perused Bro. Dr. Crawley's paper, and regret my inability to be personally present when it will be read. The author fully justifies the high position he has attained in the ranks of Masonic Students, who are diligently attempting to bring to light the yet hidden treasures of Ancient Freemasonry. The excerpts which the Doctor has unearthed for our use will prove of much value, and I have no doubt he will receive, as he deserves to receive, the heartiest approval of all our members.

In the same kindly and fraternal spirit in which Bro. Chetwode Crawley takes occasion to refer to my own works, I am sure he will not object to my supplementing, in some respects, the important matters contained in his paper, nor to my adding a few friendly observations.

I would point out that Dr. Rawlinson's list (we must for the present purpose continue to so designate it), which I have always considered was compiled or taken from an Engraved List of 1733,[1] is altogether distinct from and should not be confounded with the Third Manuscript List in Grand Lodge which was compiled in 1731-2. In the Grand Lodge List, as noted by me, [Handy Book, p. 22] the Lodge No. 71, formerly at the "Bricklayers Arms, in Barbican," had removed to the "Rose Tavern, Cheapside," between 8th June and 21st November, 1732.

It may not be uninteresting to add to what Bro. Chetwode Crawley has adduced in reference to Dr. Rawlinson's membership of Lodges, that in the Grand Lodge List of 1732 he also is registered under four distinct Lodges, namely,

No. 37, "Sash and Cocoa Tree in Upper Moorfields," his name appearing fourteenth on a List of 25 members.

[1] Handy Book to the Study of the Lists of Lodges p. 23 and pp. 182-3.

No. 40, "Paul's head in Ludgate Street," his name being sixty-third on a List of 64 members.

No. 71, "Bricklayers Arms in Barbican, now removed to the Rose in Cheapside," where his name stands second on a List of 37 members. Rawlinson was then one of the Wardens, "Mr Dan[l] Delvalle" being the Master, (whose term of office, as shown by Bro. Crawley, extended from June to December 1732), and

No. 94, "Oxford Arms in Ludgate Street," of which Rawlinson himself was then the Master, his name appearing at the head of a List of 34 members.

It will be remembered that in the Grand Lodge List the Lodges are not numbered, but I have given them above for convenience of reference.

I am unable to agree with our Brother when he says that Dr. Rawlinson passed the Chair of Lodge No. 71 *before* Delvalle. In the Grand Lodge List of 1732 we have this record,

"Mr Dan[l] Delvalle, Mas[r]
Mr Rich[d] Rawlinson } Ward[s]
Mr Ja[s] Carrington }

showing clearly that Delvalle *preceded* Rawlinson. The quotation from the minutes of the Rose Lodge (excerpt No. 43) confirms this, as the entry "By Cash of Bro. Towle saved out of quarteridges when Dr R. was Master," is dated February 20, 1733-4, *i.e.*, 1734. Not only would it be the natural sequence of events for Rawlinson to *succeed* Delvalle, but it is obvious that after the latter's tenure of office expired in December 1732 there was ample time (with half-yearly elections) for Rawlinson, and even another Master, to have filled and vacated the Chair, prior to the date of the Cash Entry of February 1734. Without further evidence I do not think we should assume that Rawlinson occupied the chair of No. 71 prior to Delvalle, nor do I think there is any special reference to a personal contribution from Rawlinson himself in the extract cited, as the entry appears to me to extend only to the "saving of quarteridges" during the period when he was Master; a phrase which simply indicates that the treasurer had received, through Bro. Towle, from the various members of the Lodge a larger amount of money than had been disbursed during Rawlinson's term of office.

The various old Lodges referred to throughout the paper can all be identified[1] with the exception of that in excerpt No. 46, held at the "Rose, Cheapside" in 1724, which is not mentioned in the Engraved or Manuscript Lists of that or the subsequent year. It should not be confounded with the above mentioned Lodge No. 71 which was held at the same place in 1732.

Neither of the names of Wm. Gulston, Papillon Ball, Jno. Baker, or David Penny, appears in the Grand Lodge List of 1732, which however is an incomplete compilation.

Mr. Daniel Delvalle (or Dalvalle, as it is sometimes spelt) was in 1732 a member of each of the four Lodges,—Nos. 37, 40, 71, and 94—with which Dr. Rawlinson was at the same period connected.—Jno. Lane.

From Bro. John Ramsden Riley:

I think Bro. Chetwode Crawley may well be satisfied that the objects with which he entered upon this paper have been attained. Its main features must necessarily, as documentary evidence, stand unchallenged—whatever difference of opinion may arise in individual minds respecting conclusions drawn from them (which I apprehend in this case will be very few), these cannot affect the undoubted merits of the paper as a whole.

The statement recently made in the London daily papers that Wren was Grand Master of the Craft, was of course a mere repetition of popular tradition, long since held to be confirmed because not contradicted. We *know* that he could not possibly have held that rank; but with respect to evidence against his "acception," I agree with Bro. Chetwode Crawley that at least it is inconclusive.

The transcript of the Calendar of the Rawlinson MS. C 136 is a valuable and very interesting addition to the Reference Library of the Masonic student. In fact I intend to interleave my sheets for annotation against each page, in order to become better acquainted with this portion at my leisure.

The chief value however of this contribution to our *Transactions* consists in the bringing together all these Masonic references in the Bodleian Library, and especially in the form adopted by Bro. Chetwode Crawley. Such an attempt would of itself have been sufficient to attach importance to any well-directed investigation at the fountain-head, however barren of new results it might have proved. But even in this respect I should imagine our Brother's expectations were more than realized.

[1] Index to *Masonic Records.*

The full and clear elucidation of the Ashmole discrepancy sets at rest any further doubt as to the original Diary record ; while the entire editorial part is expressed in a style which, in concise diction of this character, is attained by few. The biographical portion of the paper is a model of its kind ; there is scarcely a superfluous word in it ! Altogether, acumen, with modest expression of opinions, are as prominent in this paper as faultless construction ; and on these achievements, as well as the Masonic zeal which influenced the self-imposed useful task, I offer my hearty congratulations to our worthy Brother.

—J. Ramsden Riley.

From Bro. Dr. W. Begemann :

I have gone with pleasure through your proof sheets, and want to tell you how they are most interesting to me.

As to Wren, I quite agree with you that the historian Gould has said too much in concluding that Wren was never accepted ; I am rather sure he was.

It is a remarkable service you have done to the Craft by ascertaining "Rawlinson MS. C 136" to be a compilation not of Rawlinson, but of Thomas Towle.

The three Prayers at the head of the volume are unsectarian, you say—I am sorry you did not reprint them. The new reprint of the so-called "Rawlinson MS." of the "Old Charges," exacter than the former ones, is welcome to all Masonic students concerned in this branch of investigation.

Most interesting is the first distinctive mention of Hebrew Brethren (page 244) in 1732 as well as the nomination of a Chaplain in 1733. And there is so much more information of interest, for instance, the Paris Lodges, the Noachidae, Montague, etc., that you may be sure that every Masonic student wiil thank you for your valuable work, as I myself do with all my heart.—Dr. W. Begemann.

Bro. G. W. Speth, P.A.G.D.C., said :—I am afraid that the paper before us affords little scope for argument of any sort, and that therefore any comments offered must partake largely of the nature of criticism. That such criticism has hitherto been uniformly favourable and laudatory is the natural sequence of the thoroughness with which Dr. Chetwode Crawley has done his part, and if I refrain from adding further words of praise it is not because I feel the less that they are eminently deserved, but from sheer inability to paint our universal approbation in more glowing colours than has been done by earlier speakers. One doubt I may allow myself, viz., whether our Brother has so entirely exhausted the Masonic interest of the Bodleian as his third paragraph would seem to indicate. Possibly our Bro. Armitage next June may open up to our consideration a slightly enlarged field of view. There is also a rather important matter which has struck me in a new light since reading our Brother's paper. It is a favourite contention with some Masonic students that the operative Freemasonry of the 17th century was largely influenced and converted into our present speculative system by a considerable influx of Rosicrucians ; and no name is oftener mentioned in this connection than that of Elias Ashmole, the Occultist and Astrologer. Every day however we are tracing speculative Masonry further back along the stream of time : Bro. Conder has carried it to 1620, and if we can only gain another six years or so, we shall have carried it beyond 1614, the date of the publication of the *Fama Fraternitatis*, before which Rosicrucian influence can not be alleged. So that the ground upon which our occultist brethren stand is palpably shaking beneath their feet in one direction, and I think that as regards Ashmole in particular, it must be looked upon as having yawned wide and swallowed up all their reasoning at one fell gulp. For Bro. Rylands has shown that the Lodge in which Ashmole was initiated was already then purely speculative, so that he did not influence it in that direction : and now Bro. Chetwode Crawley, by a simple chronological sketch of Ashmole's life draws our attention to another fact the import of which ought not to have escaped us so long, viz., that at the time Ashmole joined the Lodge at Warrington he was not yet a mystic, and that it was only on leaving Cheshire and returning to London that he made the acquaintance of Moore, Lilly, Booker, etc. Further, if we are to judge by the absence of reference in his Diary, when he took up with the Astrologers he forsook Masonry, and when we again find him in contact with Masons, in 1682, he "had long since bid a civil farewell to the astrologers and alchemists." I am afraid that Ashmole must in future be a bad card to play for those of our brethren who hold the Rosicrucian theory of Masonic development.

After a few words from Bro. Edward Armitage, the vote of thanks was carried by acclamation.

I must begin by expressing regret at my enforced absence from the January Communication of the Lodge: a regret mitigated by the reflection that my place was better filled by our accomplished Secretary than by myself. I am quite cognisant of the inconvenience thus caused him, and I desire to place on record my sincere thanks to him for the ungrudging trouble he took in the matter.

In the scholarly criticism our Secretary has appended to the section dealing with Elias Ashmole, I mark a note of warning that the three MSS. brought together in my paper will not long continue the only sources of original Masonic information in Bodley's Library. This is welcome news, of which the importance is guaranteed by the reputation of its sponsors, Bro. Speth and Bro. E. Armitage.

Bro. Kupferschmidt shows his wonted accuracy in his citation from Kloss's *Bibliographie der Freimaurerei*, and I am chagrined to think that my incautious phraseology justifies his deduction. What I had really in my mind was the collation of the two editions of *The Grand Mystery*, both of which Kloss catalogues together under the one entry; Section VIII., Subsection I., No. 1831. If Bro. Kupferschmidt reads on exactly six lines from the end of his quotation he will find that Dr. Kloss mentions the second (or Gormogons) edition, in terms that, by contrast, seem to imply that he was indebted to Krause's Report for knowledge of that edition. I believe that Dr. Kloss, like myself, rejoiced in the possession of the first edition only, and that he had never personally inspected the Dresden copy. Bro. Hughan has anticipated me in calling attention to the existence of a copy of this very rare edition among the treasures accumulated, in the Masonic Library at Leeds, by that most efficient and kindly of librarians, Bro. Wm. Watson. I was not aware of its existence at the time I wrote the article.

Bro. Kupferschmidt has, also, added to our common stock of bibliographical information by pointing out that the Frontispiece of the third (1762) and fourth (1783-4) editions of the German version of the *Book of Constitutions* is copied from Nünzer's Engraving of the Sword of State. The Frontispiece of the first German edition (MDCCXXXXII.), of which more than one copy is on my shelves, is an allegorical design by our own Sir James Thornhill.

The thanks of all Masonic students are due to Bro. W. J. Hughan and Bro. John Lane for their acute and withal kindly criticisms on the materials submitted to the Lodge. On reflection, I am disposed to agree with Bro. John Lane that Dr. Rawlinson was the immediate successor, rather than the immediate predecessor of Bro. Danl. Delvalle in the Chair of the Barbican Lodge. Dr. Rawlinson's name, however, does not occur as presiding at any of the *Private Lodges*, of which Minutes are preserved, though one might expect to find him then acting in that capacity, if he had been Delvalle's successor. Still, the reasons, so ably adduced by Bro. John Lane, seem to me to incline the balance unmistakably towards the later date for Dr. Rawlinson's accession to the Chair. Bro. John Lane is not so fortunate in his conjecture that the sum appended to Dr. Rawlinson's name consisted of the savings of "Quarteridges" during his term of office. It was a direct contribution to a fund, of which Bro. Towle was the Treasurer, and which was designed to make up the balance still due on foot of Bro. Delvalle's account, which all available arrears and "Quarteridges" had proved insufficient to discharge. Dr. Rawlinson's contribution covered the deficit, and was thus much larger than that of any of his fellow-members, who mostly contented themselves with five shillings apiece.

Bro. Dr. W. Begemann's courteous notice has given me unfeigned satisfaction. I am pleased to find myself able to make him some small return by supplying him with transcripts of the three unsectarian Prayers to which Bro. Towle gives the first place in his compilation. Undoubtedly, the use of these Prayers, and of the similarly sonorous Prayers in the Irish *Constitutions*, 1730, argue a form of Ceremonial very different from that of the Spurious Rituals: a form more closely akin to that adumbrated in Dr. Anderson's *Manner of constituting a Lodge*, 1723. It has been too often forgotten by Masonic investigators, that this Constitution, or Installation, is the sole authorised and accredited description of a Masonic Ceremony of that date. A certain unconscious bias has led one and another of them to omit drawing inferences that they would not have failed to draw, had the inferences tended in a different direction.

The commendation bestowed on the paper by our versatile W.M. deserves recognition at my hands, and I would add a word of fraternal appreciation on my part of the comments of Bros. Rev. J. W. Horsley, S. G. Kirchhoffer and J. Ramsden Riley. Nothing else was to be expected of their courtesy.

May I conclude with a word of acknowledgment to my Bro. W. H. Rylands, who supplied from his vast storehouse of information more than one valuable hint? I do not know whether I am outrageously breaking confidence, when I state that there is good prospect of his issuing a revised edition of what I have elsewhere truly called the "series of epoch-making articles," in which he set, once for all, the Seventeenth-Century Lodges on their proper footing.—W. J. Chetwode Crawley.

HIDDEN MYSTERY.

BY SYDNEY T. KLEIN, F.L.S., F.R.A.S., WORSHIPFUL MASTER.

I.

Sympathy, or The Power of Fraternal Love, as illustrated by the Mystery of Physical Work being accomplished by Sympathy on the Material Plane.

IN accordance with the plan laid down in my Yuletide Greeting, and as stated in the agenda of to-day's gathering, I propose, during my year of office, to demonstrate, at the close of each meeting, one of the Hidden Mysteries of Nature and Science. In mediæval times, when ignorance of the simplest truths in science played into the hands of charlatans, the experiments I propose to lay before you at our meetings would have been called magic and attributed to demoniacal agencies. The framers of our ritual, all honour to them, had a clearer conception of that which lies in the wonderful borderland between the physical and metaphysical, and strongly urged every Mason to study these Hidden Mysteries, that Truth and Fact might reign where falsehood and deception had hitherto been supreme. We are, in these days, living in a clearer atmosphere, begotten by conscientious scientific research, and are now able to see that all wonders around us are but the materials with which T.G.A.O.T.U. has been working. Let me now show you the experiment I have prepared to illustrate the subject of my to-night's demonstration :—

Bro. Klein then set in motion the curious mechanism he had devised to illustrate that part of his Installation Address which dealt with musical sounds, and demonstrated again that, by means of a succession of puffs emitted from a single plain nozzle, not only any note in the musical scale but the three principal triads and the fullest chords could be produced at will; he then shewed that the same effect could be produced by a succession of explosions. These explosions were regulated by glass tubes of different lengths, the explosions taking place so rapidly that only a clear musical note was heard, and in this way he produced the full major triad, the intensity rising and falling as the explosions were increased or diminished by the supply of ordinary gas. He then produced two heavy iron bars, so rigid that no impression could be made on them by the hardest blow from the gavel. By means, however, of a small corked tipped instrument, which had been brought into perfect harmony with the bars of iron, one or two soft touches threw the bars into such violent vibration that a great volume of sound was produced. Bro. Klein explained that although human sympathy, working on a different plane to that of matter, could not affect this heavy mass of iron without material contact, it was now possible for this moving mass to transmit, without contact, its force to another mass of iron, provided that they were in perfect sympathy with each other, namely, that they could be thrown into violent vibration by the same generator and would therefore give out, when in motion, identically the same musical note. The second bar was now carried to the Secretary's table and still responded loudly, and even when transferred to the other end of the large hall near the Senior Warden's pedestal, the response was still so violent that the sound resulting therefrom was heard by all present. Bro. Klein then showed that this strange effect depended solely upon the perfect synchronizing of the two bars, the smallest alteration in either being sufficient to destroy its power to influence the other. His next step was perhaps the most remarkable, one bar was thrown slightly out of sympathy and both bars were then forced into simultaneous action; the result was that instead of a pure steady musical note, the sound now rose and fell in heavy throbs strangely characteristic of a battle royal.

Bro. Klein concluded the demonstration with the following words :—

The greatest aspiration of the human race is now, as it was in Plato's time, to gain knowledge of the Deity, the great Architect and Builder of the World in which we live. If we want to know the capability of an artist or a carpenter we examine his works, not his masterpieces only, but in the case of a painter, his *rough sketches* and *studies*, whilst in that of a carpenter, his very *chips* will teach us something regarding his aspirations and the power he possesses to carry them out. So with T.G.A.O.T.U. It is for us, as Masons, to study the Hidden Mysteries in his Works around us and, as we progress in that knowledge,

we shall attain to a nobler and truer appreciation of those infinities of perfection which are the very attributes of the Godhead.

In my Installation Address on Wisdom, Strength and Beauty, we found that in order to try and appreciate the Infinity of *Omniscience* we were forced to bring the Infinity of Time down to the level of finite material measurements expressed by years, hours, minutes and seconds; and that in order to get any distance towards the appreciation of *Omnipresence* we had to consider the Infinity of Space under the finite material measurements of miles, yards, feet and inches. So, also, when we try to appreciate the third great subject, representing what we are taught is the highest attribute of the Deity—*Infinite Love*—we must start from the lowest material aspect of sympathy and try and work upwards as we did in the two former cases.

I have only shown you to-night one experiment, but it is a striking one:—a heavy iron bar which, with a man's greatest direct physical force, cannot be bent out of the straight, is by a few slight sympathetic touches made to vibrate so strongly, that it not only gives out a loud musical note which can be heard more than a hundred yards away, but will even continue these oscillations for five or ten minutes before coming to rest. This was achieved by *material contact*, though of the slightest description; whereas my second step showed that this bar, when started, had the power of throwing another heavy inert bar of iron, at a distance, into the same violent movement, *provided* the two masses of iron were in perfect sympathy and could thus influence each other. A startling proof that by sympathy alone, *without material contact*, physical work can be accomplished beyond that which a man, exerting all his strength directly on that mass of iron, can produce. You have seen that the slightest want of sympathy between the masses completely destroyed their power to influence each other, and when the unsympathetic masses were *forced* to work together, the quarrelling was most distressing not only to themselves but to those who were looking on.

May we not see in this mystery of *Sympathy* the reflection or evidence on the material plane of that wonderful Infinity expressed in those well-known words Θεὸς ἀγάπη ἐστιν, "God is Love." The whole object of a Human Soul, when using the words "*Thy will be done*" is to bring itself closer and closer into perfect harmony with the Deity; when that is accomplished we may understand from our simile that not only must we and our aspirations be influenced by the Will of T.G.A.O.T.U. but that then *our* wishes, in their turn, must have great power with God, and even mountains be removed and cast into the midst of the sea.

The exposition of the W.M. was listened to with great interest, and the concluding words received with applause.

FRIDAY, 4th MARCH, 1898.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Sydney T. Klein, W.M.; C. Kupferschmidt, A.G.S.G.C., I.P.M.; C. Purdon Clarke, S.W.; Hamon le Strange, P.G.D., as J.W.; G. W. Speth, P.A.G.D.C., Secretary; E. Conder, jun., S.D.; John Lane, P.A.G.D.C., J.D.; E. Macbean, P.M.; Dr. W. Wynn Westcott, P.M.; W. M. Bywater, P.G.S.B., P.M.; and Rev. J. W. Horsley.

Also the following members of the Correspondence Circle: Bros. C. Isler, W. F. Roberts, W. S. Nicholes, Dr. T. Charters White, J. Joel, Alex. Bruce, C. Letch Mason, F. F. Giraud, Thos. Horne, F. W. Potter, T. W. Chant, F. W. Levander, S. S. Partridge, P.A.G.D.C.; W. G. Bonrne, J. W. Barnes, W. C. Barnes, A. C. Chapin, W. E. Phelps, F. W. Hancock, C. M. Coxon, Gordon P. G. Hills, F. C. Greenwood, G. M. Gunther, C. Wells, Rev. W. Cunningham, C. Spencer, R. G. Yonng, A. Williams, G. S. Criswick, J. Hallows, W. W. West, I. Young, Dr. F. J. Allen, A. G. Boswell, H. A. Collins, E. Bissell, H. Praeger, M. E. Swan, Rev. W. E. Scott-Hall, S. Napper, J. Leach Barrett, S. W. F. Morrish, J. Wakelin, F. J. Cox, G. W. Danson, Capt. J. A. C. Gibbs, G. W. Martin, E. W. Postans, H. M. Hole, J. Thompson, H. P. FitzGerald Marriott, E. Newland, J. R. Pastfield, W. A. Tharp, L. Danielsson, G. Hagborg, Thom. Cohu, E. B. Westman, E. A. T. Breed, J. L. Bennett, W. N. Haydon, J. Robbins, T. Moysey, F. R. Miller, T. Whitehead, W. Busbridge, F. W. Mitchell, H. Bambridge, Dr. C. Egan, Dis.G.M. South Africa, Eastern Division; G. C. L. Miller, F. Callam, P. H. Horley, G. S. Collins, W. G. Walford, J. H. Gould, G. Fullbrook, C. B. Denny, J. Songhurst, E. W. Gurney, J. Peeke Richards, G. Piddnck, P. J. Edwards, W. T. Potts, F. L. Gardner, E. Armitage, J. C. Pocock, E. C. Stimson, G. W. Capel, C. B. Barnes, R. A. Gowan, W. Hamsher, C. H. Bestow, R. Orttewell, W. F. Allvey, E. J. Turnbull, R. J. Bush, J. Mossop, R. S. Ellis, T. Adams, O. Marsland, H. Lovegrove, P.G.S.B.; M. A. Tweedie, C. O. Hokanson, W. Vincent, G.St.B.; Stewart Williams, and G. A. Tharp.

Also the following visitors: Bros. W. H. Phillips, Lodge St. Alban, Adelaide; J. H. Mitchener, Etonian Lodge No. 209; P. Colville Smith, P.M., Apollo University Lodge No. 357; Ang. Larren, J.W. Cama, Lodge, No. 2105; G. Burley, Avondale Lodge No. 2395; W. Eckell, Windsor Lodge No. 1754; W. Hancock, P.M. Anglo-American Lodge No. 2191; E. R. Painter, W. Preston Lodge No. 766; and G. W. Pavitt, Dalhousie Lodge No. 860.

Three Lodges and one hundred and fifty-two brethren were elected to the Membership of the Correspondence Circle.

The sum of Ten Guineas was voted from the Lodge Funds to be placed on the list of the W.M., as Steward of the Lodge at the forthcoming Centenary Festival of the Royal Masonic Institution for Boys.

A letter was read from Bro. J. Bodenham, P.G.A.D.C., announcing that on the 25th inst. the Foster Gough Lodge No. 2706 would be consecrated at Stafford, with aims and pursuits similar to our own, and inviting a deputation from the Lodge to be present on the occasion.

The Secretary called attention to the following exhibits:—

By Bro. A. C. Chapin: two very handsome Dutch aprons, from Java.

By Bro. G. W. Martin: a Dutch M.M. apron, almost identical with one of the above.

By Bro. E. Conder, jun.: a remarkably beautiful papier-maché Masonic snuff-box, style Louis Seize, and a mason's iron punch, bearing deeply engraved thereon his initial and his mark, found in 1864 by Henry Worthington, mason of Ledbury, in the 16th century foundations of an old building, demolished to make way for the present Town Hall, Bolton, Lancashire.

By Bro. MacNaught Campbell: a breast-jewel on ribbon, triangular in form, made of some dark wood, richly engraved on either side with Masonic emblems in low relief; and a Masonic medallion of Battersea enamel.

By Bro. Alexander Bruce: an apron, hand embroidered and painted on a ground of black silk, formerly worn by Bro. Mackay, his grandfather, an Irish Mason.

Bro. G. W. SPETH then read the following paper:

THE TWO DEGREES THEORY.

BY BRO. G. W. SPETH, P.A.G.D.C.

IN June last Bro. W. J. Hughan favoured us with an admirable paper,[1] expounding his reasons for holding that, previously to 1717, there was but one degree known and practised in Masonry, and that it was conferred upon the apprentice. I envy our brother the power of condensation which has enabled him to compress within a marvellously small compass an argument which, in the hands of a less expert craftsman, would have required at least twice the space for adequate treatment. I fear that my present effort must in this respect, compare unfavourably with his. His weightiest argument lay in the alleged lack of evidence in opposition to his views. In this allegation, however, I do not concur, as I believe there is much evidence of an indirect kind which seriously militates against his contention. My chief difficulty is the paucity of *direct* intimations in favour of mine, involving the necessity of explaining at some length the relevancy of such *indirect* evidence as we do possess.

[1] *A.Q.C.* x., pp. 127 *et seqq.*

The theory which I am about to lay before you I broached in an incomplete form in the Philadelphia *Keystone* of October, 1888; since which time I have submitted it, in the form of a lecture, to the criticism of many Lodges throughout the country. It is naturally a source of pride to me that in its general aspect it has obtained the adhesion of Bro. R. F. Gould, although we may, not improbably, be found to differ on minor details. But as this is my first attempt to fully develop my thoughts on paper, I shall claim the kindly consideration of my hearers if I take up too much of their time, whilst for my part I will endeavour to avoid prolixity.

Our Bro. Chetwode Crawley pointed out in the course of the discussion on Bro. Hughan's paper that, in our treatment of the question, we ought to divide it into two parts as affecting either the purely operative society on the one hand, or the purely speculative on the other. We may with advantage proceed even further in subdivision. I prefer to consider the effects on Masonry of four progressive stages in its development; the purely and the mainly operative, the mainly and the purely speculative. Not that there is any sharply defined boundary between these, the one state of the Craft must have glided imperceptibly into and overlapped the other, and at no epoch, probably, did Freemasonry fail to count among its members a few of the speculative type, whilst only within recent times has it cut itself entirely adrift from the operative element.

THE PURELY OPERATIVE PERIOD.

It is impossible to assign any exact dates to this period, but let us roughly consider it as lying between the 10th and 13th centuries in its bloom, and lingering on well into the 15th and 16th here and there. The picture presented to us is that of groups of builders scattered throughout the country at work on edifices chiefly of an ecclesiastical character, who, whilst employed thereon, are gathered together in Lodges consisting of a master-mason directing the work, fellows of the craft working as journeymen, and apprentices serving their time. Besides these we find subordinate labourers, not of the Lodge though in it, termed layers and setters. These builders had codes of regulations, of which the earliest known example, viz., the final portion of the Matthew Cooke MS. dates, in its transcription but not in its origin, from about A.D. 1400. We have reason to believe that the code in use in one Lodge did not differ materially from that in any other. From these codes we gather two facts; 1st, that an oath was administered to the brethren to obey the laws and preserve the secrets of the fraternity, and 2nd, that any fellow of the Society who came from afar and demanded work, or assistance to the next Lodge, was to receive it. Further, that the oath above referred to was administered to the apprentice either at the time of being bound or shortly afterwards. We also know that the term of servitude, from the date of the earliest MS. code extant, was seven years, and we are entitled to assume that it was so from even earlier times. The exact duration of apprenticeship is, however, of no real moment, as it suffices for my argument that there was a term of some sort. The master drew from the patron a lower rate of wages for the services of his apprentice than for those of a fellow, but we do not know what portion of this, if any, was paid over to the youth himself. The probability is that he received, at least during the earlier years of his indentures, nothing beyond his board, clothing and instruction. This state of affairs predated any known guild of masons in any city of the kingdom. So far I think that we are all practically agreed. This being so, I would ask those brethren who incline to believe in the one degree theory, "Given an apprentice, say at York, who had only served his master some four years out of the seven and was just becoming really valuable to him, what was to prevent him running away, giving himself out as a fellow, being helped on his road from Lodge to Lodge, and finally being taken on, say at Winchester, at full wages?" If there was only one set of secrets, which were communicated to the apprentice, what safeguard could exist against the above deception?[1] Anything in the shape of a written document is almost unthinkable. The conclusion is irresistibly forced upon us that there must have been additional modes of recognition communicated to the apprentice passed out of his indentures as a master of his craft, which enabled him to travel from Lodge to Lodge. And, if additional secrets, then there must have been some mode of conferring them, in other words a second degree. I do not see how we can avoid this conclusion, unless we remodel all our notions held hitherto, and agree to believe that the ceremony alluded to in all the MS. Constitutions did not take place until the apprentice was out of his articles. Although such a course would serve us for the moment, it would land us in worse difficulties later on.

Consider what a day this passing out of his apprenticeship was to the artisan! He had to be examined by his elders as to his proficiency, to present his master-piece as proof

[1] I lightly touched on this consideration in my last paper before the Lodge, *A.Q.C.* x., p. 18, and Dr. Chetwode Crawley has dilated on it so well in the discussion on Bro. Hughan's paper, that I am spared the necessity of elaborating the argument.

of his skill, he was then passed into the ranks of masters of his craft, he ceased to be a pupil and servant, and became a free man capable, for the first time in his life, of earning his own living and choosing his own employer. But more even than this,—he was now in a position to claim admission as a fellow, peer of all his companions, into the craft which hitherto he had only served. For do not let us be deceived by any false analogy with the German gilds, where the fellow (Gesell) found numerous obstacles placed in the road to the mastership, among others that of a compulsory two years' wandering. Between his apprenticeship and mastership there was an interval during which he could only act as a journeyman. No such restriction was known in England: the exact reverse is the case, the workman must first be passed a master before he could be accepted as a fellow. Our present craft nomenclature is all wrong; master preceded fellow, and fellow does not mean journeyman as we are apt to regard it. It means and meant a member of the fraternity, and had nothing to do with his method of earning his living. We must distinguish between master-mason or head of the works, now represented by the Master of the Lodge, and Master of the Craft. It was not the fellow but the apprentice who had to prepare the master-piece, it was therefore not the fellow, but the apprentice, who qualified as a master. Between the master (or fellow) and the master-mason (or head master) there was no difference except an accidental one, they were both masters and both fellows. Every master or fellow could become a master-mason at any time, provided he was of sufficient skill and had the luck to find an employer or patron of discernment enough to recognise his quality. Naturally the majority of masters or fellows continued to work as journeymen all their lives, but they were none the less masters. I wish to insist strongly upon this (the application will be shown later), that every fellow was of necessity a master, that indeed he must be a master before he could be accepted as a fellow, and that there was no essential difference between him and the master-mason.

Now, is it conceivable that the day of days which saw him acquire this status—for which he had been working for seven long years,—was allowed to pass without some ceremony to mark the occasion? Can we believe that his entrance into the fellowship, or admission to membership of the fraternity, was not celebrated in some appropriate manner? He must be at least taught to prove himself a duly qualified fellow. Therefore, both on account of the exigencies of his occupation and of the importance of the event, we are justified in inferring a ceremony of some sort, a second degree with an additional secret proper to it. Do we find any evidence tending to support this conclusion? I think we do.

I will first quote from the Grand Lodge MS. Roll No. 1, a well-known charge which we find reproduced in every version of the MS. Constitutions extant.

> "And also that ye kepe all the counsells of yor fellowes truely be yt in Lodge or Chamber. And all other Counsells that ought to bee kept by the waye of Massonhoode."

It is possible to argue that all the "other counsells" were merely technical secrets, so we will leave that clause out of consideration. But then, the "Counsells in Lodge or Chamber" must be something else, and surely we are justified in holding that they include the secrets of recognition which we all agree did exist. Further, we see that they are divided into two sets, those of the Lodge and those of the Chamber, and, to say the least, this might be construed, without violence, into an indication of two degrees typified by the two resorts. Did the distinction stand alone, it might be ignored as a mere rhetorical flourish, or otherwise explained away, but we shall see as we go on, that this separation into two distinct resorts for the craftsmen is continued right down through our history to the present day. In the Masonic Poem, or Regius MS., which is considered by the best judges to have been transcribed about 1390, we find the clause thus given:

> "Þe preuetyse of Þe chamb^{r} telle he no mon
> Ny in Þe logge what seuer Þey don,
> Telle hyt no mon wher seu' you go,
> Þe conwsel of halle and ȝeke of bowre."

Here we see again the two resorts twice typified, Chamber and Lodge, Bower and Hall. The Cooke MS. also gives Lodge and Chamber, but it goes further. After describing the General Assembly and the order of procedure thereat, it says:

> "At Þe fyrst begynynge^{e} new men Þt neu' were^{e} chargyd bifore beth charged in Þis manere that . . . . and that they kepe w^{t} all^{e} Þ^{r} myȝt and all^{e} the articles a for sayd".

"New men that never were charged before" must be the newly entered apprentices; therefore, according to the Cooke MS., the obligation was taken of them at the Assembly, probably the first after their entering. Later MSS. seem to indicate that the obligation was administered in the Lodge at, or shortly after, their entry, pointing possibly to the

gradual obsolescence of the assembly. At line 711 of this same MS. we have slight indications of the method of passing master.

> "And so at suche cõgregacons they þt be mad masters schold be examned of þe articuls aft^{r} writen and be ransakyd whether thei be abull^{e} and kunnyng^{e}. . . . . and more ou^{r} they schulde receyue here charge. . . ."

The charge in question is plainly not that which we meet in every MS., and which was given to apprentices, seeing that they had just been examined on it in order to prove their proficiency: and only a meagre sketch of the masters' charge is given in the text. But the above extract is sufficient to prove that there was a special charge for the newly made master and a ceremony of some solemnity, involving a thorough examination of their technical skill and of their knowledge of masonic usage. There is no hint of a special secret being conferred in this case, neither is there any in the MS. allusions to the entering, although we are all ready to admit that something of the kind did take place then. But we have here at least two distinct ceremonies, and as there was a secret with one we must admit the possibility of a secret with the other, especially as we have seen that two sets of secrets were an obvious necessity of the trade, and that the secrets of two different resorts are mentioned in all the MS. Constitutions known to us. It should be remembered that this passing or making of masters is described as taking place at the annual assembly. Bro. Gould thinks, it is true, that no annual general assembly of an exclusively masonic character ever took place, and I have elsewhere[1] given at length my reasons for dissenting from this excellent authority. I do not argue for one general assembly for the whole kingdom, as used to be supposed, but one for each district within a certain undefined distance of some large and important Lodge. I regret exceedingly that we do not agree on this matter, but Bro. Gould will doubtless concede that it is in the highest degree probable that every Lodge had an annual Head-meeting Day, or Morning Speech, as had all other gilds, and it is enough, for the purpose of my argument, to refer the incident to such an annual meeting. It was thus on a certain set day, once a year, that apprentices were passed masters with due solemnity. It is worthy of note that this is the only reference to masters as distinguished from the master-mason or head master, so far as I can recall, in our MS. Constitutions. The reason may perhaps be,—this is only a suggestion,—that all our subsequent versions date from a period when Masonry had become mainly speculative and the practical aspect of the master of his craft had become merged in the social aspect of the fellow or member of the Society.

THE MAINLY OPERATIVE PERIOD.

Following the purely operative period of the craft there must, in the nature of things, have been a time when it was in a transition state towards the mainly speculative. Of this time we know next to nothing and are reduced to simple guesswork. But it appears to me that the accession of gentlemen to the membership must have been gradually on the increase, and that it is scarcely conceivable that the operatives, whose object in admitting these gentlemen was doubtless to ensure their patronage and goodwill, should have failed to admit them at once to the full membership, *i.e.*, fellowship. We cannot suppose for one moment that a seven years' apprenticeship was demanded of them.

Possibly they were entered at one Lodge meeting and passed to the fellowship at the very next annual head-meeting day. If so, in course of time the procedure would be simplified, especially if the annual assemblies were being neglected, and the two degrees would be conferred consecutively at the same meeting. The designation of these gentlemen would naturally be fellows, not masters, because they were in no sense masters of the craft, although they were fellows of the Society. If we admit these suggestions as plausible, it would be necessary, even at the entering of gentlemen to exclude the apprentices, because the admission to the fellowship was to follow on immediately, and we should thus be able to account for the chief characteristics of the next period of transition, that of the mainly speculative, when only one ceremony is indicated and all mention of apprentices ceases. As a mere guess, I am inclined to set down the mainly operative period as from the 13th to the 16th centuries. The Lodges would still be operative in their general features and purposes, but with a large and increasing infusion, in some of them at least, of speculative fellows.

THE MAINLY SPECULATIVE PERIOD.

Early in the 17th century we are confronted with the fact that the English Lodges of which we have any notice are composed entirely, or almost so, of speculative members, *i.e.*, of persons in no way occupied in the building trade. Bro. W. H. Rylands has shown, by hunting up their wills, that the members of Ashmole's Lodge at Warrington in 1646,

[1] *A.Q.C.* vi., 173.

and of Randle Holme's Lodge at Chester of about the same date, were almost exclusively speculative. The same may be said of the Lodge discovered for us by Bro. E. Conder, jun., within the Masons' Company of London, which existed in 1620 certainly, and inferentially much earlier. It is true that most of its members were also members of the Company, and therefore connected with the building trade, but they did not come on the "Acception" in this quality, neither was their admission necessary or even helpful in their daily vocation, and they were therefore just as much speculative masons as the builder, contractor, or architect who now joins our ranks. Besides which, many of the names noted were not those of members of the Company, and so far as we can ascertain, not even of operative masons. Plot's account of Freemasonry in Staffordshire, and Aubrey's note on the Freemasons of Wiltshire, would also lead us to the conclusion that these writers were referring mainly to gentlemen. Somewhat later we have a tradition of a Lodge at Doneraile Court in Ireland, which so far as it goes, equally points to a purely speculative membership. And so do the minutes of the Lodge at York, dating from 1712. Now, although these Lodges were purely speculative, I call the epoch immediately preceding the formation of the Grand Lodge in 1717 "mainly speculative," because it is quite certain that many purely or mainly operative Lodges were still in existence.

One characteristic common to all these Lodges is that we hear no word of apprentices in connection with them, and have indications of one ceremony only. The members seem to have passed the entire ordeal in one sitting, but for many reasons I cannot accept Bro. Hughan's deduction that the degree so conferred was that of the apprentice: we are, indeed, explicitly told in at least one instance that they were then and there made fellows. It is true that in 1646 Ashmole says, "I was made a Freemason at Warrington," which might mean, although I am convinced it does not, that he was made an apprentice. He mentions not a word further about Masonry between that date and 1682, when we suddenly find him attending the Lodge in the Masons' Company, and he not only distinctly states that he was the oldest *fellow* present (when then did he acquire the title?), but also gives the name of six gentlemen who "about noon were admitted into the Fellowship." And to prove that this was not their second appearance on the scene, he calls them further on "the new-accepted masons." These six were made fellows at the one and only sitting. Plot also speaks of Freemasons as *fellows* of the Society. The York minutes, 1712-1725, only help us inferentially, because one set phrase is employed throughout, viz., "was sworn and admitted into the Ancient Society of Freemasons," varied by Honourable Society, or Fraternity. But there is one consideration to be noted. On the 4th February, 1722-3, and again in 1725, visitors were examined and acknowledged as masons. If these visitors were operatives they must have been fellows naturally, or they would not have been travelling about; and if they were speculatives they probably hailed from a modern Lodge under the Grand Lodge at London, and in 1725 especially, would possibly have been master-masons according to the newest system of three degrees. So that on the whole it looks as if the York brethren knew something more than the apprentice degree and were themselves fellows: indeed it appears impossible to believe otherwise. As for the Hon. Mrs. Aldworth in Ireland, we are told that she was always acknowledged as possessing the full rights of a Mason, and yet we only know of one occasion when she was at Lodge. Taken by itself, the evidence deducible from this family tradition would prove little, but, so far as it goes, it fits my general contention and agrees with the other cases, so that it becomes valid as corroborative evidence.

We are therefore justified in assuming that at the end of the mainly operative period those Lodges which had a large percentage of gentlemen among them gradually dropped the apprentices from their meetings and finally became, what we next meet with, assemblages of gentlemen. They still had, perhaps, a sprinkling of operative masons of higher position, such as master builders, architects and so on, but ultimately even the ordinary journeyman ceased to form part of the Lodge which had now become to all intents and purposes speculative, having no longer any trade object in view. We must remember that during these centuries education and refinement of manners among the higher classes were making great strides, and that the difference between the gentleman and the workman was every year more marked, and we can hardly imagine that the two classes would feel quite comfortable in the society of each other. The degree, as I have already suggested, would be worked at any time as convenience might dictate, and not reserved for the general assembly, if such an institution still existed, which is doubtful. The ceremony was naturally that of admitting to the fellowship, or the second degree of the purely operative system, and the recipients became fellows, not apprentices.

The question now presents itself, were these fellows made acquainted also with the secrets of the apprentices? If so, then, as we only know of one ceremony being usual, the two degrees must have been practically welded into one. I think indirect evidence is forthcoming that such was the case. To begin with, we never hear of more than one oath,

thus pointing to only one ceremony. Randle Holme only gives one oath, and according to this the secrets are not to be revealed to any one but to the "masters and fellows of the said Society." It will be seen that the apprentices are not even alluded to, but that the very terms of the oath inferentially exclude them. Aubrey says, "The manner of their adoption is very formall and with an oath of secrecy." And it is a curious confirmation of how long this tradition of one oath may have survived, that the spurious rituals of 1730, although detailing three degrees, still give only one oath which covers them all three.

I have already shown that the necessity of two degrees arose from the absolute need of two signs or modes of recognition; if, therefore, the gentlemen received both degrees, they would have been in possession of more than one sign, etc., and we might hope to find some indication of this. This is precisely what we do find. Holme says, "There be severall words and signs of a Freemason to be revealed to you:" Aubrey says, "They are known to each other by certain signes and watchwords:" and Plot says that the initiation "chiefly consists in the communication of certain secret signes." All this points unmistakeably to a plurality of modes of recognition and therefore of degrees, and it seems quite clear that although there was only one ceremony, it comprised both the ceremonies of the operative masons, entailing at least two sets of signs and watchwords.

That before the formation of the Grand Lodge of England in 1717 there were two degrees is, I think, convincingly shown by two pieces of evidence to which I shall next refer.

The first is "The Prophecy of Roger Bacon," which is appended to the Stanley MS. of the Constitutions.[1] I showed, when introducing this MS. to the brethren, that the appended doggrel dates between the 11th April and the 12th August, 1714. It concludes thus:

"ffree Masons beware Brother Bacon advises
Interlopers break in & spoil your Divices
Your Giblin & Squares are all out of door
And Jachin & Boaz shall bee Secretts no more."

Surely the last two lines indicate separate sets of secrets?

The other is the examination in the *Flying Post* for April 11th-13th, 1723. This predates the supposed epoch of the introduction of three degrees, although it is subsequent by six years to the advent of modern Freemasonry: but no student can critically examine the article in question and refuse to admit that it describes ceremonies of much more ancient date, and that the phraseology, of the verses especially, is many years older than the date of publication. In his own remarks the editor speaks throughout of fellows and of them only. Next follows a description which shows plainly two distinct ceremonies run into one. First the candidate has to hear the charges read and clothe the Lodge, and this is described as being entered. Then he is led before the Master of the Lodge and the fellows (no mention of apprentices), and says,

"I fain would a Fellow-mason be,
As all your Worships may plainly see."

which is evidently the beginning of a second ceremony. After this he takes the oath. "Then he is blindfolded and the ceremony of . . . (passing?) is performed." "After which he is to behold . . . postures and grimaces, all of which he must exactly imitate . . ." Next a word is whispered. Then he says,

"An enter'd Mason I have been,"

and gives as proof that he knows all about both the pillars of the Temple.

"A Fellow I was sworn most rare
And know the Ashlar, Diamond, Square,"

and the proof which he gives of this is

"I know the master's part full well."

Which incidentally shows once more that master and fellow were convertible terms. There are two ceremonies here and no more, one oath, and a double set of proofs.

It is very doubtful to what extent the spurious rituals of the 18th century accurately reflect the ceremonial of that period; they differ of course widely from the actual ritual of to-day, and, at best, represent merely the opinions of unauthorised outsiders. But so far as they go, it is a remarkable coincidence that, although they refer to three degrees which, as all the world must have known, by that time was the practice of the Craft, they reveal at almost every line the former existence of two degrees only. The Lodge is composed, according to them, of fellows and apprentices only, no word of master-

[1] *A.Q.C.* i., 127 *et seq.*

masons, only of the master of the Lodge and wardens. The mason is to make himself known by "signs and tokens, from my entrance into the Kitchen, and from thence to the Hall." "To know an entered Apprentice, you must ask him whether he has been in the Kitchen, and he'll say Yes." "To know an entered Fellow you must ask him whether he has been in the Hall, and he'll say Yes." Here we have once more, after so many centuries, the two resorts and no more, of the old MS. Constitutions—for there is nothing of a similar kind to ask the master-mason—the Lodge and Chamber, the Hall and Bower, the Kitchen and Hall. And to this day we know of two resorts only, the Porch and the Middle Chamber. Our new fangled M.M. is homeless. Thus has the old division of degrees unconsciously survived even in our present system.

So much for the mainly speculative Lodges. Meanwhile in the few really operative Lodges which the altered state of the building trade had allowed to survive, I imagine that the ceremony of entering an apprentice had been carried on more or less punctiliously. But, inasmuch as the annual meetings had in all likelihood fallen into disuse,—a supposition which appears to be confirmed by Dr. Anderson's remark in the 1738 Book of Constitutions, that the masons in 1716 *revived* the Quarterly Communications,—it is quite possible that less weight was attached to the passing, and perhaps the ceremony itself was only imperfectly remembered. Gild laws of all sorts were being less stringently enforced, and therefore the need of a means of recognition was possibly less often felt. This is all mere supposition, based upon a general review of the circumstances, but, if it be admitted as possibly well-founded, it would explain many circumstances of a later date which will shortly attract our attention.

What really seems fairly proved is, that the speculative Mason during the period before the foundation of Grand Lodge was received with one ceremony only, that he at once became a Fellow, taking one oath only, but was given at the same time the preliminary secrets of an operative apprentice.

THE PURELY SPECULATIVE PERIOD.

This began with the formation of the Grand Lodge in 1717. I would not be understood to imply that none but speculative Lodges survived, but I do think that the purely operative were few in number, wanting in importance, and gradually dying out or being merged in the speculative system. Let us glance at the influence which the preceding two centuries had exerted over them. The invention of printing; the Renaissance; the fashion of every young man of good family making the Grand Tour of Europe and the consequent favour shown to the so-called Augustan style of Architecture; all these factors must have had disastrous effects upon the well-being of the Lodges. The spirit of Gothic architecture was dead and the style treated almost with contempt; the Cathedrals stood finished or with operations thereon suspended; the occupation of the master-mason was gone, he was replaced by the architect; the architect no longer learnt his trade in the lodges, but studied his profession in printed books and by foreign travel; he was, like Wren and Inigo Jones, no longer a child of the lodge or even a skilled craftsman; our English masons were ousted in large measure by Italian workers in marble; city gilds of masons were able to supply the small amount of technical skill required to undertake such repairs as were thought needful; in a word, the operative lodge as a school was dead, it had resolved itself into a mere workshop. Some few such workshops may have dragged on a moribund existence, yet the decay of the craft must have brought with it neglect and partial oblivion of its ceremonial and ritual. These may have been preserved to a certain imperfect extent by the speculative lodges, departing ever further from the original, whilst the workmen recollected phrases and odds and ends of verse long after losing touch with the spirit underlying them. This would account for much of an inexplicable nature in latter-day ritual, the compilers of which had to make sense, as best they could, out of snatches of phraseology handed down to them which no man living could explain. They therefore sought refuge in ideas which were impossible to the medieval artisan.

Then came the fire of London in 1666. This caused a revival of masonry in the metropolis at least, if nowhere else. Masons flocked to the capital from all quarters to rebuild the city and especially the Cathedral Church of St. Paul, the charter granted by Charles II. to the Masons' Company in 1677 expressly stipulating that these masons were not to be interfered with. Lodges were formed in various parts of London (Anderson mentions four of 1717, but there may have been more). We can imagine these masons, hailing from all quarters of the kingdom, furbishing up from imperfect recollection their old ceremonies and once more attracting to their fellowship men of a superior condition to themselves, even if not of the highest social status, a phenomenon which was reserved for a few years later. There were many circumstances conducing to this result: the zeal of the speculative masons of a former generation would be stimulated by the revived importance of the Lodges; it was the age of clubs and quaint conceits in the matter of association; the

masons were probably genial, sturdy fellows whose society was not without a certain racy attractiveness; and above all we must lay our account with the prevailing fashion of appearing to take an interest in architecture. Thus the temporary revival of operative masonry would re-act on the speculative branch. Real apprentices would scarcely be admitted into these mixed Lodges, and one of the first recorded acts of the Grand Lodge which sprang from the loins of four of these Lodges was to provide that Entered Apprentices should be 25 years of age and their own masters, which would obviously exclude trade apprentices.

That the efforts to re-establish the old usages were not completely successful we may gather from the fact that such information as we possess, of doubtful value it is true, shows that even the special watchword of the fellow was subject to great variation. All this may have contributed to the feeling that a central authority would be a good thing: in any case we find that such a one was erected in 1717, the Grand Lodge in London, now merged in the United Grand Lodge of England. From that date we may consider Freemasonry purely speculative, because Grand Lodge speedily acquired the upper hand, to the gradual extinction or absorption of operative or independent Lodges; and, although stonemasons were still received within its fold, they were no longer accepted simply *because* they were masons by trade.

Now let us enquire what was the number of degrees immediately after this transformation; we shall find no break of continuity, they were the same two as before, no more, no less. Our best authority is Anderson's *Book of Constitutions* published in 1723, or only six years afterwards. Throughout the book, where the word Master is used it has only one meaning, Master of the Lodge, except in a single instance to which I shall refer in due course. A candidate "shall be a perfect Youth capable . . . of being made a Brother and then a Fellow Craft in due time, and so to arrive to the honour of being a Warden, and then a Master of the Lodge." "No brother can be a Warden until he has passed the degree of a Fellow-Craft, . . . nor Grand Master until he has been a Fellow-Craft." The clerks of the Secretary and Treasurer of Grand Lodge must be Fellow-Crafts, as also the Tyler; if in the absence of the Grand Wardens the Wardens of a private Lodge were called to fill their places, Fellow-Crafts of the same Lodge were to replace them. In the absence of the Deputy Grand Master, the Grand Master may choose any Fellow-Craft to be his Deputy *pro tempore.* At the Grand Feast any Fellow-Craft or Entered Apprentice was allowed to speak. At the Constitution of a new Lodge it is provided, "The new Master and Wardens being yet among the Fellow-Crafts." Surely these excerpts, taken almost at random, show as clearly as possible that immediately after the foundation of Grand Lodge the degrees remained, as they had ever been, two in number, and that there was absolutely nothing higher than the Fellow-Craft. It is all in perfect conformity with what was to be expected, viz., that in the first years the reasonable jealousy of the large number of old fashioned masons still present in the Lodges would be respected and forbid innovations.

Were it not for one single expression, which we will now consider, the ground would be cut from under the feet equally of those who argue for one degree, as of those who contend for three. Article xiii. reads, "Apprentices must be admitted Masters and Fellow-Crafts only here (*i.e.*, in Grand Lodge) unless by Dispensation." It may be only a co-incidence, but we see that in the above quotation the sequence is Masters and Fellows, as if the status of Master were the preliminary step to the fellowship, as I have shown it was at one time; if the mastership were the higher position, as it is in the three degrees system, we should expect to read "Fellow-Crafts and Masters.' And note once again the inherent conservatism of the Craft. I have attempted to show that in the earliest days the passing of Masters and their reception into the fellowship took place at the annual assembly or Head-meeting Day. The Grand Lodge was admittedly looked upon as replacing the assembly. In the Old Regulations drawn up by Grand Master Payne, it is stated "A Lodge is either Particular or General," and the clause then goes on to speak of the "General or Grand Lodge." And in the York minutes the ordinary meetings are called "private," but those held on the 24th June are, in evident remembrance of old custom, denominated "general." Therefore to confine the second degree to Grand Lodge as representing the general assembly, was a most correct proceeding. And if we now recollect that formerly a mason must be passed master before being received into the fellowship, so that Master and Fellow were only two names for the same individual as considered from two slightly different points of view, we can hardly be expected to argue with Bro. Hughan that the introduction of the word master in this isolated passage indicates that, although before 1717 only one degree was known, yet already in 1723 three were recognised.

But there is no recorded instance of a passing having ever taken place in Grand Lodge, which could with difficulty have found time for such a ceremony. We must assume therefore, that either no passings took place during the first years of Grand Lodge, or that the Lodges considered themselves under, or were really granted, a dispensation. The former

supposition might explain the remark of Dr. Stukely, writing of his initiation in 1721, "I was the first person made a Freemason in London for many years. We had great difficulty to find members enough to perform the ceremony." This is, I believe, an unintentional exaggeration, though it is possible that initiations had been comparatively few, and that the Lodges had been recruited mainly by the adhesion of old Masons, both operative and speculative, and that among the personal friends of Stukely there may have been some slight difficulty in finding sufficient Masons *with an adequate knowledge of the ritual.* According to the Constitutions, old and new, five, six, or seven Masons would have been sufficient for the purpose, and to state that in 1721 there was any real difficulty in gathering together seven Masons is, on the face of it, absurd.

This prohibition of passing in private Lodges may also explain another phenomenon, viz., that shortly afterwards, the Lodges set apart special nights for the Masters' degree, evidently still under the same inherited impression that the higher degree should only be granted at the "general," or at least at a Lodge other than the ordinary. That separate nights were set apart for the purpose, Bro. Hughan has shown to be the custom as early as 1727: but I think there can be little doubt that had we earlier minutes to examine, we should find this custom prevailing even from the first.

We now come to the minutes of the Musical Society which were quoted by Bro. Hughan in his paper last June, and of which a reprint is being prepared for the Lodge. From them we glean, not only that three degrees existed in 1724, but that the Lodge at the Queen's Head in Hollis Street was at that date working the ceremonies in three distinct steps or degrees. It is not my purpose to enquire into the reasons for this great change, but merely to fix the earliest date so far ascertained of the *conversion* of the two degrees into three. I do not say *addition* of a degree, because I do not believe that anything really material was added to Masonry, or that the Masons of that day would have permitted such an innovation. I will content myself by expressing my conviction that the early degree of making a Mason was divided into two, of which one part was assigned to the Fellow-Craft, and that the original ceremony attending the passing of a Master and the admission of a Fellow, formerly called "the Master's part," was shifted up and thenceforth confined to the new, and yet essentially old, rank of Master, or in modern phraseology, Master-Mason. To attempt to prove this would take much too long and, moreover, could scarely be done without grave indiscretion on my part; neither does it necessarily enter into the scope of my paper, which is to decide the number of the degrees, not their nature.[1] Still, I think that every attentive student of our ritual can see that our first two degrees were originally one, and that each is incomplete without the other. And the natural result of their former undivided state meets us in the prevalent custom of giving them on the same night, which in remote districts extended well into this century. So much is this the case, that in the minutes of the old Lodge at Lincoln[2] we meet with only two degrees from beginning to end, the making and the raising, the reason being evidently that the passing was still given as an integral part of the making and not, as Bro. Hughan suggests when referring to a similar state of affairs in the Swan and Rummer Lodge, Finch Lane, because the degree was not much appreciated in its separate character.

But, in any case, long before the 27th November, 1725, the division into three degrees and the substitution of the title of Master for that of Fellow, meaning the highest step known, was well established. On that day a resolution was passed in the Grand Lodge repealing that part of the Old Regulation XIII., "relating to the making of Masters only at a Quarterly Court," and allowing Lodges to make them at discretion.[3] The minute does not contain the word Fellow, although the original regulation spoke of "Masters and Fellow-Craft." If therefore we are to read the former regulation with our Bro. Hughan, as indicating the existence in 1723 of the three degrees, we are confronted with the incongruity that in 1725 Fellow-Crafts could still only be made at Grand Lodge, except by dispensation, whereas every Lodge was empowered to make Master-Masons. It is evident that Grand Lodge in the first case used the term "Masters and Fellows" as descriptive of the then highest known rank, in accordance with custom dating from time immemorial: but that, as meanwhile the word Fellow had been ousted from its former pre-eminence and degraded a step in the scale, Grand Lodge in 1725, still wishing to designate the highest rank, justly used the title by which it was then known, viz., Master. In each case the degree referred to was the same, that which comprised the working of "the master's part."

SUMMARY.

I may now sum up my contention. In the olden days the operative apprentice was "entered," which was a purely business proceeding, equivalent to our modern indentures, or articles. Then, or shortly afterwards, came the degree work, making him a Mason, which

[1] See *Appendix.* [2] *A.Q.C.* iv., 97. [3] See *Appendix.*

comprised the administration of an oath, the communications of the Craft-legend, and the imparting of certain secrets, which are now divided between him and the Fellow-Craft.[1] Seven years later he was passed a Master after due examination, again a pure business proceeding. But if he desired to pursue the Craft for a living it became necessary, as in all other gilds, to join the Fellowship, and this entailed a ceremony conferring the secrets necessary for him to prove himself abroad a Fellow of the Craft and not a run-away apprentice. Moreover, this ceremony which was mystic and a real initiation, imparted, naturally in a much less ornate manner than now, the "master's part," or, in other words, the essentials of our M.M. degree.

In later times these two degrees were run into one when conferred upon a speculative candidate, and, as a natural consequence of the decay of the Lodges, the second degree was almost forgotten by the operatives and possibly much confused by the speculative Masons. In 1717 these two degrees were taken over bodily by the Grand Lodge and restored to sense as well as the limited knowledge of the members would permit. Finally, shortly after 1723 they were re-apportioned into three degrees, as already described.

It is now time to devote some consideration to the arguments which have been so tellingly marshalled by Bro. Hughan in the paper read before us last June, in favour of a one degree system. I trust that he will not think me in any way discourteous for having said so little on that occasion. To have demurred then and there to his reasoning in other than general terms, would have entailed more space being given to my comments than to the paper itself.

THE SCOTTISH MINUTES.

Bro. Hughan, with equal judgment and candour, has refrained from quoting the minutes of the Scottish Lodges, although these quotations would at first sight have told greatly in his favour. There can be no doubt that they show only one degree, which was conferred upon the apprentice and included the communication of the "Mason's Word and all that appertained thereto," whatever that may mean. The Schaw Statutes of 1598, which were formulated to govern the Lodges throughout Scotland, distinctly state, moreover, that at the making of masters two apprentices must be present, which almost precludes any supposition of special secrets being imparted on that occasion, although Dr. Chetwode Crawley has shown that in Ireland they did manage to communicate chair-secrets in the presence of those not entitled to them. Others however, less cautious than Bro. Hughan, may be inclined to urge the claims of this body of collateral evidence, and I must, therefore, point out that there are many weighty grounds for not admitting its relevance when considering English Masonry. Bro. Gould showed in a former paper read before us,[2] that there was little opportunity for Masonry to develop in Scotland, so that it is quite within the bounds of reason to assume that they never obtained more from England than the making or first degree. Moreover, as Bro. Gould also showed, building was stopped by the unsettled state of that country at a very early date, in the 14th century or even before that. The speculative element, therefore, took a very subordinate position because the Lodges became mere *local* gilds of builders, and it is not unfair to assume that the need of a special mode of recognition for the fellow soon lapsed in consequence,[3] and, with the need, the ceremony of imparting it, even if known at one time. Again, Dr. Chetwode Crawley in his *Caementaria Hibernica, Fasc. II.*, very cogently points out that the Scottish Lodges in the 16th and 17th centuries differed materially from ours, being purely operative, whilst ours, so far as is known to us, were mainly speculative. Of course, gentlemen were included in some or most of these Scottish Lodges, sometimes even to an overwhelming extent, but the aim and purpose of the Lodge, its very claim to existence, remained from first to last exclusively that of a trade union governing the trade rights of its members. Finally, I pointed out last June, in reply to Bro. Hughan's paper, the peculiar circumstance which made the Lodge in Scotland only one of many constituents of the Incorporation, and which relieved the Lodge of its former privilege of passing an apprentice to the mastership of the craft and the fellowship of the society. This ceremony was replaced by that of conferring on him the fellowship of the gild and the freedom of the Burgh in the presence of all the various trades comprised within the Incorporation, which rendered the imparting of any special secrets absolutely impossible, even had such been previously known. On the other hand, in the Lodge at

[1] But although a degree, because comprising secrets, it was not mystic, but purely business, because I believe that the necessary feature of a mystic initiation, the bringing to light, was confined to the Fellow's degree.—See p. 52, *Ante*.

[2] *A.Q.C.* iii., p. 7, *On the Antiquity of Masonic Symbolism.*

[3] In a purely local gild, whether of Masons or of any other Craft, the municipal or corporation books could always be referred to in order to prove the legitimate status of a Craftsman.

Haughfoot, where no Incorporation existed, we do find in 1702 this curious note in the minute book, of which the beginning is lost, as it had been written on a preceding page, now missing.

> "Of entrie as the apprentice did Leaving out (The Common Judge). Then they Whisper the word as before—and the Master Mason grips his hand after the ordinary way."

This is a ritualistic instruction, most probably for passing a fellow, though without the context it is difficult to decide as to its exact character. As it stands, however, it renders probable the existence of a second degree in one part of Scotland. Taking all the foregoing considerations into account, I think it must be conceded that there are good reasons for not measuring our English wheat by the Scottish bushel.

Bro. Hughan pointed out, during the discussion last June, that in the Journeyman Lodge at Edinburgh, the Masons only gave the "Mason Word" and nothing more, and that this Lodge was not a member of the Incorporation of Mary Chapel. True; but the stream cannot mount higher than its source. The Journeyman Lodge was a secession from the Lodge at Mary Chapel and its former members could not know more than they had learnt within the walls of their venerable mother.

MASTERS' LODGES.

Bro. J. Lane read us a most instructive and interesting paper on Masters' Lodges in June 1888.[1] He there showed that from 1733 to 1736 there existed in London four Lodges which were on an entirely different footing from the others, and that their sole occupation apparently was the conferring of the third or Master's Degree. It has been alleged, though not by Bro. Lane, that the necessity for these Lodges arose from the novelty of the degree. To this unqualified statement I demur, because we know that it had been worked as early as 1724, or nine years previously, by one Lodge at least, and subsequently by many others. Nevertheless, if the allegation were somewhat modified, I should be inclined to concur in it. When the 3rd degree was formed out of pre-existing materials, say in 1723 or 1724, the former "master's part" was assigned to it. The Fellow-Craft then only preserved, of the ceremony previously belonging to him, the sign and the peculiarities attaching to the receipt of his wages. To complete the second degree a portion was cut off from the earlier apprentice part, and the apprentice degree was raised in importance by the transference to it from the Fellow's degree of the Symbol of Initiation. In this new form the degrees would be given by the Lodges, but it is very conceivable that, innovation having once been started, the "master's part" was considerably added to, developed and enriched, and I think it not unlikely that these four Masters' Lodges were formed for the purpose of spreading this new rendering, much as the Lodge of Promulgation was founded after the Union of the two Grand Lodges in 1813.

ABSENCE OF REFERENCE TO DEGREES.

Bro. Hughan very forcibly points out that in the 17th century we never hear of more than one ceremony. I have alluded to this objection in the course of my argument, and although I agree with him that there was only one ceremony, I have tried to show why I believe this ceremony to have comprised two degrees run into one.

THE ALNWICK LODGE.

Bro. Hughan is unable to discover throughout the whole period over which the minutes extend, 1703 to 1757, a solitary reference to degrees. Perhaps not in so many words, but if Bro. Hughan wishes to deduce from this that no degrees were known to the Alnwick brethren, how can he account for the "common bond between them and the new organization," and for their recognition of a visitor from Canongate Kilwinning Lodge in 1755, at which date the latter Lodge certainly worked modern Freemasonry of three degrees? But is it a fact that there is no indication of degrees apart from direct mention of them? Take Bro. Hughan's own words. "A Master was required to enter and give his apprentice his charge within one year, the latter being 'admitted or accepted' after his service of seven years." Why! here we have the very state of affairs for which I contend, and in a Lodge, moreover, which continued operative to the end of the chapter. The entering I am sure Bro. Hughan would treat as a degree or ceremony: does he suppose that the subsequent admission into the society, the adoption or acception, seven years later, passed off without any ceremony whatever? That cannot be, there must have been some ceremony, and all that is requisite to make this a perfect degree is the communication of

[1] *A.Q.C.* i. 167.

some secret. This we do not get from the minutes, it is true, but neither do we get any hint of a secret being imparted from the minutes of "entering." And yet we know that this did take place.

BRO. GEORGE BELL.

The case of this brother, who acted as Dep. Grand Master in 1751, although only a Fellow-Craft, might possibly be explained if he had been initiated in an old fashioned Lodge at the time when the full degrees were given in two steps. In that case his esoteric knowledge as a Fellow-Craft would be exactly the same as that of the newer Master-Masons. That he subsequently took the third degree in due form, so as to conform to the newer fashion, is easily understood. We want to know a little more about him before we can decide what bearing the facts have on the question.

Other objections to my theory have, I think, been answered in the body of my paper, but if I have omitted to take any into account, I trust that my attention will be drawn to them, in the course of the discussion. If we adopt the one degree theory, we are placed in a most awkward position, and are forced to contend that, between 1717 and 1724, in the first seven years of the new organization, when the old masons were no doubt in greater force in our Lodges than they have ever been since, an unparalleled innovation was allowed to take place, the invention and introduction of two brand new degrees: and we are asked to suppose that old masons submitted thereto without any sign of their dissent having come down to us. This seems to me totally inconceivable. But my theory entails very little to estrange the ancient brethren. The essentials of the old ceremonies were preserved, although imparted in three steps instead of two, and, owing tothe habit of conferring the first two degrees on the same occasion, a candidate rose, on the night of his initiation, to the same nominal rank, that of a Fellow-Craft, which he had always been wont to attain during the mainly speculative times, before 1717.

In conclusion, I would beg to thank my old friend, and master in Masonic study, Bro. Hughan, for his kindly expressions of regret at being forced to differ from me on this point: that feeling I share and reciprocate to the uttermost. I would we could think alike; but we are both seeking the truth according to our light, and unless one of us can convince the other by sheer weight of argument we must be content to disagree in all amity and love.

APPENDIX.

NATURE OF THE SECOND DEGREE.

Although I have avoided dwelling on this question in the body of my paper, some few hints may well find a place here. They can only be indications, as anything more definite would be incompatible with my obligation.

In the *Flying Post* examination we meet the expression "masters part." Without the context, which I recommend to the consideration of the brethren, it might be argued that this only meant "the part of a master-mason." But, taken as a whole, I maintain that it can allude to none other than The Master, *viz.*, H.A. We also find that during the course of the ceremony a word is *whispered*, an act which is surely a striking corroboration of my supposition.

Again, I would refer to the long note about Hiram Abiff at page 11 of Anderson's 1723 *Constitutions*, showing that in the estimation of the writer he was a character of special importance to the Fraternity, and that his peculiar name required explanation. He must, therefore, have been known to the Craft at that time, although not mentioned by name in any of our earliest MS. Constitutions. To argue otherwise is equivalent to the assertion that Anderson deliberately introduced an unfamiliar name, not found even in the then current Scriptures, for the sole purpose of explaining and commenting on it in an unusually long note: an act of sublime pedantry with which I am not prepared to credit him.

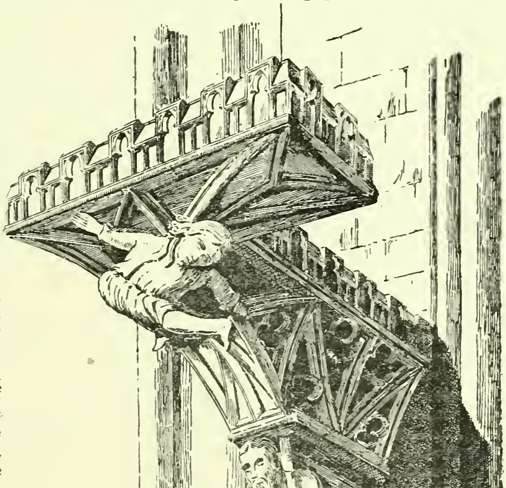
It must not be forgotten that both these documents precede in date our earliest indication of a three degree system. They therefore refer to the original second degree. To admit this concedes the pre-existence of the Hiramic Legend, which the upholders of the one degree theory assume could not have been known before 1717, or even later. Ordinary rules of evidence (and of common sense) would lead one to the conclusion that the first mention of a name or fact was not co-incident with, but posterior to, its introduction; and the onus of disproving the pre-existence of the legend therefore rests with my opponents. But waiving my right to insist upon this, let us enquire whether we have any any grounds for believing in the possible pre-existence of the Hiramic Legend? Ground enough, surely!

There are at least two sources whence snch a legend might have arisen. It might well be a survival of the Aphanism which formed an integral part of all the Ancient Mysteries. In a debased form, especially of the Mythraic branch, these are known to have existed in Britain as late as the 5th century A.D. Dr. Stukely fancied he discerned such a survival in our practices, and was thereby induced, as he himself says, to seek initiation.

Or we may seek for its origin in purely operative rites and legend. Many of the brethren will have done me the honour to read my lectnres on "Builders' Rites." I therein showed that it was formerly a custom to offer np a human sacrifice at both the foundation and the completion of an important bnilding, and this cnstom held sway, aye even in England, to an unexpected extent and to a very late period of the middle ages. Where the human sacrifice had not been carried out a substitute was provided, and, whether the actual immolation took place or not, the tradition of it was so ingrained that almost every important edifice was connected with some tragic legend. In the majority of cases the alleged victim was either the bnilder, architect, or an apprentice. Why, of all buildings, should Solomon's Temple lack snch a tradition? Is it not highly probable, so probable as to practically amonnt to a certainty, that the masons wonld have preserved a similar legend in connection with the Temple at Jernsalem? For my part, I think so.

But if any doubt remain, I urge that all hesitation must disappear on careful consideration of the epoch-making paper read before this Lodge by Bro. C. J. Ball, (*A.Q.C.*, v., 136) on "The Proper Names of Masonic Traditions." In the part of that paper which prudence forbade us to print, our learned Brother, one of the first oriental linguists of the day, treated a certain expression philologically, and proved to demonstration that its introdnction into our ritual must have been at a very early date indeed: that it could not possibly have been introduced towards the close of the middle ages, still less in 1723. Brethren who were present will remember his arguments. The expression is valueless except in close connection with some such legend as the Hiramic. If the expression existed, and Bro. Ball affirms that it did, then the legend co-existed. Another important paper was that read in the early days of our Lodge by Bro. Professor T. Hayter Lewis, (*A.Q.C.* i., 25), "On an early version of the Hiramic Legend."

And now let us consider the application of these facts and traditions. The apprentice who had served his time was about to be passed a master and admitted to the fellowship of the Society; his existence as an apprentice was on the point of terminating, his birth as a free workman was imminent. A ceremony to mark the occasion was necessary. In all initiations of what sort so-ever, whether of a profane into the Ancient Mysteries, or of a wild Anstralian into the ranks of manhood, or of a cultured Oriental into the community of his caste, or of an ecclesiastic into a monastic order, anywhere and everywhere, there was a symbolic death and a figurative resnrrection or re-birth; a death to a past life, a raising to a future one. What more natural than that the young mason should die to his apprenticehood and rise a master? What more appropriate to symbolise this than the Legend of The Master-Mason *in excelsis?* Besides this particular legend, remember how many we possess of apprentices losing their life immediately



THE PRENTICE BRACKET.

after executing their master-piece. Several will occur to us at once: the "Prentice Pillar" of Roslin Chapel, the apprentice window of Rouen, the apprentice bracket of Gloucester Cathedral, the apprentice minaret of the Mosque at Damietta: and there are others. The truth behind those legends is probably that he did die (as an apprentice) immediately after executing the work in question. In each case it was his masterpiece entitling him to promotion.

It may be urged by some, that such refined ideas were foreign to the coarse nature of the medieval workman. But here again we have indications to the contrary. I will only mention two, easily accessible, as they are to be found in Gould's *History of Freemasonry.* At the reception of a journeyman joiner into the fraternity of his Craft in Germany he was very roughly treated, laid on a bench, figuratively planed and shaped with the tools of his vocation. at first styled "rough wood," but afterwards "smooth wood," and so on. And then follows the idea of a farewell to one state of his craft-existence and re-birth into another. The president slapped his face and said, "Till now you were Martin under the bench, now you are Martin above the bench." The final box on the ears he is enjoined to suffer this one last time (he had probably received many as an apprentice) and thenceforth to endure it from no man. In France, at the reception of a master millstone mason "a banquetting hall was prepared, and above that a loft, whither, whilst the masters were partaking of good cheer below, the youngest accepted master, with a broomstick stuck into his belt in lieu of sword, conducted the candidate. Shorly after, there issued therefrom cries which never ceased, as though he were being cudgelled to death."

OLD REGULATION XIII.

The original Old Regulation XIII. in Anderson's 1723 *Constitutions*, reads: "Apprentices must be admitted Masters and Fellow-Craft only here, unless by a Dispensation." It will be well to place the two versions of the rescission of this rule side by side.

From the Minutes of Grand Lodge. *November* 27*th*, 1725.	*From Anderson's Constitutions* 1738. *November* 22*nd*, 1725.
A Motion being made that such part of the 13th Article of the Gen^{ll} Regulations relating to the making of Ma^{sts} only at a Quarterly Court may be repealed, and that the Mast of each Lodge, with the consent of his Wardens and the majority of the Brethren, being Ma^{sts}, may make Ma^{sts} at their discretion. Agreed *Nem. Con.*	The *Master* of a Lodge with his *Wardens* and a competent *Number* of the Lodge assembled in due Form, can make *Masters* and *Fellows* at Discretion.

The correct deductions to be drawn from these diverse versions have been argued by Bro. R. F. Gould more than once in our *Transactions* from the legal point of view, and as affected by the laws governing the reception and appreciation of evidence. I need only refer the Brethren to *A.Q.C.*, vols. viii., 153; x., 137. It would be impertinent for me to attempt any elaboration of Bro. Gould's argument, and, seeing that we have it already before us, somewhat superfluous to boot. Beyond therefore referring my brethren to the passages already cited, I will only remark that Bro. Gould has shown :—

I.—That only two classes of Masons, Apprentices, and Masters *or* Fellow-crafts, are referred to in Old Regulation XIII.;

II.—That the actual entry in the Minute Book of Grand Lodge, under November 27th, 1725, the very best evidence which the subject admits of, is confirmatory of the above; and

III.—That the statement to a contrary effect, 13 years later, by a person who was not even present in Grand Lodge on the 27th November, 1725, and is so careless as to give the date as the 22nd November, is entitled to no weight.

The W.M., Bro. Sydney T. Klein, in opening the discussion, said :—I am sure all the brethren present will join me in passing a cordial vote of thanks to Bro. Speth for the interesting and instructive paper he has laid before us to-night. It is always a satisfaction to me personally to hear a paper by our worthy Secretary, because, whatever subject he takes up, he goes into thoroughly and makes one feel that he has brought the matter right up to date. His present paper is a reply to an Essay given lately to the Lodge by our veteran Bro. Hughan, whom many of us justly regard as "the Father of Craft students." With two such antagonists as Bro. Hughan and Bro. Speth, each claiming our adhesion to his views, it would indeed be a delight to find that both are in the right. I think that to come to this pleasant conclusion, we need only look upon the contentions of both sides as being founded on different dates in history. From the revival of Freemasonry we know that there have been three degrees in Masonry, and it can hardly be doubted, from close examination, that the Third Degree was, at some time early in the 18th century if not before, evolved, derived, or separated, from the Second Degree in the same way, as many of us have come to the conclusion, that the Royal Arch, at a somewhat later date, was thrown off from our present Third Degree. This then takes us back to Bro. Speth's contention that there were two degrees before the revival in 1717, and with the additional arguments he has put before us to-night, I personally have no doubt that these two degrees, and perhaps even a Third Degree, were in existence as far back as the 16th century Whether the Third was then combined with the Second Degree, or separate, there is no evidence to show, but, if we take a further step backwards, another three or four hundred years, to the 11th or 12th century, I think it is reasonable to believe that Bro. Hughan would be found right. Before the great wave of Gothic Architecture spread through Europe in the 11th or 12th century, Companies of Operative Masons would necessarily have been formed on a small scale and would have had no difficulty in finding youths to do all minor work. These masons would have had some way of recognising each other, but, in those early days, there would have been no need of the youths having any form of initiation or being partners in their Secrets. When however the building enthusiasm took hold strongly, and masons became in great request, the training and forming of recruits to help them in their work, must have become a very important item; the best youths would then have been picked out and these would have been made to swear an oath that in consideration of their being educated and eventually taught the Secrets of the Craft, they would not desert their Employers or divulge their Secrets. Then would come the time when I think we may consider an Entered Apprentice Degree would have been thrown off *downwards*. It may, at first, only have been the taking of an oath, but, as in those early dates Masonry was synonymous with Geometry and the whole internal working of a Society of Masons must have been on geometrical lines, it would seem natural that any information that was given to these Entered Apprentices on their initiation would follow Geometrical usages and take the form of explanations concerning the constitution of the Society into which they were being entered. Everybody knows that the first step in the study of Geometry is to learn the definitions, postulates and axioms, and the apprentices would therefore have explained to them, on entering, the names and use of the tools which were used by masons, and also the names and the duties of the officers of the Company into which they had been admitted, and this is indeed the present form of our E.A. Degree. There is of course no evidence as to what was done on these occasions, but I think it is reasonable to conclude that the above must have been the procedure, and we have then the two degrees of Bro. Speth's contention, perhaps also there may have been the germ of a Third Degree in some technical secret or certificate handed over by, or endorsed by the name of, the employer of the Master Mason. As the science of Architecture continued to become of more and more importance, those Master Masons who had gained a great reputation and who held certificates from influential employers may perhaps have had some Secret by which they would distinguish each other from the more ordinary builders. Whether this was the case or not we know that in the middle of the 16th century not only monasteries but even Meetings of Masons were suppressed by law, and it is easy to see that after a century and a half had passed there must have been an immense difficulty in ascertaining the true form of Ritual, etc., which had been in use from earliest times. Dr. Anderson in his Constitutions explains that it was necessary to gather together all the information they could get from the oldest masons and records then in existence, and from these were compiled the foundations of our present form of ritual of three degrees.

There must have been a great force at work to bring the Craft into such power and prominence at the beginning of the 18th century and Bro. Speth has, I think, struck the right nail on the head when he suggests that the Fire of London in 1666 was the mainspring which started the movement culminating in the Revival of Freemasonry in 1717. Immediately after the Fire of London there must have been an enormous demand for masons and

any man, who like Sir Christopher Wren and others, showed talent in this direction, would have been raised to a high pinnacle of fame.

I will now move a hearty vote of thanks to the lecturer, and shall be glad to hear comments from the brethren upon the paper before us.

Bro. Lane, P.A.G.D.C., said:—I have much pleasure in cordially seconding the vote of thanks to our excellent Secretary, Bro. Speth, for his able paper; not that I agree with his conclusions, but because he has, at last, given us, in a lucid and masterly way, the other side of a question which has engaged the attention of members of this Lodge for many years.

The subject of Masonic Degrees has been constantly cropping up, and from time to time those of us who have had the inclination to pursue the investigation—confessedly difficult as it is—have had occasional glimpses of what our two distinguished brethren (Bros. Hughan and Speth) have now more fully set forth on both sides of the question, *i.e.*, were there two (or more) separate Masonic Degrees prior to 1717 pertaining to Speculative Freemasonry? or was there only one, which subsequently developed into three?

Bro. Hughan's masterpiece, presented to us last year[1] did not appear a moment too soon, and one would fain have hoped that his conclusions, based so largely on actual facts and documentary evidence, would have carried conviction to the minds of those who carefully read it, *that distinct and separate degrees*—in the present masonic sense of the term, as representing a rank secretly conferred with a distinctive ceremony—*are never met with, alluded to, or even probable, prior to* 1716-7.

To-night we have had the pleasure of listening to the sturdy advocate for a plurality of degrees, as appertaining to Speculative Freemasonry, prior to 1717, but able as Bro. Speth undoubtedly is, and most valuable as is his paper, I am not convinced of the soundness of his conclusions.

As a matter of fact our distinguished brother has had the difficult task of trying to prove the unprovable. He admits the "paucity of direct evidence in favour of two degrees," though he contends that they did exist. He has, moreover, largely conceded the main point in dispute, when he says, with equal candour and precision, that "what really seems fairly proved, is that the Speculative Mason, during the period before the foundation of Grand Lodge, was received with *one ceremony only*, that he at once became a Fellow, taking one oath only, but was given" (he adds, without any evidenee) "at the same time, the preliminary secrets of an operative apprentice."

Now, for a very considerable time, I have had the conviction, and have contended for the fact, that there was only one ceremony, one degree, one obligation, and one penalty, esoterically considered, for a long period prior to the so-called Revival of 1717.

Bro. Speth affirms that all the references to Randle Holme, Aubrey, and Plot, point unmistakably to a plurality of modes of recognition, *and therefore of degrees*; but if we readily concur in the former, it by no means follows that the plurality of modes of recognition necessarily involved a plurality of degrees. The evidence appears to me to be strongly in the contrary direction.

Bro. Speth wishes us to believe there were *two* degrees, involving separate ceremonies of an esoteric character, amongst the operatives, alleging that there must have been (1) a secret communicated to the Apprentice, either at the time of his "entry" or later on—the "entry" being a purely business proceeding, accompanied then, or followed shortly afterwards, by the *degree work*, which comprised the administration of an oath, the communication of the Craft legend, and the imparting of certain secrets, and then (2) after his apprenticeship expired he was "passed a Master"—again a pure business proceeding, and apparently without any secrets. But on his joining the fellowship it involved a ceremony in which *certain secrets could be conferred* necessary for him to prove himself a Fellow of the Craft whenever he might travel. Bro. Speth further affirms that in later times these two ceremonies or degrees were run into one, when conferred upon a speculative candidate, but this is pure conjecture.

Is it not obvious that, to use our brother's own words, much that he adduces "is all mere supposition"? With the *facts* he quotes we heartily agree, accept them all, have no desire to ignore any of them, for they all more or less support our position, but if we are to suppose one thing, or to infer another, without any evidence, we shall be likely to adopt erroneous conclusions, and assist in leading others astray.

Bro. Speth says "we are justified in *inferring* a ceremony of some sort, a second degree, with an additional secret proper to it." But why? Surely, the passing from an apprentice to a master workman did not *necessitate* the communication of additional modes

[1] *A.Q.C.* x., 127.

of recognition to him when he had served his time, or even later. There is no evidence available that such a ceremony was ever required.

For, although there may have been a "special charge for the newly made master and a ceremony of some solemnity" there is *no hint of any special secret* being conferred in this case, and it is straining the argument too far to suggest that because there were two distinct ceremonies, and there happened to be a secret with one, that we *must*, of *necessity*, admit the possibility of a secret with the other. The passing of the apprentice out of his time into the rank of a master workman was, as our brother says, a purely business procedure, which certainly did not necessarily involve any additional secrets.

It appears to me that Bro. Speth has attempted to link together, in an altogether unsuitable method, the work and formularies of the distinctly Operative masons with those of the Speculatives. Therein I believe lies mainly the basis of our difference of opinion. We ought not to forget, in tracing backward from the present period, that we have continuous testimony from 1723-4 of *three* degrees, as we have them now; not precisely in the same form, but essentially the same when combined together. Prior, however, to the year 1723, or thereabouts, we have no evidence of more than *one* degree, as involving a separate esoteric ceremony, and in the absence of positive evidence to the contrary we have a right to assume—what was notoriously and is now admittedly the fact, from Elias Ashmole's time (1646) onwards, namely,—that there was but one ceremony and one degree.

It is, surely, begging the whole question when we are asked to believe, without authority or evidence of any kind, that in the case of the accession of gentlemen to the membership (from whom no seven years apprenticeship was demanded) that "in course of time the procedure would be simplified and the *two degrees* would be conferred consecutively at the same meeting."

In fact, Bro. Speth himself admits that "one characteristic common to all the Lodges of the mainly speculative period is that we hear no word of apprentices in connection with them, and have indications of one ceremony only," that "the members seemed to have passed the entire ordeal at one sitting," that the "degree [only one] would be worked at any time as convenience might dictate," and that "the ceremony was naturally that of admitting to the fellowship," and then, *without evidence*, assumes that, "as we only know of one ceremony being used, the two degrees must have been practically welded into one."

Why, however, should any arbitrary distinction be made between the practice of the 16th and 17th centuries? There is no evidence, that I am aware of, to show that what obtained in 1646 was not also the practice in the year 1500 or equally so in 1700; namely, one ceremony, one degree, comprising all the necessary secrets of words, tokens, and signs.

This one degree, in one ceremony (embracing as many signs, tokens and words as you please) is what I have contended for a long time. Elsewhere[1] I have remarked that "the absence of any reference to degrees, or to more than one ceremony of 'making' or 'initiation' prior to 1717, is very strong evidence against the plurality of degrees anterior to the Grand Lodge Era, and the references to the Fellow Craft and Masters' degrees or 'parts' after 1717 go far to show . . . . that from 1717 onward there was a gradual but marked development, which extended to *degrees* as well as to methods of organization and working of the Grand Lodge, as an entirely new body."

It does not appear necessary to discuss at any length the question whether or not the Operative Apprentice at his "entry" had any specified secrets so as to constitute a Degree. Is it at all probable that a youth of fourteen years of age would at the time of his entrance (or even one year later) have been entrusted with valuable secrets, the possession of which it must have been of the most vital importance for the fraternity to sacredly guard? I confess my inability to accept such a theory without absolutely irrefutable evidence.

The argument as to the Apprentice running away fails altogether if it be remembered that other trades had apprentices to whom the luxury of leaving their Masters' service would be quite as tempting as it would be to an operative mason-boy. His very youth would prevent his gaining either admittance to the fellowship, or employment in any distant town.

Bro. Speth refers us to "the apprentice passed out of his *indentures*," and to the "earlier years of his *indentures*," but states at the same time that "anything in the shape of a written document is almost unthinkable." If such an Indenture as he alludes to existed would not its possession by the Apprentice be adequate proof as to his age? and his ability or inability to produce it would clearly show whether he had or had not fully completed his term of service.

Bro. Speth lays considerable stress on his quotations from the "Old Charges" or MS. Constitutions, respecting the "councell" of the fellows being kept in Lodge and Chamber, in support of his Two Degrees theory. These charges were addressed to "Every

[1] *A.Q.C.* x., 145.

man that is a Mason," and were given to Apprentices or to Fellows. If to Apprentices only, why do we get a separate set of Apprentice Charges"? If to Fellows, the phrase "*new men* that never were charged before," seems inapplicable. Bnt waiving this point, we find, later on, indications of a "Charge" to those that were "*made* masters," or who had been admitted into the fellowship. But it is obvious—Bro. Speth admits it—that "there is no hint of a special secret in this charge," and I consider we have no right to import one into it.

Having carefnlly examined copies of all the "Old Charges" in my possession, in none of them can I find any reference to degrees, or to anything that would justify the inference that separate degrees—as esoteric ceremonies—then existed.

It is, of course, quite true that "every man that is a Mason" is charged to hele or keep "the counsel[1] of his fellows in Lodge and in Chamber and all other Counsels that ought to be kept by way of Masonry" [or Masonhood, or Brotherhood]. This injunction is sometimes varied to keeping Counsel truly "of the Secret and of the Craft"[2] or "of Lodge & ye Craft,"[3] or of "Lodge & Chamber & of the Craft,"[4] while another variant is to keep the "Counsell of ye Assembly or Lodge, or any other lodge, brother, or fellow, and all others ye secrets & misterys belonging to free masons,"[5] another being "to keep secret any good direction in their Sciences given by their Masters or Governors of their Science, whether it be in their lodginge or in their chamber,"[6] but almost invariably the charge is to keep the Counsel of the Fellows.

Why, therefore, should Lodge and Chamber mean two degrees? Is there anything in the words, or in the entire charges, to justify it? In what way could the Apprentice, as such, obtain the "secrets" of the Chamber, if these belonged exclusively to the Craftsmen? Why even should the Apprentice have any intimation or knowledge that Chamber secrets existed, if they involved an esoteric ceremony?

I think it is more feasible for us to understand that the charge to keep the "Councell" (*assuming* that word included esoteric secrets or distinct modes of recognition) simply meant that the person charged was to keep *all* his Masters or Employers secrets, whether in Lodge or Workshop, Kitchen or Hall, Lodging, Chamber or Bower:—in fact, *everywhere*:—but this does not—*cannot*—necessarily involve the belief that special secrets, involving separate ceremonies, were restricted to each or either of these places. For if *that* could be proved, we should certainly have to move a little further on the same inconclusive lines, and say that when the newly made mason was warned in respect to his duties as Steward "either of Lodge, Chamber, or of Comon house," or when he was distinctly charged to "keep a true Lodge, Chamber or Hall," that these three different places necessarily involved *three* distinct sets of secrets, and consequently *three* degrees, a theory which I am confident Bro. Speth does not endorse.

But whether or not the "general" and "particular" Charges were for the Apprentices or Fellows we know the former had to receive certain specific "Apprentice Charges." In these the Apprentice was strictly enjoined not to disclose the *Counsel* or *Secrets* of his *Master* or *Dame* spoken or done within the precincts of the house, and also to keep "Counsell in all things spoken in Lodge or Chamber by any Master or Fellow." Hence it is obvious that both Lodge and Chamber were alike open to the Apprentice. Would it not be most unreasonable to charge the Apprentice to keep Chamber secrets, if that resort was restricted exclusively to the Fellows? Is it not rather, the more natnral and obvious meaning of these charges that the Apprentice must keep *all* secrets (not necessarily involving anything esoteric, but of course including any such as might be communicated to him) whether it should be in his work as a trade secret, or in his house as part of a family circle? Wherever he was, indoors or out of doors, in relation to his Master or to his Masters Wife, and to his trade or handicraft, he was to jealously preserve and guard all the counsels and secrets alike of the home and of the Craft.

Bro. Speth further urges in support of his thesis that the "necessity of *two* degrees arose from the absolute need of two signs or modes of recognition." But why? What have we in the present day? A multiplicity of signs and words, either of which alone would suffice for "recognition." Their combination, however, does not justify us in assuming that each one represents a distinct and separate degree.

It has been proved, and is in fact now generally admitted, that the Speculative Masons had *only one ceremony* prior to the formation of Grand Lodge. Why then should it be insisted on that they ever had, at any remote period, more than this one degree? All the evidence goes to prove that there was only one ceremony, one set of secrets, one oath, and assuming that the Speculatives possessed all (of an esoteric nature) that was known to the Operatives, there is nothing to prevent our belief that the Fellows or Masons of the

[1] "Comands" *Carson MS.*
[2] *Buchanan MS.* [3] *Beaumont MS.* [4] *T. W. Tew MS.* [5] *Dumfries MS.*, No. 3. [6] *Wood MS.*

seventeenth century had *many* "signs and watchwords." I believe they had, and however they may have been obtained, or for whatever purpose used, they answer all Bro. Speth's reference to Roger Bacon's "prophecy," assuming the date he cites (1714) to be correct; for as there was only *one* ceremony, and it comprised *all* the old known Operative secrets, it must have included all that Roger Bacon referred to.

The evidence (take it for what it is worth) of the *Flying Post* of 1723, six years *after* the formation of Grand Lodge, is assuredly in favor of my argument. The applicant for admission—there is no apprentice mentioned even then—desired to be a Fellow Mason. The charges were read, and after taking the oath, a ceremony was performed. Bro. Speth says "passing?" but in his former lecture he described it as "the first sign of an initiation." All, however, that the *Flying Post* proves, is, that there was *one ceremony*, with the communication of *several secrets, signs, and words.* I do not object to this at all, but am unable to agree with Bro. Speth when he says that the phrase "I know the *Master's* part full well," meant the same as Fellow. It does not affect the argument, because at this period (1723) the three degrees of Entered Apprentice, Fellow Craft, and Master Mason, were in actual existence, and were being more or less regularly worked.

It must, moreover, be strongly maintained that there is great difficulty in assuming that *such* an "Entered Apprentice" could at the same time have been "sworn as a fellow," and know well the "Master's part," if they involved *three* separate degrees or esoteric ceremonies. The Initiate also, it will be remembered, declared that he had seen both of the great pillars—a statement which is repeated in "The Grand Mystery" of 1724.

In regard to the antiquity of the pillars, in relation to Speculative as well as to Operative Masonry, it may be noted that The Masons' Arms, in Randle Holme's MS. of 1688, show "two columns of the Corinthian order," while, dating apparently from the eleventh century, we have, from the Cathedral of Wurtzburg (Bavaria)[1] unmistakable evidence that the German Steinmetzen combined the Biblical records with the legends of their Society, both pillars bearing their distinctive and appropriate names. Hence, it is clear these were no new things to the Operative or Speculative Masons of the sixteenth and seventeenth centuries.

The question then arises, did the one degree of the Speculatives prior to 1717 become three after 1723? My opinion on this has been given frequently when lecturing in various parts of the country, namely, that there was after 1717 a great development of ritual and ceremony.

As I stated here (in 1895)[2] "What we need at the very outset of the enquiry is to ascertain at what period the reading of the 'Old Charges' at the 'making' of a Brother absolutely ceased, and what (in possibly a simple form) then supplied its place,"—and further that "we must look for the truth in this direction, being of opinion that this *new ceremonial*, whatever its nature may have been, was subsequently, and at intervals, developed into three separate and distinct ceremonies, which took the place of the simple 'making,' of which there is abundant evidence in the 17th century."

And here I may, with advantage, quote the remarks of our distinguished historian, Bro. R. F. Gould, who, in this Lodge,[3] affirmed that "the York Records (1713—1729) contain no allusion whatever to degrees, all candidates throughout that period being merely 'sworn and admitted,' a method of expression, which, indeed, is not only destructive of any theory as to the third degree having been wrought in these early days under the sanction of the Grand Lodge of All England, but affords presumptive proof that, except in Lodges holding warrants from the Grand Lodge in London, or in localities whither the influence of that body had extended, a *plurality of Masonic degrees was unknown.*"

So far as I am aware, I have heretofore stated, "there is not a single formulary or ceremonial of 'making' or 'initiation' whose existence can be satisfactorily proved to antedate the Grand Lodge Era. There is an entire absence, prior to that period, of the so-called exposures; a fact that should not be overlooked in arriving at a just conclusion in relation to this important subject."[4] They were not needed, the ceremony was simple;—the "Charges" were read, and very little else appears to have been requisite.

Consequently I claim Dr. Stukely's statement in my favor. He says, in 1721, "We had great difficulty to find members enough to perform the ceremony." Not on account of the insufficiency of their numbers, but rather in consequence of the ignorance of the members in relation to the new ritual or ceremonial, the knowledge of which must have then been very partial and limited, and to many almost unknown. I believe very few masons, in 1721, knew properly how "to perform the ceremony." And this may well account for the phrase we afterwards meet with:—"I know the Master's part full well," as indicating a proficiency in the new formulary.

[1] Conder's *Hole Craft and Fellowship*, pp. 90—110.
[2] *A.Q.C.* viii., p. 148. [3] *A.Q.C.* i., p. 177. [4] *A.Q.C.* x., p. 145.

For it must be remembered that Masonry, prior to 1717, was very crude and unlike that of the present day. Now what happened after the Grand Lodge was formed? That important movement was a great transition, not a Revival. The speculative element very soon obtained the entire ascendancy, not only on account of the great increase in their numbers, but also because of their social position, the older Operative regime becoming obsolete. I do not call this a "Revival." There was a great change certainly, but it was altogether in the direction of a new departure.

And now the simple ceremony of "making," which had sufficed for years, was altered. The moving spirits, dissatisfied with the meagre ceremony then in vogue, probably either remodelled it entirely or constructed a new and more elaborate ritual, importing into it all they could remember, or desired to retain, of the old Operative work. Later on, it seems to have been found necessary or desirable to introduce a new ceremony for such of the fraternity as had probably obtained high positions, or had filled the Master's chair, which ceremony was then designated the "Master's part," dating from 1723 or earlier still,—the initiating ceremony, at or about the same period, being re-arranged, and a part taken therefrom, which was made into a Fellow Craft degree, so as to harmonize with the three *steps* or *grades* (but *not degrees*) of the Operatives; the "Master's part" then naturally becoming the Third Degree.

So soon, however, as the transition had taken firm hold, it is quite clear that the new, but unfamiliar, ceremonies that had been introduced (probably at first super-imposed upon the older, *i.e.* the reading of the "Old Charges," but superseding it altogether as the new ritual became more and more elaborate) necessitated some written or printed "work," which may have been the basis or groundwork of the numerous "Exposures" that soon sprung into existence, but of which I have not now time to speak. This, however, may be specially noted, that the Obligation, which in the "Old Charges" was brief and coupled with a single penalty, became much more elaborate after the transition, so that when we arrive at 1730, it is a long and complex affair, but still, significantly enough, restricted exclusively to the Entered Apprentice's degree. Here, again, is evidence of growth and development in relation to the degrees and ceremonial after 1717.

Once, again, I fail to agree with Bro. Speth when he remarks that our "new-fangled M.M. is homeless," for if any one is in that unfortunate condition, is it not now the Entered Apprentice? The middle Chamber surely belongs to the Fellow Craft, and the Porch, or entrance to the Sanctum Sanctorum, to the Master Mason.

It is, likewise, worthy of note that the "Master's part" bore no immediate reference to, or connection with, the ceremony of initiation. There appears to have been little or nothing in common between the "making" and the "Master's part."

The fact that there were special "Masters' Lodges" in 1733 and onwards (they may have had an earlier existence) tends to show the newness of the degrees and ceremonial. It is clear that the Third Degree was worked in the Philo-Musicæ et Architecturæ Societas in 1725, but as I stated in my paper many years ago, on the subject of "Masters' Lodges,"[1] I believe these Lodges were specially formed for the purpose of communicating the Master Mason's degree, which was then of comparatively recent origin.

I fear I have occupied a considerable time, but the great importance of the subject must be my apology for dealing at some length with Bro. Speth's valuable paper. I considered it was due to him that I should now state my views on this matter, being as they are so diverse from his. Of course, I have been somewhat hampered by inability to treat the matter esoterically. I venture to hope, however, that my good Bro. Speth will consider the subject from the standpoint I have presented, for I have no doubt he, with his ample time and well-known ability, would then be able to do justice to this side of the question. Until which time, and with the greatest respect for his conscientious opinions, we shall agree to differ in the most friendly and fraternal manner.

Bro. C. Kupferschmidt, A.G.S.G.C., said:—So much has already been contributed to the discussion by more competent members than myself, and by brethren who have made the Degree question a special study of their own, that I will content myself by drawing attention to one matter in favour of Bro. Speth's theory.

In the 1815 edition of the Constitutions, Williams gives the Antient Charges nearly in the same wording as the 1723 edition by Anderson, thus under IV. "of Masters, Wardens, Fellows and Apprentices," we find:

"Candidate may nevertheless know that being made a brother and then a fellow-craft in due time, after he has served such a term of years as the custom of the country directs, he may arrive to the honour of being the warden, and then the master of the lodge, the grand warden and at length the grand master of all the lodges, according to his merit."

[1] *A.Q.C.* i., p. 167-175.

And in order to explain, why, at the time, when the Ancient Charges were first framed in 1723, a Warden, a Master of the Lodge or Grand Warden, had to be a Fellow Craft, not a Master Mason, Williams adds the following;

"N.B.—In antient times no brother, however skilled in the craft, was called a Master-Mason until he had been elected into the chair of a Lodge." A similar explanation was already given in "Ahiman Rezon abridged and digested by Wm. Smith Philadelphia 1783."

"They well called fellow crafts, because the Masons in antient times never accorded any one the title of Master-Mason, before he had first passed the Chair."

I therefore think that by the above explanations, Bro. Speth's contention is further strengthened, that there were two degrees at the revival of Freemasonry in 1717. Entered Apprentices and Fellow-crafts, and that whenever Masters, or Master-Masons are mentioned in the 1723 Constitutions, the Master of a Lodge was meant. I strongly side with him, and am more than ever convinced that at and previous to the Revival in 1717 there were two degrees, no more, no less.

Bros. E. Conder, jun., Rev. J. W. Horsley, and others, said, that as the evening was so far advanced, they would communicate their remarks to the Secretary in writing.

Bro. Speth, in acknowledging the vote of thanks, said that he also would reserve his reply, and only desired now to express his gratitude to Bro. Lane for the honour he had done him in travelling up from Torquay specially to read his comments in open Lodge, with the prospect of a long night journey back again. To undertake sixteen hours' railway journey in the twenty-four hours for the sole purpose of personally commenting on the paper of the evening, was a high compliment which he (Bro. Speth) sincerely appreciated. There were also several written comments already to hand, from brethren unable to be present, notably from Bros. Hughan, Riley, Dr. Chetwode Crawley, and Upton, which time would unfortunately not permit him to read, but which would appear in the *Transactions.*

Bro. J. Ramsden Riley writes:

Naturally we all look to our worthy Secretary for something out of the ordinary, and I must say this remarkable paper proves that it is not without reason. To take up Masonic history beyond Minutes and Records is more or less like the Israelites attempting to make bricks without straw at that remote age when we are told it was a necessary element in their manufacture.

I have very little to add to former statements—in fact if brethren will study this and Bro. Hughan's recent paper on the same subject, I do not see that they can do better, whilst any attempt on my part to accentuate points here and there might savour of a personal bias, which I may say however, I should be sorry to feel. Moreover, I quite expected tradition would enter largely into Bro. Speth's argument, but instead I find an array of evidence (*indirect* it may be termed, but undoubtedly evidence after all bearing strongly on the question of degrees,) which I did not think it possible to bring together. Then as a bi-gradalist myself, mundane policy enjoins me, as well as fairness, to be satisfied that all I could advance would not be half as conclusive as the masterly paper before us.

However, to one point not touched by Bro. Speth I may refer. We have plenty of direct evidence to show that at no time were Freemasons more severely criticised than during the twenty years immediately after 1717. The feeling awoke more outwardly about the middle of last century, but it was then a very mixed antagonism, "friends" and foes alike joining in; at the earlier period there were no "betrayers" of secrets, etc. But at either epoch, if the Mason of that day acquired all that he might expect at his Initiation (I refer to both classes of members, Speculative and Operative), the nutshell of Masonic secrets was hardly worth so much trouble and curiosity to crack. To accept a one-grade theory we must at once be prepared to admit that the Masters of the four old Lodges whose action introduced the Grand Lodge, were such by *mere election* as in any Club at the time; in other words an Entered Apprentice of any of the four was masonically eligible for that office. I do not affirm that that could not possibly be the case, but Randle Holme and Elias Ashmole according to my judgment give a very different account, which, as more compatible with my Masonic experience, modern though it be, I naturally accept in preference. Now I think the Masters in those days were chosen from "Fellows," *i.e.* such as were qualified by taking a second degree; what this was—however trivial or limited the ceremony—is immaterial; and, as we do not know what it was, nor are we ever likely to know, we may form an opinion, but it will be always more or less liable to be questioned. The third degree, *as we now have it*, is of sufficiently later date to be considered outside the degrees question.

I commend Bro. Speth's opinions and the evidence given in his paper to all who feel an interest in this subject. One thing is most strikingly indicated throughout—the profound depth of his thought and research; I dare not say that Bro. Speth has settled the controversy, but if not, I do not see how it can be. I personally thank him for one of the most remarkable papers ever read in this Lodge.—J. Ramsden Riley.

Bro. the Rev. J. W. Horsley writes:

One, Two, or Three Degrees? It seems to me, as but a reader of other men's studies on this point, that there is no evidence for an early use of three degrees, much for there being only one, and more for there being two. Into the historical questions so exhaustively treated by Bros. Speth, Lane, and others, I have neither power nor desire to enter, but it seems to me that *à priori* considerations have some weight when none can claim conclusive proof. Now there are three men—the operative mason, the mystic, and the churchman—who can say to Masonry of the nineteenth century, "Look to the hole of the pit whence ye are digged." In our Constitution and Ritual the Speculative and the Operative elements co-exist and intertwine, each contributing that of which the other knew little, and perhaps cared little, and yet in the end finding mutual advantage in the enrichment of ceremonial and symbolism. And neither the handicraftman nor the mystic of mediæval Europe could avoid drawing much of his inspiration from the customs and the phrases of the Church from which at that time there were very few dissidents or variers. The Catholic Church is the Guild of Guilds, the Friendly Society of Friendly Societies, the inspirer and the archetype of all minor organizations which for special purposes men found it helpful to form when desiring to promote some special virtue, or to combat some special vice. None can read our earliest Constitutions and Charges, nor study our Ritual and organization, without seeing that they must have been arranged or drawn up by men to whom the life and order of the Church was familiar and an instinctive part of their life. Now in forming a church within a Church, as any guild at that time would be—our Craft not excepted—the idea of membership must have been taken from that of the Church to which all belonged. The Catholic Church knows one only method of obtaining membership and that is by Baptism (one of its original names being Illumination [see Heb. vi., 4, and x., 32, and the Council of Laodicea, A.D. 372, and Justin Martyr in his *Second Apologia*,] partly from its bringing poor candidates out of a state of darkness into that of light, and partly also from the ritual use of lights in the Baptismal service). This is its initiation without which all are cowans; here is the necessary profession of faith before membership is bestowed; here, also, was the clothing after baptism with the white chrisom which they were never to disgrace. But then there is a further step. *Members* indeed are the baptised, but another rite exists for the bestowal of *full* membership,—it is confirmation or the laying on of hands. Here there is no fresh oath (the bearing of this will be evident to those who have read the papers of Bros. Speth, Hughan and Lane), although for only the last two hundred years in the Church of England, as one part but not the whole of the Catholic Church, a renewal of the old and still binding and ever-binding baptismal vow is prescribed. Membership is not sufficient: full membership must be sought at the hands of those who are able to pass the initiates, the apprentices, to a higher degree. So St. Paul's first question at Ephesus (Acts xix., 2,) to those whom he took (wrongly) to have been initiated into Christianity by baptism was whether they had been passed by another ceremony to a higher state. So in Heb. vi., 2, "the doctrine of baptism *and* of the laying on of hands" are the two, and the only two, ceremonies and sacraments mentioned amongst the things that are of the A B C (τῆς ἀρχῆς) "the first principles of Christ" (Revised Version). There is not, nor ever has been, any third step, ceremony, or sacrament, whereby any one becomes more a member than he was by his baptism and his confirmation. Yet, also, confirmation (even when it occurs directly after the act of baptism) is always a separate and a second degree, whereby full membership is conferred. It may be difficult for those who in our days have not been imbued from childhood (as were undoubtedly our Masonic forefathers) with the teaching and the order of the Church, to feel how instinctively a guild would have followed the lines of the Church and how therefore there must have been a solemn rite of initiation which conferred undoubted membership, and yet how the apprentice (or newly-baptized) was taught to look forward to another ceremony with additional gifts whereby full membership would be gained; but to those who have been thus taught the difficulty is to conceive how things could have been planned otherwise. The number of steps might be suggested by chance or fancy to those outside the Church, to those inside they would be practically prescribed.

Another parallel illustration might be drawn from the hierarchy of the Church, as bearing on the question as to whether men became master masons at the second step or by the third. Superficially, men might say "Bishops, Priests and Deacons—there have always been three grades of officers of the Church; therefore instinctively there would be

the three grades of Apprentices, Fellowcrafts and Masters." Yes, but the degree of Bishop differs not in essence from that of Priest. The diaconate is the inferior or imperfect degree, the priesthood is the perfect one. The Bishop is a priest differentiated from other priests for certain functions, and especially for being the supervisor, the ἐπίσκοπος, of his diocese, as the Worshipful Master is a Master differentiated (for a while) from other Master Masons, his equals in degree, for the purpose of ruling the Lodge.

Taking, therefore, this *à priori* argument for what it is worth—and the more people are able to think with the minds of their ancestors the more force it will seem to possess—it would indicate that it is more likely that there were *ab origine* two degrees to make a master-mason than one or three.—J. W. Horsley.

Bro. W. J. Hughan, P.G.D., writes :—

I am very glad that my esteemed friend and fellow student has again presented his views on "The Two Degrees Theory" so fully, as now his latest Paper and mine can be placed side by side, and brethren interested in the important enquiry can carefully examine the evidence submitted by us in justification of our beliefs.

Personally, I am pleased that he has adopted the suggestion of Dr. Chetwode Crawley, and treated the matter under periods, thus making four divisions of the subject. Naturally all such groupings overlap each other, more or less, but they serve the valuable purpose of keeping before one's mind, in a distinct manner, the several stages of development, from the *wholly operative* to the *purely speculative* eras of the Craft.

That no part may be overlooked I shall now deal with each of the paragraphs in order, from first to last, until arriving at the " Purely Speculative Period."

1.—I am not aware of any *indirect* evidence " which seriously militates against " my contention, and have looked in vain for such in Bro. Speth's most ingenious and interesting Paper. He acknowledges that his " chief difficulty is the paucity of *direct* intimations in favour " of his views, in which I quite concur, his last contribution to the subject emphasizing that fact.

2.—Bro. Speth's theory (or theories) has been before the Craft for some years, but he need never fear being either prolix or uninteresting. I naturally, but fraternally, envy him Bro. Gould's powerful support, for although there is no lack of respected Craftsmen who accept my opinions, it would have added greatly to my satisfaction had *the* Historian of Freemasonry continued in favour of the position taken by Bro. D. Murray Lyon, myself and other students in relation to this curious subject.

4.—The case of *runaway* Apprentices need be no difficulty, for why should the Freemasons be more liable to deception than the other Crafts who had no esoteric customs ? Besides, is it likely that a lad of 17 or 18 would easily pass as 21 or more, and would his knowledge ordinarily, be found equal to that of one who had served his full time ? A provision was made in the " Melrose MS. " (A.D. 1674) that if " any lawfull taken prentices doe run away and doe come there to M^{r}. or fellow, he shall sett him in worke till he can send his M^{r}. word of him," etc.[1] May not Certificates also have been utilized, in some form or other, to provide for such contingencies, though not likely until the 17th century.

5.—I have not time to deal with this paragraph, save to state that the explanation as to the term *Master* appears to me to be unduly strained. Apprentices became Fellows (or Journeymen) when they had served their time and were passed as *masters* of their Craft (*i.e.*, properly instructed and competent), whether in Masonry or other Trades ; but the convenient term *Journeymen* describes such men much better than "Masters," as there were *Masters*, as employers of Masons, working for some " Lord," and the *Master Masons* having the oversight and Masonic management of large building enterprises, as well as the Masons who were efficient workmen.

6.—Why should a ceremony be needful to mark the transition from an Apprentice to the position of Master of their Craft in Freemasonry exclusively ? Supposing there were a ceremony why should it be esoteric and where is there any evidence that such was the case ?

7.—I entirely and emphatically disagree with Bro. Speth in the supposition that the " *Lodge* " and " *Chamber* " might be construed, " without violence, into an indication of *two degrees* typified by the two resorts." The reference to the Lodge is quite clear, and the context proves, on examining the MSS. of the " Old Charges," that the Home, or House where the Craftsmen resided or slept, is described as the " Chamber " ; the peculiar " secrets

[1] Hughan's *Old Charges*, 1895, p. 64.

or privities" of each being properly concealed.[1] I quite think with Bro. Speth that there was an Annual Assembly, one of which, and doubtless others, was held at York, but that does not invalidate Bro. Gould's able arguments as to the "Tourn," for it is quite probable that both were convened as required, the former being simply the regular annual Masonic Assembly, *and local.*

8.—Bro. Speth's opinion that the *speculative* members were generally admitted to the full Fellowship, without the actual preliminary apprenticeship, is thoroughly in accordance with known facts.

9.—It is useless to argue from a fanciful standpoint only, when all the evidence tends in a contrary direction. This Bro. Speth appears to me to do in the paragraph, for there is not a record known of the *exclusion* of any Apprentices on the admission of gentlemen, or for the working of a superior ceremony in connection with Freemasonry, *until the Grand Lodge era.* All such imaginations in my judgment are undesirable under the circumstances, and quite as unjustifiable either during the *purely* or *mainly* operative periods, or even under the *mainly* speculative period.

10 and 11.—It is quite true that as respects the exclusively (or *mainly*) speculative Lodges in England, prior to say 1717, "we hear no word of apprentices in connection with them, and have indications of *one ceremony only.*" That has been my contention all along. As to the tradition about a Lodge at Doneraile Court in the second decade of last century, "the less said the better," for save the fairly authenticated fact that the Hon. Mrs. Aldworth was initiated then and there, we are wholly in ignorance as to the character of the ceremony, and know not that "our only sister" ever visited a Lodge subsequently. None of the meetings referred to by Bro. Speth, either in Lancashire, London, or York, or by Plot and Aubrey favour his theory, for *so far as we know*, two or more *separate* ceremonies of an esoteric kind are never noted in the records concerned. It is quite evident that in the case of Ashmole and others, "Fellows" meant *members, i.e.*, they had joined the Fellowship, just as with the "Acception" under or within "the Masons" Company, of London. In Bro. Conder's invaluable History he states, "There is no evidence of any particular ceremony attending the position of Master Mason; possibly it consisted of administering another and a different oath."[2] I have never objected to possibly ceremonial observances in the admission or creation of Masters, but to any *degree* being conferred additional to that obtained by the Apprentices *and requiring their exclusion.* Considering that the Master Masons' Degree was so new in 1722-5, why should Bro. Speth assume that the visitors at the York Lodge then, if hailing from the Grand Lodge of England, "were *possibly* Master Masons." The Degree was not a condition for office then, even in Grand Lodge, and at York the Records are silent at that period as to Degrees, as my friend knows. It is granted that probably soon after the publication of the premier "Book of Constitutions," the York Masons were aware of the esoteric additions.

12 and 13.—We are justified in assuming that at the end of the mainly operative period, Lodges mostly supported by speculatives "dropped the apprentices from their meetings," in other words, their social condition and fees for admission were prohibitive as to operatives, and the age of an apprentice would also be a bar. We are not, however, warranted in declaring that any different ceremony was worked than that familiar to the Craft generally, *until the origin of the Grand Lodge.* Bro. Speth concedes all I have contended for as to practically one ceremony and one only; but to argue that the "terms of the oath inferentially" excluded Apprentices, is, to my mind wholly inadmissable. The Lodge of Holme's was speculative in character, and all present, or all the members, were thus "Masters and Fellows." Randle Holme makes no mention of two or more ceremonies, for at that time, I believe, there was but *one* degree.

13-19.—I cannot write fully as to the points treated of in these paragraphs, because they are chiefly esoteric, or verging thereon, but let me express my belief that under the old regime, the "Mason Word" was given and a response (or another word) followed; both being retained under the new system. Whatever the changes were, it did not prevent Dr. Desaguliers (P.G.M.) visiting the "Lodge of Edinburgh," Scotland, in 1721, where the three degrees were not worked but only the one simple and universal ceremony, until the next decade. I quite think with Bro. Speth that in 1723, the "Exposure" noted refers to two degrees, *but not two alone*, but *three*, as it is clear to me that an "enter'd Mason" meant

[1] "Hele the *Councelle* of his felows in logge and in Chambere"—(*Matthew Cooke MS.)*

"You shall not disclose youre Master or *Dame* theire Counsell or secrets, which they have imputed to you, or what is to bee concealed, spoken, or done, within the precints of theire house"—(*Harleian MS., No.* 1942.)

"Chamber or of comon House"—(*The William Watson MS.*)

[2] *Ars Quatuor Coronatorum*, 1896 and the History of A.D., 1894.

the "*Apprentice*," the "Fellow," the "*Fellow Craft*," and the "Master's part," the *Master Mason's*, respectively. "The Prophecy of Roger Bacon" is doubtless of the same period. As to the strange saying "*Our new fangled W.M. is homeless*," when Bro. Speth believes it was the *second* degree prior to 1717, *and not a new creation*, I must leave others to justify. I think with him that much of what he so ingeniously suggests is "all mere supposition," and that until we have additional facts to guide us, it is better to keep to those we are sure of.

The "Purely Speculative Period."—I do not consider "the occupation of the Master Mason was gone" after 1717 and that "he was replaced by the architect," so completely as Bro. Speth suggests, for from that date it has been more a *division of labour*, than a complete dismissal of one. If, as he says, "no man living could explain" the "snatches of phraseology" handed down to them, which the compilers of our present ritual "had to make sense" of, how can we know any better now? As to the question of age, and the minimum of twenty-five introduced by the premier Grand Lodge, we must not forget that in exclusively or mainly speculative Lodges before then, as those referred to in the "Grand Lodge MS. No. 2," and others such,[1] the minimum age for Free Masons to be "accepted" was "One and Twenty years."

As indicated in my paper on the Three Degrees of Freemasonry, I cannot accept Bro. Speths' dictum that in 1723 "there was absolutely nothing higher than the Fellow-Craft," because it seems to me proved by an examination of the two Books of Constitutions of 1723 and 1738; that whereas the third was not obligatory or a condition of office in 1723, *though then quite distinct from the second* (and worked in Lodges as we know in 1724), in the edition of 1738, the "Charges" were altered, *and so the Laws*, so as to provide for Master Masons (those of the third degree) taking office.

With respect to the question of Masters *and* Fellow-Crafts *v.* "Masters *or* Fellow-Crafts," my paper offers a fair solution of the problem, and is much more in harmony with the context than that propounded by Bro. Speth. With most of his concise and ably expressed views as to the Grand Lodge and the conferring of degrees in Dr. Stukely's time I entirely coincide, and especially that *long before* the 27th November, 1725, [say *seven years*] the division into three degrees, etc., was well established. But does not Bro. Speth claim that *the three degrees* were not worked so early as 1723, and that neither in the Book of Constitutions 1723, nor in exposures of that year are the three separate ceremonies alluded to? He says farther on "*shortly after* 1723, they were re-apportioned into *three* degrees," so how does he make it "*long before*" 1725?

We agree that the Scottish minutes "show only one degree," and that even at the Haughfoot Lodge in 1702, as "the Word" was whispered "*as before*" and the grip was given in the "ordinary way," its minutes are not contrary to the general run of Records in that Country. Bro. Jno. Lane agrees with me as to the question of separate Degrees, and it would be difficult to find a Brother better qualified to write or speak on that subject, considering the extent of his researches in relation to Masters' Lodges of the last century.

The Alnwick Lodge from first to last simply worked but the one ceremony, so far as the minutes are a guide, and what else is there to enlighten us? Whatever ceremonies there may have been I find no indication that Apprentices were ever excluded from participation in them, so Bro. Speth is not aided by such documents.

As to Bro. Bell at Falmouth, he was a Fellow-Craft in 1751, and so designated, though the deputation was to instal the Prov. G.M. It was in the sixth decade of the last century, and he must have been a regular member of the Craft.

Just one word in conclusion. To my mind, there is less difficulty in accepting my views on the subject in question than in adopting Bro. Speth's, and no more than might be expected, considering the time that has elapsed since the operatives ceased to control the Fraternity of Freemasons. I am fully convinced that however we may differ, friend Speth and I are "seeking the truth according to our light," and as his last paper has only served to firmer establish me in my faith "we must be content to disagree in all amity and love." Moreover, I am equally sure it will never be my lot to have a fairer or more courteous and fraternal opponent.

Appendix.—It is not easy to say what one would like on the "Nature of the Second Degree," *when it is to be printed*. The Appendix covers a lot of ground and is of a very suggestive character. Bro. Speth's estimate of the "*Flying Post*" is not satisfactory to me, because in the first place the publication is like "a broken reed" to trust to, and in the next place the "*whispering*" referred to, appears to have occurred under *peculiar* circumstances not precisely explained, and whilst an initiate was present. My friend thinks that H. A. B. was alluded to in that Ritual, but it is not clear. As I believe the *three* degrees were known to Dr. Anderson in 1723, it does not surprise me that Hiram Abiff was

[1] Hughan's *Old Charges of British Freemasons*, 1895.

mentioned in the "Book of Constitutions" for that year, but had there been no *third* degree then or its equivalent, the celebrated "Son of a Widow Woman" was not unknown to Biblical Students, and it was because of his being thus known that his name became so prominent in Masonic Ritual after the formation of the premier Grand Lodge. We have yet, however, to discover evidence of such familiarity, *masonically speaking, before then.* His name in a ritual may occur in one manufactured in our time, though traced in print centuries before, and in MS. still longer ago. It is not the age of the name I question but *its use masonically*, prior to the period named.

Finally let me say that with all Dr. Anderson's vagaries and misquotations he ought best to know what he meant in 1723, when he edited the 2nd Edit. of the "Constitutions" in 1738, and it is evident to me that he referred to the *two* separate Degrees of Fellow and Master in both years.—W. J. Hughan.

Bro. Henry Lovegrove, P.G.S.B., writes:

Bro. Speth deserves hearty thanks for a very carefully thought out paper. Many brethren will be able to deal with every detail, so humble students must be content with very brief comments. As regards the theory of apprentices running away after serving a portion of the time and obtaining work as craftsmen, is it not probable that there was some sort of indenture of a simple kind, as it would not be likely that the secrets of the Craft would be entrusted to boys of fourteen. Is it not probable that when a craftsman had served his term of say seven years he was admitted to the fellowship, and was then a fellow craft or journeyman, while certain of their number were master masons who directed the work. The theory that the first of the two degrees in operative masonry comprised the secrets of the modern first and second is probable, as to many the second degree is incomplete and wanting, requiring something like the degree of Mark Master to finish it.

Bro. Speth mentions "setters" as if they were an inferior race of craftsmen, mere labourers, but in practical work setters are skilled workmen and often get higher wages than the men working at the "banker."

It is remarkable that the death of some person should be associated with so many large buildings, and besides the legends mentioned by Bro. Speth, there is the legend connected with the Cathedral of Cologne, and it is said that after the completion of the beautiful church of St. Maclou at Rouen the architect was slain because he was believed to have had some association with the evil one, and by that means obtained his marvellous skill in design.

Who can decide between the one degree theory and the two when there is so little reliable evidence? but should Bro. Hughan's theory be correct it is evident that the secrets were communicated at the expiration of the term of apprenticeship. This one degree was expanded into two as speculative masonry became the fashion, and in like manner the Royal Arch and all the other side degrees grew and multiplied.—Henry Lovegrove.

Bro. Edward Conder, jun., writes:—

Our worthy Secretary's concise paper on the question of the number of Degrees, known to the Craft prior to 1717, contains such strong arguments in favour of two Degrees, that it cannot be lightly treated. Although in the main I agree with Bro. Speth, yet in one or two instances I cannot find sufficient grounds for his deductions.

In the first place, I think he errs, when discussing the purely Operative period, and the question of Apprentices and the oath of secrecy, he says, "This state of affairs predated any known Guild of Masons in any city of the kingdom." Surely the practice of apprenticeship, the administration of an oath, and the code of rules, must have been the outcome of a well regulated fraternity, or guild, that is if we accept the word guild as an equivalent to "Society."[1]

With regard to his very strong argument on the subject of the runaway Apprentice from York, this is certainly obvious and not to be overlooked, but at the same time I do not consider such a possibility warrants the assumption that any very great *additional* secrets were communicated to the Apprentice on the completion of his service. Rather would I accept the theory that when the young man passed out of his indentures, he received a sign, as no sign would have been required previously the Apprentice, being always on the spot, and possibly another *form* of the Mason word, by which Master Masons could at once tell that they were speaking to one of themselves, *i.e.*, a Fellow Craft. There is no doubt to my mind that the Master Mason was other than what is know as a Fellow Craft, and further I agree with Bro. Speth's contention that to be a Fellow Craft he *must* have

[1] In London there is evidence of the Society of Guild of Masons in 1272, having its Master and Wardens. *Vide* my History of the Hole Crafte, p. 58.

been a Master of his Craft, or in other words a Master Mason. The custom of the London Company of Masons is very clear on this point.[1]

In the records of the Company we find constant notices of young men who, on the completion of their apprenticeship, pay a fee on their admission to be Masters of the Craft. For example :

> Recd of Thomas Taylor ye late Apprentice of Thomas Stanley, made free ye third day of July 1634 by way of gratuitie to this house XXs. for his admission then to be a Master IIIs. IIID. for his entrance VID.
>
> Total — XXIIIs. XD.

This custom would only be following that proposed by Bro. Speth, and which, I think is correct; but I cannot go so far as to accept the theory that any *great secrets* of the Craft, beyond the necessary sign and perhaps word, were imparted to the newly-made fellow on the occasion of his being *passed* a Master (not *raised*, which is a modern term).

Neither can I accept the doctrine laid down by Bro. Speth, that "nothing really material was added to Masonry" *circa*, the revival or subsequently. Briefly, the opinion I hold is this, the Craft in early days consisted of Master Masons and Apprentices;—when the boy apprentice was presented to the Lodge by his would-be Master for "entrance," the Legend of the Craft was either read over to him or recited, more or less correctly, and an oath taken by the lad of secrecy, and a *particular form* of the "Mason Word"[2] was then imparted to him. On the completion of his apprenticeship—the Mason Word in its *higher* form would be given, together with whatever was at that date the signs of a Master Mason and thus the Apprentice became a Fellow Craft, *i.e.*, passed as a Master.

It is only by considering the possibility of *two* forms of the "Mason Word" being in use at the same time that I can conceive the safety of a travelling Fellow Craft from a runaway Apprentice who might by chance have seen the signs of a Master Mason given by a travelling Mason to his *own* Master on application to work. As to the summary of the paper, I do not agree with our excellent Secretary on the question of an extra ceremony for those who joined the fellowship; I cannot see anything in our MS. Constitutions on which to build such a theory—neither do I see anything that hints to a "mystic or real initiation" prior to the revival of 1717. I can quite believe that the age of clubs and the desire to interest a more intellectual society of men made it desirable, nay absolutely necessary, to greatly alter the older order of things, and as time went on the protoplastic germ of mysticism which is in every Society where secrecy is observed, gradually developed and became a real factor under the guidance of such men as Anderson, Desaguliers, and Martin Ffolkes.

In his appendix our Bro. Secretary refers to the long note about Hiram Abiff on page 11 of Anderson's 1723 Constitutions, shewing that this peculiar name required explanation. I cannot see that *this* fact assists the theory that such a personage *must* have been known to the Craft, although not mentioned in the earlier MS. Constitutions. It is curious that Anderson records Hiram Abiff in his famous work on Royal Genealogies, published in 1732[3] without any comment on the name. In table xiii., p. 18, concerning the reign of King Solomon, we read.

"Now King *Hiram* who was an excellent ARCHITECT sent many **Carpenters** and **Stone Cutters** to *Solomon*, but above all his ingenious name sake *Hiram* Abif, the most accomplished Master Mason upon Earth, to continue, oversee and conduct the Building and making of all the costly and curious Utensils and appurtenances of the Temple in conjunction with those two Mason Kings . . . . and Solomon gathered Masons who are called **Ish-Chotzeh** men of hewing also **Ghiblim** Stone Cutters and Sculpturers and **Bonai** Builders in Stone . . . . and **Harodim** Chief Officers Master Masons under the great Hiram Abif."

If Anderson could thus paraphase the book of Kings in this instance, we can understand the possibility of additions to the Craft Legend on similar lines being made by him when the necessity for a consecutive narrative became apparent. And here I would draw attention to the presbyterian character of his work, the New Testament and Traditions of Holy Church are entirely ignored. The *most* important part of the old MS. Constitutions is deliberately cut out; I refer to the invocation of the Blessed Trinity, which in all cases preceded the Craft Legend: and monotheism was made by this Puritan divine to be the basis of the revised Constitutions.

[1] See my paper on the London Company, *A.Q.C.* 1896, pp. 36—37.

[2] *Vide* Oath in Sloane MS. B.M. 3,329; also Lyon's Hist.

[3] London. Printed for the Author by James Bettenhaur, 1372. A list of subscribers to the work contains the names of the Duke of Atholl, Rev. Dr. Desaguliers, Mr. Wm. Dod, Martin Ffolkes, Richard Rawlinson, LL.D, and several other Freemasons.

The H.A.B. Traditions are only found in the Inigo Jones MS. post 1730 and a few of similar dates. The earliest notice of the temple as being anything of a superior or more important edifice than the Tower of Bable only dates, outside Anderson's book, from the Dumfries Kilwinning MS. *circa* 1730—40.[1] If a Sacheverell[2] had been commissioned to write up the history of the Craft from the existing MSS. and what was left to the brethren in oral tradition; we should have had a very different rendering of that indistinct phantasm which evidently lingered in the minds of the descendants of those Masons who had in pre-Reformation Times, enacted such miracle plays as "The Arisinge of Lazarus from Death to Life,"[3] and many others from which ample material might be drawn if the desire lay in that direction.—E. Conder, Jun.

Bro. W. H. Upton, Dep. G.M., Washington, writes:

The unconscionable length to which my notes promise to run compels me to omit all mention of many interesting points in Bro. Speth's inspiring paper, with nearly all of which I fully agree, and warns me to curtail the expressions of pleasure which its perusal evokes. Beyond question, it and Bro. Crawley's scholarly and charming account of the Bodleian treasures settle the fact that volume xi. of *A.Q.C.* is to be one of the most valuable of the Lodge's publications.

The sentiments of admiration, gratitude and affection which inspire me whenever Bro. Hughan's name is mentioned do not enable me to see in his article in the last volume of *Ars* any more than a demonstration of the fact that the early existence of more than one Degree cannot yet be proven from Lodge minutes alone. But that fact seems to me very far from decisive of the question whether more than one Degree existed. Outside of minute books, I find evidence which satisfies my mind that two if not three Degrees existed many generations before the eighteenth century. Bro. Speth's suggestion that in his "Mainly Speculative Period" the work was usually condensed into one Degree is new to me, but seems plausible, and accounts for many things otherwise hard to be understood.

It appears to me that the Haughfoot entry alone sufficiently demonstrates that, even in Scotland and even as late as 1702, there were two distinct ceremonies. I do not know whether, on the publication of Bro. Gould's *History*, the reviewers cleared up the meaning of the words "Common Judge," which so much puzzled the historian. From the first time I saw the entry, I have never doubted that the words mean "common guage." The entry, then, clearly shows two ceremonies: At the first there was the "entrie" of an "apprentice"; the "common guage" cut some figure; a word was whispered; and the Master Mason "grips his hand," probably *not* "after the ordinary way." In the second ceremony there was "an entrie as the apprentice did," *but leaving out the common guage*; "Then they whisper the word"—not necessarily the *same* word—"as before, and the Master Mason grips his hand after the *ordinary* way."

Perhaps the briefest way in which I can point out wherein I agree with Bro. Speth, and to what extent I disagree, will be by disclosing the three ancient ceremonies which the evidence reveals to my mind.

First Degree: We all agree, I suppose, that, within certain limits mentioned in the Charges, any Fellow might take an Apprentice; and that, unless certain things occurred, that Apprentice would never become a member of our fraternity. Alnwick Lodge prescribed a fine for any Mason who took an Apprentice and failed to "Enter him and give him his Charge within one whole Year after." This was in 1701, but there is no reason to doubt that the rule had prevailed for ages before that. This, then, was the first ceremony, or a part of it,—entering the Apprentice and giving him his charge. At Alnwick it cost the Apprentice nothing, but his Master paid sixpence.

I understand Bro. Speth to hold that this was the occasion when "the ceremony alluded to in all the MS. Constitutions" occurred,—when the candidate placed his hand upon a book and received the *ordinary* Charges. In the face of our Brother's warning, that we cannot hold any other opinion "unless we remodel all our notions held hitherto," in which case we are liable to land "in worse difficulties later on," I am constrained to believe there is a superabundance of evidence against this view. Remembering that these Apprentices were boys of fourteen years—or of whatever other tender age you will—and that a considerable proportion of them were evidently destined, through lack of stamina or ability, to drop to the grade of layers and never become Fellows, even in the absence of other evidence it would be to me "unthinkable" that Charges devoted chiefly to matters with which they would have no concern for seven years, if ever, and which wholly omitted those matters about

[1] *Vide* Dumfries Kilwinning MS., Bro. J. Lane, *A.Q.C.*, vol. vi.

[2] Henry Sacheverell, D.D., famous from 1710—1720 as a High Church Tory.

[3] Given at Chester in 1364. Dialogue by Ralph Higden.

which a boy most needs admonition, were imposed upon these infants, and the principal writings of our Craft read to them. The ordinary Charges were expressly declared to be "for Masters and Fellows"—not for Apprentices. They "belong onely to the Masters and Fellows," says the Hope MS.; and I need not go further than the first extract which Bro. Speth makes from a version of them, to show that they were not intended for Apprentices: "And also that ye kepe all the councells of yor Fellows truely." A Fellow was not Fellow to an Apprentice. The latter's relation to those lofty superiors is indicated by a quotation from a document of a very different class, wherein he is charged "reverently to behave himself to all free masons being sworn brethren"—not to *him* but, "to his s^d M^r." (Waistell MS.).

This brings us to a question which, it seems to me, alone effectually settles the matter: Why did a large number of Lodges have a separate "Apprentice Charge" if the ordinary Charges were those given to the Apprentice? And to whom did those Lodges give the ordinary Charges? It seems to me no answer to say that we have no version of the Apprentice Charge much more than two hundred and fifty years old. There is no presumption that older ones did not once exist, or that about the date of Grand Lodge MS. No. 2 the fraternity began to give a new kind of charge to Apprentices; and it is most probably that for centuries after the ordinary Charges were reduced to writing, these simple instructions to "kids" were still given without the use of a MS.

I must ask permission to still continue to dissent from Bro. Speth's view that the "new men ýt neu' wer^e charged bifore," of the Cooke MS., were Apprentices. I notice Bro. Speth now thinks they were "newly entered Apprentices" going up to the Assembly to receive their first Charge. A few years ago he thought they were Apprentices who had served seven years and were about to be released from their indentures.[1] Who I think they were, I have noted elsewhere.[2] "New men" would be a curious term to apply either to young boys or to apprentices old by seven years standing. The Charge to be given these "new men" included an injunction to receive pay from "here lorde"—the patron—and render accounts to their fellows,—matters with which Apprentices had nothing to do. Moreover, Apprentices *had* been "charged before,"—at their entry; and there is no evidence at all that Apprentices ever attended the Assembly. The MSS. all agree in requiring the presence of Masters and Fellows, but none mention the presence of Apprentices. What is the inherent probability that a Fellow would go to the expense of carrying his Apprentice forty or fifty miles to give the boy a lark? He could better afford to pay the three shillings four pence fine imposed by Alnwick Lodge for failing to charge the Apprentice. And, after all, this particular clause of the Cooke MS. appears to have been imposed upon the Craft by the civil authorities, and there is no evidence that it was ever put in force. As I have intimated at the reference in the footnote, I think it provided for a case corresponding to our "healing" process, and compelled us to "heal" men whom we did not want. It must have been distasteful, and is mentioned in no later MS.

In this First Degree it seems evident to me that the Apprentice was given a charge suitable to his years—the "Apprentice Charge,"—and received a grip and a word. In all probability, also, on his first "entrie" he was received in a peculiar manner, took an oath of secrecy, was given a sign, and received elementary symbolical instructions, as indicated by the presence of the common guage.

Second Degree: After seven years the Apprentice was released from his indenture, whether a good workman or not. If unskilful he probably nevertheless called himself a master of his trade, but became a layer or a rough mason, and perhaps joined the guild-masons. But he could not receive the secret signs and words which would enable him, when travelling in foreign countries, to prove his right to work and receive master's wages, unless he was admitted a member of our fraternity. I fully agree with Bro. Speth that the day of his admittance was a red letter day in his life; and I am just as fully convinced that *this* was the occasion when he laid his hand upon the book, took upon him the solemn Charges which pointed out his future duties, and received some, at least, of the principal secrets of the fraternity. It is because the principal Charges and secrets were given at this time that Ashmole and other speculatives, were able to style themselves "Fellows," not Apprentices. It is true that Apprentices were permitted to be present at this ceremony, but Bro. Crawley has explained[3] how they could be there without learning what signs or words were given; and, as to the rest of the ceremonies—if they at all resembled our present Second Degree,—what harm in their seeing and hearing them, especially if they had been sworn to secrecy? At Alnwick, the candidate paid for this Degree six shillings eight pence.

I entertain some doubt as to whether this ceremony or the former is the one referred to in that curious Charge, some versions of which are to the effect that a Mason is not to "take nor allow any" to be made a Mason "without six or five at least of Fellows to give

[1] Commentary on the Matthew Cooke MS. [2] *A.Q.C.*, vii., p. 128 *et seq.*
[3] *Caementaria Hibernica, Fasc. Prim.*, Constitutions, 2.

their Assent." Many circumstances indicate that that restriction applied to the first ceremony, in spite of the very heavy fine imposed for its breach[1]; but I should refer it to the second if I had the slightest confidence—as, I say it with all deference, I have not—in the theory of Bro. Speth, that Apprentices could be made Fellows at the local "General Assembly" only. For that theory, it seems to me, our Brother finds no basis in all our literatnre or usages except in a mis-interpretation of the words "mad masters" in the Cooke MS. and in the four years experiment of the rusty brethren at London, 1721-5, which proved a dismal failure. If the regulation of 1721 represented the prior usage, where were brethren passed and raised—to use terms convenient for brevity's sake—during the generations in which there were neither Assemblies nor Grand Lodges; and what did those do, in Anderson's time, who had been "entered" in Lodges unaffiliated with the Grand Lodge?

Third Degree: In 1723 we find the Grand Lodge—a body which, as Bros. Sadler and Crawley have shown[2], was prone to neglect and abbreviate ceremonials, rather than to amplify them—attaching extraordinary importance to the ceremony of installing the Master; and declaring that to be an ancient usage and, in part, a secret ceremony. I do not recall a syllable in any of the early attacks on Masonry questioning or ridiculing the antiquity of the installation ceremony. The same ceremony doubtless obtained among the non-regular Lodges; for Dermott, who never lost an opportunity to magnify the innovations of the premier Grand Lodge, assented to the antiquity of this ceremony, and charged his rivals, not with inventing but with being ignorant of the Master's Part—a charge which we may interpret as meaning "rusty" or but half-taught.

Bro. Speth has very clearly shown that, at one period at least, there was a distinction between Masters and Fellows; and we might accept his theory that, at one time, the *only* distinction between them was that the former were operative and the latter merely speculative Masons, were it not that the MS. Constitutions tell us, over and over again, what that distinction was. I quote from the Cooke MS.:

"And . . . . he þ^t wer' most of connyng be governour of þ^e werke and scholde be callyd maister," (line 529).

And . . . . to calle þ^e connynge maister . . . . [and] thei þ^t were lasse of witte . . . . felaus." (lines 677-686).

Bro. Gould, as I understand him, claims that the phrases "master and fellow" and "master or fellow," whenever used in our old documents, always denoted *one* man, not two, like the famous "*Hic jacet* a lawyer and an honest man." And Bro. Speth cites a single expression as being the only one he finds in the MS. Constitutions where there is any "reference to masters [of their trade, *i.e.*, fellows] as distinguished from the master-mason or head-master." It may be that the latter brother distinguishes between "Constitutions" and "Charges," or that, by "masters" he means "masters, under that name only." If so, he will pardon me. But the evidence contradicting the view I have attributed to Bro. Gould—and which I should be only too glad to have Bro. Speth disclaim—seems to me to be so palpable and overwhelming, that but for these great names I should hesitate to consume space to quote even a small part of it. I can understand how such a clause as, "That no Master or Fellow take any Apprentice" might be read either way. But how anyone can fail to see that a distinction between a fellow and a master is shown in each of the following phrases—for which we do not have to go beyond the Cooke and William Watson MSS., or exhaust them,—is beyond my comprehension:

[To be faithful to] "his maister and his felowis;" "yf eny discorde schalle be bitwene hym and his felows he schalle . . . . be stylle at þ^e byddynge of his master or of þ^e wardeyne of his master; "þ^e doughter of his masters nother of his felaws;" "whan the master and þ^e felaws be for warned;" "charges in generall that every Mason Should hold by both masters and ffellows;" "That noe Master nor ffellow Shall Supplant other;" "That no Master nor fellow take noe Apprentice;" "Alsoe if ye Stand warden or haue any power under the Master. . . . be a true mediator betweene Master and his ffelowes." To my mind, such expressions as plainly allude to two distinct things as do the phrases, "your Mr. & Dame," "If they Stand Master to a Lds Worke," "his Daughter nor Servant," or "make noe mould nor Sware."

Now what was that distinction?

Bro. Speth very justly says that every fellow could become a master-mason, provided he had sufficient skill and the luck to find an employer [to give him a building contract.]

But, suppose he did obtain a contract, what occurred then? Unless the contract was very small, he employed some of his fellows, and was "called Master" by them "all the time they wrought with him," as many versions of the Constitutions tell us; and if the work was large is it deniable that he also *built a lodge and became Master of a Lodge?*

[1] £3 6s. 8d. at Alnwick, 1701; £5 at York, 1725.
[2] *Masonic Facts and Fictions*; *Caementaria Hibernica.*

Now, the first time this happened to a Mason was a great day for him, was it not—another red letter day? Was this event commemorated in no way? Was there no ceremony? These Masons were accustomed to see the churches which they built, dedicated and consecrated. Their successors of 1723 *said* there was an ancient usage of constituting every new Lodge and installing its Master. We should not expect to find confirmation of this in the MS. Constitutions, for they related—to speak in condensed form—to the second degree. Even Anderson almost forgot to mention it, and added it as a Postscript, after his book was in print. He was guarded as to what he printed concerning it; and Dermott, as late as 1756, and Preston in 1762, tell us that parts of the ceremony were not to be printed. So, we should not expect our old MSS. to tell us whether the craft at large took any action when the master of his trade aspired to rise above his fellows and be a Master of a Lodge. Yet those MSS. do, in the Nimrod and Euclid Charges, indicate that the craft had some veto power, for the craftsmen are forbidden, "whether for love, riches or favour, to sett another that had little cunning to be Master of the work." And, strangely enough, one solitary MS. tells us something more. It does so accidentally, and only because it had to tell of a new requirement imposed on the fraternity by the civil authorities, in the interest of our employers. In telling us that a new oath and an additional examination and charge were thereafter to be required of such as aspired to be Masters of the Work, it incidentally disclosed the fact that five centuries ago, there was a third ceremony—apparently then called a "Making":

"And so at suche cōgregacons they þ[t] be mad masters schold be examned of þ[e] articuls aft[r] writen and be ransakyd whether thei be abull[e] and kunnyng[e]. . . . and more ou[r] they schulde receyue here charge."

Notice: "*here* charge." I quite agree with Bro. Speth that "the charge in question is plainly not that which we meet in every MS.," and that "the above extract is sufficient to prove that there was a special charge for the newly-made master and a ceremony of some solemnity, involving a thorough examination of their technical skill and of their knowledge of masonic usage," in other words, a charge and examination *intended* to be reproduced, *mutatis mutandis*, in the installation charge and examination hinted at in Anderson's Postscript and printed by Preston.

Whether it was on this occasion or at what I have styled the second degree that the lesson connected with the widow's son was unfolded, I do not venture to say. But I am satisfied that that legend was part of our acroatics at least as early as the day when first a scribe hesitated to write in the Constitutions a name which he might have read in any Bible, and left a blank space or substituted for the name the word, "Anonymous," "Anon.," or "Aynon."

When our "work" was revised, about 1723, in my opinion the Apprentice Charge was eliminated; a large part of what had been the second degree was thrown into the first; an operative lecture was put in the second degree, as a graceful tribute to the Past; the legend of the builder either remained in, or was transferred from the second to the third degree; and, as all Fellows were henceforth to be "virtual" but not "actual" Masters, the "secrets of the chair" were detached from the third ceremony and reserved, as before, for actual Masters, in the old sense of that term; and, finally, that nothing essential was taken from or added to "the body of Masonry" at that time.

Before closing, I desire to suggest that the distinction which Anderson made in 1738 between the "Prentice" who was required to be "a perfect Youth" and the "Enter'd Prentice" who alone was "a *Free Mason* of the lowest Degree" might possibly have been made to throw some light on some subjects covered by Bro. Speth's exceptionably interesting and valuable paper.

May I add that I labour under a material disadvantage from the fact that it requires more than a month for our Secretary to communicate with me and receive a reply. As a consequence, to be in time for the printer, I have to throw my thoughts together with the utmost haste. Yet, while my words are hasty, and my presentation of my views correspondingly weak, the views themselves were not arrived at hastily, but deliberately and after years of consideration. That some of them may seem far-fetched, and are contrary to commonly received opinions, does not necessarily render them unworthy to be weighed and compared with the evidence.—Wm. H. Upton, Seattle, Washington, U.S.

Bro. John Yarker writes:—

I am very much obliged to you for the opportunity you have given me of an early perusal of your lecture on the Two Degrees Theory. In a general way I am at one with the views you advocate, and have myself a similar summary in manuscript. In one or two instances I differ from your views, but even in these instances the difference is little more than saying the same in another way.

In a range of probably a thousand years we possess two series of Constitutional Charges only; the first being represented by the Regius and Cooke. After a long interval we have a second form, now represented by 70 odd MSS. of various dates from 1580. At this latter period the Minor Guilds had been dissolved, Masters Guilds strengthened, Gothic building, and Architecture generally, were at a stand, the old Fraternity had seen its day and a new Constitution was desirable, to adapt the Society to the altered state of things.

Now I think that we cannot read with attention the first series of Constitutional Charges without coming to the opinion that they represent something more than a mere town Lodge, say a Provincial Assembly, and that (if you include the Apprentice) there are three steps, and most certainly two degrees of ceremonial. The Apprentice does not seem to be a Member of the Assembly, he is frequently mentioned but not in the light of an Accepted Member; there are Articles for Masters and Points for Fellows; that is, there are two series of Charges and the Assembly would seem to concern "every Master that is a Mason." The "new men" who were sworn I look upon as Apprentices who had served their time, and who were then received as the Master's Fellows (for it seems to me that at this time "Fellow" meant a degree), though you may still use the term Apprentice in place of Candidate. Even according to your own view the Apprentice had no need of a ceremony, though he might be sworn in Lodge, for he could not leave his Master's employ. Professor Robison, who had studied the German Guilds, expresses his belief that the German Apprentice had each year's employment indicated by a pass-word.

After a time, as I read these oldest Charges, the Fellow, or if you prefer it the Journeyman, had to make his masterpiece, or to be examined if he was able or cunning and, if passed, became a Master, a Fellow of the Masters and Apprentices. It is clear to me that the Grand Lodge of 1717 took this view of the matter when they decided to make Masters or Fellows in Grand Lodge. It is certain that a youth just out of his apprenticeship would not be competent to undertake a great work. A period further intervened before he became such an Elder of the Craft as founded the London Company of Masons, 1356; the *Preud-hommes* of the French Craft at an even earlier date.

There is, however, a passage in the Regius MS. which seems to shew that capable and worthy Apprentices were admitted to the Assembly before the expiry of the Apprenticeship, in which case there were unwritten or oral laws. Should an Apprentice misconduct himself it is enacted as a penalty (line 329—30):—

> "The peyne thereof let hyt be ser,
> That he be prentes ful seven yer."

I doubt whether you can prove that at an early date the Master and Fellow were synonimous terms, otherwise it might alter this view, or that at 21 years of age the released Apprentice became a Master.

When, however, we reach the period of the second series of Charges, when civil law and social changes had debased the Society, a new Constitution was gradually adopted; the custom followed of entering Apprentices in the town Lodge, and even admitting them to Freedom in the Society; what had previously been the degree of Fellow, thus became that of Apprentice, and the Master that of Fellow, and even, as you very justly argue, these two ceremonies were often combined. This course was probably accentuated, if not induced, by the custom which sprang up in the time of Elizabeth of registering or Entering the Apprentices Indentures by the Town Clerk of the City, and the conferment of the Freedom of the City upon his release. In all less skilful trades the Apprentice thus became, at once, a Master.

The fact is we know nothing of ceremonies from Minutes either Scotch or English, and we have no right to expect to know anything. I am of opinion that the words "Common Judge," or "Juge," (I do not know which is correct), which you quote from the Haughfoot Minutes is either a misreading or a slip of the writer for "Common Luge," as indicating the Apprentice Lodge, and that it has relation to two MSS. which though of later date than 1717 are very clearly pre-1717 customs; I allude to the Dundee revelation of 1727, and the Sloane MS. printed by the Rev. Bro. Woodford: The Secrets of Lodge and Chamber, Hall and Bower, Kitchen and Hall. The Kitchen now representing the old Athelstan ceremony of Fellow, and the Hall of Master, though now called Apprentice and Fellow.—John Yarker.

Bro. Dr. W. J. Chetwode Crawley, P.G.D. Ireland, writes:

Very seldom can the readers of any periodical, however learned or pretentious, congratulate themselves on being favoured with two such articles as that by Bro. W. J. Hughan on *The Three Degrees* published in the *A.Q.C.*, June, 1897, and the present article, covering the same ground submitted to them by our accomplished Secretary. These articles are not excelled in erudition or ingenuity by the weightiest contributions to contemporary antiquarian literature, and in point of courtesy and candour, set an example of which Freemasons may

be proud. We doubt whether the *Transactions* of any other learned Society can present so gratifying an instance of weighty and well-reasoned articles, diametrically opposed in tendency and admittedly controversial in character, appearing side by side without a discourteous word or invidious phrase occurring to mar the serried sequence of solid argument on either side.

When my good friend, Bro. Hughan, read his paper before us last midsummer, the good fortune fell to me of expressing my opinions—or shall I say, my incapacity to form a settled opinion ?—in seconding the vote of thanks that able paper so well merited. It would be obviously superfluous for me to repeat the observations I then made. I must candidly admit that I do not see how the lack of direct evidence, on which was based Bro. Hughan's negative argument, as laid before us last June, can be successfully controverted. On the other hand, I do not see a whit more plainly how the mass of indirect evidence, accumulated by our accomplished Secretary, can be set aside as irrelevant, or disregarded as meaningless.

It might be well to take a bird's eye view of the position of the logical battalions. As far as the technical conduct of the argument is concerned, the advantage of simplicity seems to lie with Bro. Hughan, but the advantage is more apparent than real. His argument, reduced to its elementary form, might present itself as capable of being condensed into some such syllogism as the following :—

There is direct evidence of a Degree (or Secret ceremony).

There is no direct evidence of a second Degree (or Secret ceremony).

Therefore,

There never was more than one Degree.

This is simplicity itself, but it is not a syllogism. It is a sophism, and cannot be considered conclusive from the logician's point of view. It requires for its validity certain suppressed premises on which doubt might be cast. For instance, it assumes some such hypothetical premises as the following :—

The only evidence to be admitted is direct evidence :

or,

The indirect evidence adduced is irrelevant or insufficient :

or,

No Degree (or Secret ceremony) can have existed unless we have direct evidence of it : and so on.

Apprehending Bro. Hughan's suppressed premises, Bro. Speth concedes the expressed premises, but traverses Bro. Hughan's conclusion on three several grounds. First, while conceding that there is no direct evidence to speak of, Bro. Speth adduces a mass of indirect evidence that a second Degree (or Secret ceremony), did exist. Secondly, Bro. Speth shows that the circumstances and requirements of the Mediaeval Craft necessitated credentials for those that had served their Apprenticeship, and fixes on his opponent the onus of showing that such credentials could be other than a Degree (or Secret ceremony). Thirdly, Bro. Speth asserts that the scantiness of the written remains of our Mediaeval Brethren goes far to account for the lack of direct evidence ; nay, that any argument from such lack might be turned against the conferring of a Degree on an infant Apprentice who was about to serve his time rather than on one who had served some part, at least, of his time.

It is plain that all evidential facts collected and vouched for by Bro. Hughan, or by Bro. Speth, two of the highest living authorities, must be taken as irrefragable. It may well be that the two lines of argument, based on these carefully verified facts, are not mutually destructive, any more than the facts themselves.

A most sagacious statesman has warned us against prophesying, unless we know. But a prediction may be hazarded. It will not be long before some hardy speculator tacks Bro. Hughan's conclusion on to Bro. Speth's premises, and insists on going to the stake in support of the opinion that there was only one Degree, and that, a Degree conferred at the expiration of the Apprenticeship !

Once upon a time, conversing with my good Bro. Hughan on this very subject of Degrees, I quoted to him, as an explanation of my weak-kneed posture, the phrase in which Mr. Hallam, the most judicial of historians, defined his own attitude towards a puzzling historical problem, "A strong conviction either way is not readily attainable on the evidence." My profound appreciation of the learning and ability of the controversialists is not lessened by my gentle astonishment at the assured step with which they contrive to emerge, each at an opposite end, from the labyrinth built for them by their Mediaeval Brethren.—W. J. Chetwode Crawley.

I cannot fail to be gratified by the interest (as evinced by the unusual number of brethren who have contributed to the discussion), which has been evoked by my paper. The result has justified the warning, given to me by one of our most experienced Past Masters, that I had covered too much ground. He thought that I should have confined myself to proving that previously to 1717 there was a plurality of degrees, without attempting in any way to define their number or nature. He predicted that many brethren would agree with me on the first-named broad issue, who might not hold my opinions on the more definite one. And he has proved a sure prophet. Had the question raised simply been "one *v.* more than one degree," I should have had, as the sequel proves, the absolute concurrence of Bros. Klein, Kupferschmidt, Horsley, Conder, Upton, Lovegrove, Yarker and Riley, whilst against me there would have been only two, Bros. Hughan and Lane. But I am far from regretting my decision not to employ the more cautious tactics recommended to me, because it has been the means of giving to our Lodge one of the most spirited and interesting discussions we have ever had and, as I fondly think, one of the most suggestive and instructive.

In view of the great length to which the paper and discussion have already run, I feel that I must refrain from any attempt at a detailed reply, and limit myself to merely touching one or two points, more particularly those on which several of my commentators agree, and a few others in which I appear not to have expressed myself with sufficient precision, or, for some other reason have been misunderstood. Especially does this hold good in the case of Bros. Hughan and Lane. Possibly I am technically entitled to reply to them, but I prefer to look upon my present paper and that read by Bro. Hughan last June as really one discussion, in which case Bro. Hughan would be entitled to the last word. It will thus remain for every student to weigh the arguments *pro and con* in his own mind, unaided by rejoinder and sur-rejoinder: and he certainly will have small ground to complain of lack of material.

Bro. Klein, who, like so many others, advances a Three Degrees Theory of his own, with the avowed object of reconciling the conflicting opinions of Bro. Hughan and myself by proving each of us right, will find, on closer inspection, that if he were right, he would only be proving each of us wrong.

There is one point in which Bros. Lane, Lovegrove and Upton all concur, the suggestion that an Operative Apprentice must have been too young to be entrusted with any secrets. Were we to grant this, then the whole theory of the One Degree falls to the ground, because it has always been contended by those who uphold it, and with seemingly good reason, that it was on the Apprentice that the degree was conferred and to him that the secrets, whatever they were, were entrusted. This is the danger of worse difficulties to which I warningly alluded. But was he too young? We must not compare his development with that of our modern school-boy, whose whole soul is given up to school-games and the painful effort to assimilate the learning of all the sages who have preceded him; but rather, if to any modern boy, then to the precocious gutter-snipe who at ten years of age has often to shift for himself. Why! at sixteen years of age in those days, boys, or what we should now call such, were at the head of armies in the field, and in the last century and beginning of this, "middies" of like tender youth have borne their part manfully in many a relatively important command.

Both Bro. Hughan and Bro. Lane ask why should there be more facility for a young Mason Apprentice to run away than for an Apprentice in any other trade? Simply because the Freemason worked outside the cities and was allowed to work anywhere throughout the country, whereas the member of any other trade could only work in the city or borough. Did he leave his master, it was no use, the whole trade knew him personally, and how could he deceive them? And if he went to another city he was ineligible for employment whether he was a runaway or a fully fledged Craftsman. In one case precaution was needless, in the other it was a necessity. Had these brethren only borne my last paper in mind, I think they would not have asked the question.

In two cases Bro. Lane is so firmly convinced of the soundness of his theories, that he has unwittingly advanced as admitted facts statements which are the very points in dispute between us. It is not admittedly the fact, as he says on p. 63, that since Elias Ashmole's time there was only one ceremony and one degree: this is the very point I contend against. And on p. 65 again, he assumes as admitted, that in 1723 the Three Degrees were in actual existence, whereas my whole argument is that the division into three did not occur before 1724. I know perfectly well that this begging of the question between us is an unintentional slip, but for the sake of those who may be perhaps misled, I am bound to notice it here.

On page 63 he quotes my frequent references to the "indentures" as an admission that a written document may have existed. The misunderstanding is entirely my own fault, I used the word as a convenient paraphrase for "term of apprenticeship," and should

have been more guarded in my choice of language, for which I apologise. I do not believe that a written indenture between a Freemason of the early middle ages and his Apprentice ever existed, none has ever been found, and even, so far as I know, only *one* reference in wages sheets or fabric rolls to the "entry" of an Apprentice. Bro. Rylands gave us the passage in *A.Q.C.*, vol. x., p. 29.

I still maintain that our present Master Mason is homeless. The porchway of the Temple belongs to the E.A., the middle chamber to the F.C., and nothing to the M.M. To assert that because one Grand Master was traditionally buried somewhere, *that* is the home of the M.M. generally, seems to me a misunderstanding of our tradition and perversion of symbols. The grave cannot be the home of the living.

Bro. Hughan has also misunderstood me in one instance. "Long before" November 1725 does not mean several *years* before, but only several, say 18, *months* before. "Long" is a relative term, and I ought to have been more precise.

Bro. Conder has also failed to understand my exact meaning, but this time the fault is not mine. He questions my statement that "this state of affairs predated any known Gild of Masons in any city of the Kingdom," and points out that surely the state of affairs which I depicted could only exist within a Gild. Quite so; but Bro. Conder has omitted to notice my qualification of "in any city," or he would have remembered my former contention that Freemasons Gilds existed throughout the country before any city could boast a Masons' Gild.

I trust these few corrections may not seem puerile, but as I do not intend to contest any argument which has been advanced during the discussion, I must at least ensure that my own are rightly understood.

Bro. Upton on p. 75 doubts whether my interpretation of "new men that never were charged before" can be sustained. I confess he has weakened my confidence in the position I took up relating to them, but even if I be wrong, my general argument will not be shaken, although one of its many props be thus abstracted. The paragraph relating to Master and Fellow on p. 76 reveals the haste which he confesses to in writing his commentary, but which does not appear in any other part of his powerful contribution. My contention is that "masters," in the passage "made masters," is the only case in the MS. Constitutions where Master does not mean Master of the work or the Lodge, and Bro. Upton then takes pains to demonstrate that Master and *Fellow* do not mean one and the same thing in all the other passages: which is precisely my opinion. On the next page however he proceeds to show that the making a Master is perhaps something other than I have imagined. If he be right it would knock away another prop from my argument, but still not bring it to the ground. However to pursue this would be to discuss rival theories, which I have promised not to do.

Bro. Horsley's contribution may perhaps be met with the retort that it is irrelevant, but such a contention would come ill from those, and they are the majority of us, who have always held that the influence of the Church must have been great in modelling our institutions. I am naturally myself inclined to give it great weight.

I am also obliged to Bro. Chetwode Crawley, for, despite his manifest solicitude to sit judiciously astride the hedge, a close consideration of his differentiation between a syllogism and a sophism shows him to have already brought both his legs over to my side.

And here I would conclude, where it not for the fact that Bro. Kupferschmidt, who has in his own contribution advanced a sound argument in my support, has since then called my attention to one matter which had been quite overlooked by me.

Bro. Murray Lyon, in his History of Mary Chapel, gives us at p. 151 an account of the proceedings at that Lodge on the occasion of the visit to Edinburgh of Dr. Desaguliers, on the 24th August, 1721. On that day the Deacon, Wardens and Masters of the Lodge had a conference with him at his request. (Deacon in this case is equivalent to our Worshipful Master). On the 25th he was present in the Lodge, which till then had only given the "Mason Word" in the usual simple Scottish fashion. Several gentlemen of high standing, including the Lord Provost, petitioned for initiation and "were admitted and receaved Entered Apprentices and Fellow-Crafts accordingly." The same thing occurred to other influential personages, including a Baronet, on the 28th. Bro. Lyon surmises that on this occasion the fuller ceremonial of the Grand Lodge of England was, under the auspices of Desaguliers, first introduced into the Lodge of Edinburgh, a plausible suggestion with which I have no quarrel. But he then goes on to say: "It was not till 1722-23 that the English regulation restricting the conferring of the Third Degree to Grand Lodge was repealed. This may account for the Doctor confining himself to the two lesser degrees." The date is of course wrong, the repeal occurred in 1725, but as nothing hangs on this, I merely mention it without comment. But the serious matter is this. The regulation which was repealed was that one known to us as Regulation XIII, approved by Grand Lodge on the 24th June, 1721, and it prohibited, as we all know, the admitting of "Masters and Fellow-Craft" elsewhere than in Grand Lodge. It is evident therefore that Desaguliers paid no

attention whatever to this regulation, which admittedly only concerned "regular Lodges in London and Westminster," *i.e.* Lodges under the Grand Lodge at London: so whether the expression "Masters and Fellow-Craft" meant one or two degrees, Bro. Lyon's argument is untenable. If Desaguliers had been influenced by that regulation, he could not have given the Fellow-Craft degree at all. The reason he did not give the Master's Degree must be quite obvious, there simply was not at that time one to give, except as an alternative name for the Fellow's. The Minutes of Mary Chapel and the proceedings of Past Grand Master Desaguliers, there, strongly confirm my whole argument. We may be quite sure that the Doctor gave all he knew, and had three degrees existed he would have imparted them. And that reminds me that when Bro. Hughan contends that in 1723 there were three degrees already known, because Anderson mentions them in his Constitutions at the place so often cited, he must place their existence still further back, because the regulation in question was settled by G.M. Payne in 1720 and approved by Grand Lodge in 1721. Is he ready to accept the existence of three degrees in 1720, or even earlier? And if so, will he still contend that although the third was known in 1723 and had been in use for three years or more, it was still so little thought of that even the Grand Master was not obliged to possess it?

I am afraid that, in bringing forward this new consideration in support of my theory, I have come very near breaking my promise not to attempt a sur-rejoinder. And, lest the temptation prove too strong for me and lead me to sin further in this direction, I will now conclude with a renewed expression of my heartfelt thanks to all those brethren who have so kindly commented on my paper.—G. W. Speth.

Before closing the Lodge the W.M. expounded, as promised :—

HIDDEN MYSTERY.

BY SYDNEY T. KLEIN, F.L.S., F.R.A.S., WORSHIPFUL MASTER.

II.

Sympathy, working without contact on a higher plane than that of the Material.

IN the last demonstration we commenced the investigation of our third great subject "Infinite Love" by examining the Mystery of physical work being accomplished by Sympathy on the material plane. After seeing that a heavy inert mass of iron could be thrown into violent movement by a few slight sympathetic touches, we found that this mass, when vibrating, could influence another similar mass even when separated by long distances, and that its power to do this rested solely on the fact that they had been brought into perfect harmony with each other, the smallest deviation rendering the power to influence inoperative. To-night I propose taking you a step further towards the appreciation of our subject.

First let me point out to you that although the former experiment was conducted, in the ordinary acceptance of the phrase, *without material contact*, the masses not being in contact themselves, nor having any tangible connection, still we know that there *was* matter filling the intervening space, in the form of a mixture of the two gases, Nitrogen and Oxygen, which compose the air we breathe; and it was by means of these subtle agencies that the heavy masses were able to influence each other. A closed door or wall would materially have curtailed the force of transmission, unless it were possible that the door or wall could also have been brought into perfect Sympathy with them. We now pass beyond even that help. The material plane is left behind and once more we find, standing prominently in our path, the same great Mystery, "Work being accomplished by Sympathy and Sympathy alone."

On the material plane we used pulsations at the rate of 500 per second, which could be stopped by material obstructions, but the pulsations we are now to use are at the rate of 250 millions in a second and are propagated by means of the Ether which, being outside the material plane and indeed outside our very cognisance of three dimensional space, passes through or by matter as though it did not exist; neither doors nor walls nor houses nor even mountains have power to obstruct the forces we shall now call into play.

Bro. Klein here described the lately discovered instrument by means of which messages can now be transmitted over long distances without the use of a connecting wire; he explained that an electric current is passed through a specially arranged coil of over 15 miles of wire and is transformed thereby into a current of enormous intensity, the discharge of which sets up pulsations in the Ether having the almost inconceivable rate of frequencies of 250 millions per second. Quite lately a young Italian, Senior Marconi, constructed a receiver by means of which these pulsations could be detected at long distances from their source, provided it be brought into perfect sympathy with that source, namely that its own characteristic frequencies are synchronous with those produced by the generator; we have here exactly the same principle as that which we noted in the influence between masses of iron, a very slight derangement of sympathy renders the power to influence absolutely inoperative. The distance effectively covered by these means has in the last few weeks been extended from under 8 miles to over 17 miles, and it is now only a matter of time and experiment, before the distance will be enormously increased, the only requisite being a better method for bringing the pair of instruments into perfect sympathy.

The W.M. then continued:—We are dealing here with a force which has many characteristics in common with brain-force, that mysterious agency by which we are able to move our limbs; even dead bodies are animated so far as movement is concerned and decomposition arrested by the strange force we are using here, but, though it apparently arrests the hand of death for a time, it is not *life*, there is a wonderful something wanting which no natural force known to us can supply.

In the lower animals we have this *vitality* culminating in instinct, but in the human, we have a higher power controlling the passions, giving moral responsibility, with aspirations and reasoning powers capable of almost infinite extension. What do we know of this controlling power?

One of the earliest recollections I have, was being puzzled at the apparent inability of one's innermost self to receive any knowledge of the outside world except through the material senses, and this difficulty is intensified by the feeling of certainty that our innermost self is by far our bettermost self, and that, whereas the body or outer self is subject to decay and will in time be turned to dust, the inner self is immortal. Let me give you an example of what I mean. You are sitting say in a chair and are by some means deprived of your corporeal senses, namely sight, smell, taste, hearing and feeling, so that it may be seen what your innermost self is capable of appreciating by itself. It would *seem* now impossible for you to know that another inner self is sitting near you, or to say whether, what I would call an allotropic form of life in the shape of a dog, cat, etc., or, if we press it still further, a still lower form namely plant life, were present; I say advisedly that this *seems* impossible because, at a later date, I shall not only shew that it is possible but shall give examples of its action both in connection with animal and vegetable life. I must, however, content myself here in pointing out that, in the Mystery I have brought before you to-night, we have a force which is analogous to what we call life and which can make itself felt to a similar force over enormous distances on a higher plane than that of the material, provided these two forces are in perfect sympathy.

It has been proved experimentally that the human self when divested of its corporeal senses has apparently no appreciation of *rotation*. This was demonstrated a long time ago by Prof. Tyndal. The subject was placed in a chair which revolved on a stand, and this stand was also capable of rotation, the chair was set in motion from left to right and the person was then told to shut his eyes; after a short time the stand was also set in motion but in the opposite direction, and, as soon as the stand was revolving at the same rate as the chair, the person in the chair was obviously quite stationary compared with the room and its contents. The rate at which the stand was revolving was now increased until the chair began to move round from right to left, but the person in the chair was found to be absolutely unconscious of the fact that he had become at one time stationary and was now turning round from right to left.

A phenomenon similar to this is experienced when travelling by railway in a sleeping car. If you go to sleep with your head towards the engine, and the train, by going in and out of a terminus, is running in an opposite direction when you wake, although you may be travelling at a great pace, it is impossible for you to say in which direction you are travelling and it is the more remarkable because you have all your senses at work, although, owing to the blinds being lowered, your sight is confined to the interior of the carriage. Any of you who have experienced this must also have felt on looking out of the window how difficult it was to realize that you were not going back home again, in fact it takes a considerable effort of the mind, even with a compass before you, to force yourself to believe that you are going in the same direction as the one in which you started and that you are not returning.

There are several other ways in which we can shew this apparently total unconsciousness of the inner self to its surroundings, but I must only mention one more, namely the case of a person put under the influence of Nitrous Oxide Gas. Those of you who have had this experience know that, however much you concentrate your will on your identity, you have no cognisance of any time elapsing between the moment when your corporeal senses desert you and when they return. The beginning and the end coalesce, pointing to the fact that although the senses of the body are subject to time, time has no objective reality to our innermost self, and it is also probable that this is an explanation of the unconsciousness of the inner self respecting rotation, or *motion* in any direction. We saw in my Installation Address that, to the Spiritual, Time and Space had no existence, now motion is the combination of these two, namely the *time* that a certain object takes to move over a certain *space*, and it would, therefore, naturally follow that the Soul, apart from the corporeal senses, could have no cognisance of motion. Neither can it have any cognisance of matter, for the same reason that the material cannot perceive life by means of its corporeal senses. We have already seen, in Mystery No. 1, that matter has power to influence other matter at a distance, with extraordinary energy, under conditions of sympathetic action; we have now gone a step further and find the same wonderful power to influence at a distance, working on a plane far above that of the material;—can it be that it is in this region that we are to look for the sympathetic action of Soul force? We cannot with our present knowledge answer this question definitely, we only know that wherever we turn we find ourselves confronted by Mysteries beyond our power to explain from a finite material stand-point; even in material vibrations we meet a mystery almost beyond our power to comprehend. Take for instance those small insects of the same family as the Grasshoppers, which make the primæval woods in Central America give out a noise like the roaring of the sea; by means of a kind of rasp one of these insects creates a sound which Darwin states can be heard to the distance of one mile. This insect weighs less than one hundredth part of an ounce and the instrument, by which the noise is made, weighs much less than one tenth of the total insect, it is less, therefore, than one thousandth part of an ounce in weight, and yet it is found by calculation that this small minute instrument is actually able to move and keep in motion for hours from five to ten million tons of matter, and it does this so powerfully that every particle of that enormous bulk of matter gives out a sound audible to our ears; but even this is not its limit of action; for we know that these vibrations must go on until in the end every particle of matter connected with this earth has been affected by each of those vibrations. In the subject of my demonstration to-night we, however, have a force infinitely more far reaching; we can at the present moment as we have seen appreciate its power to the distance of 17 miles and there is every probability that, in the not far distant future, we shall be able to appreciate it across any distance that we can have on this Globe, but this is nothing compared with its field of action; in the material vibration the power of action was limited to the presence of matter, whereas this force that we are using now has no such limit, its action being independent of matter and its field of operation can only be coincident with limitless space.

One Mystery leads to another; what is this force we are using? It is derived from what is called chemical affinity, we are indeed bottling up and letting loose the passionate desires of those Atoms of which Matter is composed. This I propose taking up as the subject of my next Hidden Mystery under the title "The Love of the Atoms."



THE DUBLIN JUG.

NOTES AND QUERIES.

PRINCE EDWIN.—Readers of *A.Q.C.* are freshly indebted to Bro. Speth for quoting (vol. x., p. 161), a passage exhumed by Bro. Baume from Mabillon's Annals of the Benedictines. The passage, if true, has great importance: it vindicates King Athelstan from the imputed wickedness of constructive or actual fratricide, and supplies a new method of restoring animation to one apparently long drowned. Certain monks (the quotation relates), came from over the sea into England, and were graciously received by King Athelstan, who granted them at Bath a monastery, where the King's brother, Edwin, who had previously been saved from shipwreck, was honourably accepted into the Order.

This episode is said to have happened in the year 944, so that Edwin cannot have been murdered in 933; and Athelstan is necessarily acquitted of his alleged crime, if Mabillon's record be true. It will be observed that Edwin was not only alive in 944, but, apparently, as well as any member of a fasting order of beings could be. He was also *un*disgraced; for Benedictines—(who, notwithstanding their fasting propensities, were men of the world, and knew quite well on which side their bread was buttered)—whom Athelstan had just gifted with a monastery, would not have *honoured* a conspirator against their royal Patron.

Bro. Speth, knowing that accuracy is the last attribute of a chronicler, prudently warns the Craft against placing too much credence in Mabillon's recital. His instinctive distrust of the narrative seems well-founded, for the tale disproves its own accuracy. Athelstan died in the year 940; and, even in those days of the miraculous, a monarch, however inclined to posthumous piety, could hardly bestow princely largesse on the Benedictines in 944, four year *after* his own death, or murder a man who survived him.

Can the alleged grant by Athelstan of the monastery to the Benedictines be traced? It seems not included amongst those enumerated between A.D. 932 and A.D. 945 in Mr. Birch's *Cartularium Saxonicum*, or in Mr. Thorpe's *Diplomatarium Anglicum*, though the documents on pp. 436, 615, and 640 of the latter work show that there was a monastery at Bath and (p. 615) that it was probably of the Benedictine Order.—WILLIAM BARLOW.

Masonic Jug.—As you seem to be going in for jugs in the *A.Q.C.*, I send you a photograph of one quite unique. I have seen it, and it is now in the possession of one of Mrs. Whytehead's cousins, a Dublin Freemason. The capacity of the vessel is eighteen quarts and it is, I believe, of Leeds ware. It was presented to a Lodge in Dublin by my wife's great grandfather at the time that he was W.M. The Lodge had passed a resolution that only one jug of punch should be put on the table after supper, as some of the members had not observed moderation. Bro. Richard Bayly, the Master, did not approve of this proceeding, so he had this gigantic vessel made and presented it to the Lodge in his year of office (1797), by means of which step, whilst the resolution was duly carried out, its intention was not observed.—T. B. WHYTEHEAD.

Freemasonry in the 17th Foot.—A paper bearing this title—read before the Lodge of Research, No. 2429—was reviewed by Bro. Hughan in the last volume of our *Transactions* (x. 198). The writer, Bro. Neighbour, has borrowed freely, though without acknowledgment, from myself, and more particularly from an article—forming the second of a series, entitled "Military Masonry,"—which under the heading of "Lodge in the 17th Regiment of Foot," appeared in the *Freemasons' Chronicle*, of July 24th, 1880. But I there fell into an error which, as it has been copied by Bro. Neighbour (though subsequently corrected by me in the Masonic Journals, and in Chapter xxx. of my *History of Freemasonry*), may be worthy of notice in this column.

In 1880, and during previous years, the Calendar of the Grand Lodge of Scotland under the heading of "Military Lodges Formerly Existing," contained the following entries:—

No.	Name.	Corps.	Date.
97	Hooker St. John	17th Regiment	1759
100	Fort George	31st Regiment	1760
108	St. George	31st Regiment	1761

The first of these, I copied in all good faith, and as previously observed, Bro. Neighbour has re-copied from myself.

The second and third entries being of particular interest, as relating to a regiment in which I had spent many years of my life, were afterwards more fully investigated. I found that the 31st Foot proceeded to Scotland in 1755, and remained there until 1762. A second

battalion of the regiment was raised in 1756, and the Adjutant was William Legard Hooker. In 1758 it became 70th Foot, and in the following year when a Masonic Charter was granted by the Grand Lodge of Scotland, the name of the Adjutant, who was probably one of the petitioners for it, seems to have been incorporated with the title of the Lodge.

The whole matter was carefully gone into by Bro. D. Murray Lyon, with the result that the original No. 97 on the Scottish roll has since been associated with the 70th instead of the 17th regiment of Foot.

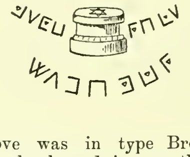
It is a little remarkable that although two Scottish Lodges were attached to the 31st Foot in the last century, and a local Lodge (under a Gibraltar warrant), in 1802, there was not a shred of regimental tradition to remind us of the previous existence of *any* Masonic Charter in connection with that Corps (*now* the 1st battalion East Surrey Regiment), when we established the Meridian Lodge, *now* No. 743 (of which I had the honour of being the first Master), under an English warrant, at the "Rock," in 1858.—R. F. Gould.

Philip, Duke of Wharton.—In Bro. Gould's interesting account of this eccentric nobleman in *A.Q.C.*, vol. viii., reference was made to his death and burial at a monastery in Spain, and the inscription on his tombstone was said to be illegible (p. 136). This has however been deciphered and is given in *Notes and Queries* for December 18th, 1897, as follows :—" Hic jacet Exc'mus D. Philippus de Wharton Anglus Duc Marchis de Masburg et Cacharloch comes Rathassasnum vicecomes de Winchindon baron de Trimecus de S. Georgii, alias de la Gerratierra. Obiit in fide Ecclesiae Catholicae Romanae Populeti die 31 Maii, 1731."—In addition to the title of Duke of Wharton, conferred upon him in 1718, he inherited from his father those of Marquis of Malmesbury and Catherlogh, Earl of Rathfarnham, Viscount Winchendon, and Baron Trim, all of which are recorded in the inscription ; the Garter was conferred upon him by the Old Pretender about the year 1726.

The Monastery referred to was that of Poblet, near Tarragona, which was destroyed in a popular outbreak about sixty years ago.—J. T. Thorp.

Cryptogram on an Old Seal.—There is an old seal in the famous Déegh Archives which is described as having formerly belonged to a Frankfort Lodge, or rather, to a St. Andrew's Chapter of the Scotch Masters degree. I send herewith a drawing of the seal, at the foot of which you will see a cryptogram in the usual square characters, which I have vainly endeavoured to decypher. I should like to see this cypher reproduced in our columns, as I have confidence in the ability of our members to explain it.—Emile Adrianyi, Budapest.

The seal to which Bro. Adriányi refers is also in our own collection, No. 3617 of our Catalogue. It is usually ascribed to the Frankfort Lodge " Bund der Wahrheit und Treue zu den drei Rosen, weiss, roth und gold." According to Kloss, *Annalen der Loge zur Einigkeit*, p. 25, this Lodge was clandestinely established about 1755, and was more or less a result of the establishment of French Lodges in Frankfort consequent on the presence of French troops in that city. A prominent member of this Lodge was an artist, John Samuel Mundt, who acquired the degree of *Elu Ecossais Anglais* in 1761, his certificate to this effect, beautifully illuminated, being still preserved. In the same year he became Master of the Lodge and so continued till his death in 1794. The Lodge was never a large one, and not very much is known of it. An apron used by the Lodge is still extant and is that of the degree *Ecossais de Franville.* The rite was founded on the then prevalent French degrees ; following the usual three of Craft Masonry came the *Elu*, then the *Kadosch*, each in several subdivisions. Beyond these Mundt's system led to Alchemical and Occult degrees, which seem to have been of little service to him, as he died in poverty. But in 1786 he made over to the brethren of the English Provincial Grand Lodge at Frankfort his beautiful MSS., in return for an annuity. Mundt lived in amity with the Lodge "Einigkeit," and visited it often, and in 1802 several of his initiates were received into the Lodge without being remade in any way. The Mundt Lodge seems to have died out with its Master. The cyrptogram is :



G. W. Speth.

Postscript.—Since the above was in type Bro. Adrianyi has decyphered the cryptogram. Several letters are carelessly and incorrectly reproduced, but it is evidently intended for *Bund Treu Wahrheit.*—G. W. Speth.

The Purbeck Marblers.—The following cutting is from *Lloyds* of the 27th of February. We have in previous years called attention to the interesting survival of an old Fraternity at Purbeck, but the information is very scanty. Is it not in the power of some one of our members residing in the neighbourhood to make enquiries and furnish us with more detailed particulars of the Fraternity and its proceedings?—G. W. Speth

"A venerable and annual custom was carried out at Corfe Castle, says a Swanage correspondent, on Shrove Tuesday—namely, the election of two wardens and fourteen committee men, and two stewards for the ancient company of Purbeck Marblers. Mr. Richard Lomes was elected warden for Swanage, and Mr. Albert Brown for Langton. Several young men having been reported to sever their lawful apprenticeship then paid their money, which was 6s. 8d., a quart of beer, and a penny loaf, and were declared to be free members of the Ancient Company of Purbeck Marblers. After the business was transacted all the company were invited to a luncheon at the Bank's Arms Hotel, Corfe, by Mr. John Mowlem, descendant of a long line of quarrymen. Several other quaint customs were gone through, as is ordered by a very old charter to be observed by one of the oldest companies in the kingdom."

Genuine Secrets.—Although I, in common with most of us, can only judge of W. Bro. Klein's demonstrations by what is open to all your readers, yet sufficient as to his meaning may be gathered from his exoteric lecture; and a difficulty is apparent in accepting more than this; that the W. Bro. has re-discovered *one* of our lost secrets. I think that we may freely admit that throughout the ages, Geometry and geometrical theorems were in use, by practical tradition in the Masonic Society, and kept strictly secret, ages before any book of Euclid was translated and printed, and till long after. The necessities of Architecture make this absolutely certain. This view brings us to the 17th century down to which time operative Masonry is intact, but we reach also the time when the Society was kept up by members who were ignorant of Geometry, and felt no interest in the subject. Now according to the Ritual in use in the South of England certain questions seem undoubtedly to allude to the demonstration of Bro. Klein, but we are face to face with this difficulty. How comes it that in the course of, say, a generation, educated men knew neither what Masonry had lost, nor, to above a couple of thousand years, when it had been lost? It is impossible to believe, if they knew something had been lost, that they did not know, or, at any rate, had not a tolerable idea of what it was that was lost and when. It is certain, however, that even on this point, the traditional ritual was not uniform. That of York, as used in the North of England, has not the question at all upon which Bro. Klein forms his demonstration. What is lost is (all) "The Secrets of the three G.M's,"—and to reward twelve zealous brethren new secrets were made into a casual degree, and amongst those secrets covered by the "compact" of the three G.M's, was the secret method of imparting a high polish to stone by use of the "insect Shermah." This is a curious variation from the system used in the South of England. Anyhow Bro. Klein's matter is of the greatest interest, but we lack his views as to the development of the present ritual, and until we have this we cannot understand how so simple a matter as a lost geometrical problem should have puzzled educated men in 1717, and caused them to invent a word. It is difficult to write upon this subject, but I think that what I have said will be understood by all who are entitled to take an interest in the subject.—John Yarker.

THE SYMBOLIC CARD FOR CHRISTMAS, 1897.

BY SYDNEY T. KLEIN, W.M.

ON the opposite page is a print of the Card which was sent to all our members at the close of last year, and in conformity with my promise I now give a few words explanatory of its meaning.

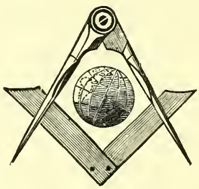
In my Yuletude Greeting printed in the St. John's Card for 1897, I shewed that that year was the most important Jubilee of the Craft since Grand Lodge was first instituted in 1717.

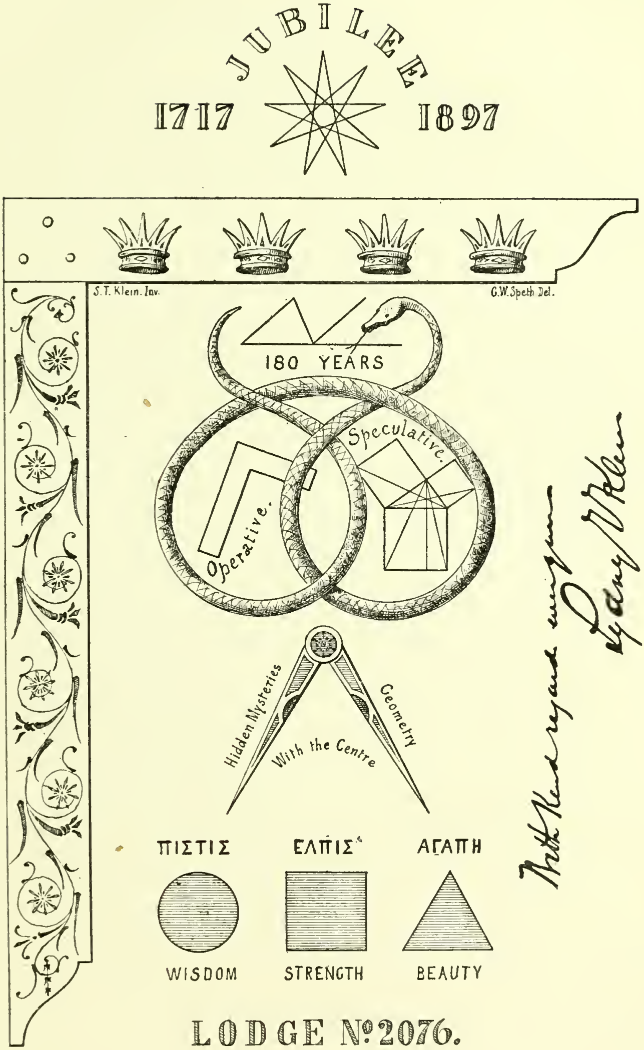
On the Card will be noticed a Serpent, the great Ancient Symbol for *Time*, and we have, thereby depicted, Time divided into two Epochs, that which went before 1717 and comprised the Operative period symbolized by a ┌, the Great Operative Symbol; and the other which from 1717 to the present date comprises Speculative Freemasonry, represented by the Great Speculative Symbol, the Pythagorean Theorem, which Dr. Anderson in his Constitutions, drawn up in 1723 by command of Grand Lodge, designates "that amazing proposition which is the *Foundation of all Masonry*." Between the two extremities of the Serpent is placed the proof, given by Euclid (Book I., xxxii) of one of the greatest mysteries in Medieval times; that in every triangle the three interior angles must always be exactly equal to 180 degrees; and this is one of the figures depicted on the old print which accompanied the St. John's Card. The whole fabric of Masonry being based on the form of a triangle, the most important Jubilee of the Craft must be exactly 180 years after the time of the great revival, and the year 1897 fulfils that condition. In the Greeting I pointed out the wonderful coincidence that this was also Her Majesty the Queen's 60 years' Jubilee.

It will be noticed that one leg of the Compasses bears "Hidden Mysteries" and the other "Geometry." These are the two great pivots round which Freemasonry must work to keep up its glorious traditions, and it is only by bearing them steadfastly in mind and working "with the centre" that we can hope to discover the Genuine Secrets of our Forefathers and to fulfil in the future the noble destiny which awaits the human race when, for all of us, Time and Space shall be no more.

Below are depicted Wisdom, Strength and Beauty which we know are the true supports of a Lodge and, Masonry being synonymous with Geometry, these are symbolized by the Circle, Square and Triangle, the three figures upon which the whole Science of Geometry rests; and we meet them again in a higher sphere of thought as Faith, Hope and Love, the last and greatest of which is the goal of our highest and noblest aspirations.

The Great Square enclosing this design is emblematic of the true and conscientious work for which this Lodge is justly noted, and the four Crowns of course represent the Sacred Memory of the Patron Saints of the Craft, the Quatuor Coronati Martyres, under whose banner we are endeavouring to win the *Truth* from the shadowy past.




JUBILEE
1717
1897
S.T. Klein. Inv.
G.W. Speth Del.
180 YEARS
Speculative.
Operative.
Hidden Mysteries
Geometry
With the Centre
ΠΙΣΤΙΣ
ΕΛΠΙΣ
ΑΓΑΠΗ
WISDOM
STRENGTH
BEAUTY
LODGE №2076.



BRIGADIER-GENERAL A. G. YEATMAN-BIGGS, C.B.,
DISTRICT GRAND MASTER, BENGAL

OBITUARY.

IT is with deep regret that we announce the death of

Bro. **Edward Micklethwait,** of Pontefract, on the 11th December, 1897, who had been a member of our Circle since March 1893.

Bro. **W. Frederick Vernon,** of Kelso, suddenly on the 3rd January, 1898. Bro. Vernon has long been a contributor to the Masonic press on matters of history and archæology, and has supplied the columns of our own *Transactions* with many interesting articles and papers. His chief literary work and that by which he will be best known to those who had not the advantage of his personal acquaintance, is *The History of Freemasonry in the Province of Roxburgh, Peebles and Selkirkshires from* 1674, etc., published in 1893, a solid contribution to our knowledge of Scottish Masonry which was received with pleasure by all students at the time, and will be referred to for information by many yet to come. Those who knew him personally will ever remember his keen and typically Scottish face, his pleasant humour, his genial manner and, above all, his good heart. Bro. Vernon joined our Correspondence Circle in January 1888, and was from the first our Local Secretary for the South of Scotland.

Bro. **John Williams Goddard,** of Rathgar, Dublin, on 5th November, 1897, who joined us in May 1888.

Bro. **Thomas J. Durling,** Port Elizabeth, Cape Colony, on the 12th December, 1897, from inflammation of the lungs. Bro. Durling was Secretary of the Goodwill Lodge, No. 711, of that town, and joined our Correspondence Circle in June 1895.

Bro. **William M. Brooks,** of Memphis, Tennessee, on the 7th August, 1897, who joined us in May 1895.

Bro. **F. J. Ferris Bailey,** of Cardiff, early in February. Bro. Bailey, who joined our Circle in March 1891, was a very prominent member of the Craft in the Eastern Division of South Wales, of which he was a P.Prov.G. Registrar, and was accorded a Masonic Funeral by the Cardiff brethren, who clothed in the Temple and from there marched to the house and preceded the hearse to the cemetery.

Bro. **Franklin J. De Witt,** of Yankton, Past Deputy Grand Master of South Dakota, on the 24th February. He joined our Circle in November 1890.

Bro. Colonel **J. Mead,** of Redhill, Surrey, on the 1st March, 1898. Bro. Mead joined our Correspondence Circle in September, 1887, and was, in our early days, a constant attendant at our meetings, in which he took a great interest. Of late years, however, the increasing infirmities of old age have kept him from us except on rare occasions during warm weather. The kindly face and genial presence of our old friend will be sorely missed by many of us. In 1889 Bro. Mead compiled and published a short pamphlet upon "A few Facts concerning Freemasonry in St. Helena," very handsomely illustrated.

THE LATE R.W. BRO. MAJOR-GENERAL A. G. YEATMAN-BIGGS, C.B.,

District Grand Master of Bengal.

There has recently passed away from amongst us, one who had been a member of our Correspondence Circle since January 1892, by whose death Freemasonry has suffered a very great loss.

R.W. Bro. Major-General **A. G. Yeatman Biggs,** C.B., died at Peshawar, on January 4, 1898, from the effects of dysentery brought on by exposure and fatigue in the war until recently being prosecuted on the North West frontier of India.

He was a man of immense energy, who, when once he had taken a thing in hand, never looked back until that thing had been accomplished. This energy exerted a great influence for good upon others, and in working with or for him, one could not help being carried away with enthusiasm almost in spite of oneself.

The special correspondent of the *Times*, with the 2nd Division of the Tirah Field Force, wrote on December 15, 1897, "General Yeatman-Biggs himself is ill, and only devotion to duty and determination to see the thing through has kept him at his post at the head of the splendid division during these trying weeks of fighting, hardship, and exposure." Alas! it is to this untiring energy and want of thought for himself, that his end has come all too soon. He has, indeed, sacrificed himself in carrying out his duty to his country.

At the time of his death he was District Grand Master of Bengal, and although he had not held the office a twelve-month, his energy, tact, and influence had already made themselves very largely felt throughout the district for the good and advancement of the Craft.

But, before anything he was a soldier—an officer in the Royal Regiment of Artillery. His military career was his great object in life, and the regret caused by his death is justly expressed in the following General Order published at Calcutta on January 10:—

"The Commander-in-Chief has it in command from the Viceroy and Governor-General in India to express to the Army His Excellency's deep regret at the loss which it has sustained in the death of Major-General Arthur Godolphin Yeatman-Biggs, C.B., and his high appreciation of the services rendered to the State by that officer. The record of General Yeatman-Biggs' services covers a period of 37 years, during which he was employed in the following campaigns and military expeditions:—The operations against the Taeping rebels in China, 1862; the South African War 1879, during which he commanded one of the parties sent in pursuit of Ketchawayo and subsequently served as Staff Officer of the, Lydenburg Column against Sekukuni; the Egyptian Campaign of 1882; in August 1897 General Yeatman-Biggs was entrusted with the command of the troops in the Kohat and Kurram Valleys, then threatened by a formidable combination of the Afridi and Orakzai tribes, and he conducted the operations on the Ublan Pass, as well as those on the Samana, which ended with the defeat of the tribesmen and the relief of Gulistan; on the formation of the Tirah Expeditionary Force he was appointed to the command of the 2nd Division, which he held until a few days before his death. The Commander-in-Chief shares the regret which will be felt by the Army at the premature death of this gallant and distinguished Officer."

Possessed of peculiar frankness and charm of manner, of power to adapt himself to any situation, and of ability to overcome difficulties of all kinds, his death will be mourned by a large number of friends. By those who had the privilege of his friendship, no face will be more missed, and no memory can be more admired, than that of Arthur Godolphin Yeatman-Biggs.—J. H. Leslie.

REVIEWS.

AUSTEN'S History of Meridian Lodge.[1]—The Lodge is only just twenty years old, and it might therefore seem needlessly early to print a record of its history. But the floating nature of the population in many of the towns of South Africa produces a state of affairs which we can scarcely realise in England. History is quickly made and as readily forgotten. In the present case, Bro. A. E. Austen, the writer of the book before me, is the only member of the Lodge who remembers the original founders, every one of whom, except one who is seldom able to attend, having long since left the neighbourhood. And Bro. Austen was not a co-founder; he was not even a Mason at the time, and his name occurs in the first batch of initiates proposed after its consecration. Even the names of the majority of the founders are only a tradition now in the city where they were the first to raise the banner of the Craft. Under such circumstances Bro. Ansten has done wisely to place the history of the Lodge on record, and, moreover, he has done it well and thoroughly. There is naturally nothing of antiquarian interest in his pages, but the tale of a Lodge started nnder surroundings which it is difficult for us to realise, is not without a deep interest of its own. For instance: It is a law of our constitution that no public appearance of Masons may take place without the consent of the Grand Master, or his Provincial or District representative. But what should be done in a case where there is no District Grand Master, and no time to write home and await a dispensation? This was a puzzle which eaily occupied the minds of the Cradock brethren, and the knot was cut by obtaining from the Prince of Wales, a permanent authority to the W.M. of the Meridian Lodge to use his own discretion in cases of funerals, church services, foundation stone layings, etc., signed by John Hervey, G.Sec. The dispensation is given at length, and is probably a uniqne docnment. Perhaps not the least interesting part of the book is the picture of a young Lodge starting its life so utterly disconnected from Masonic advice and assistance, and gradually discovering various matters in which its proceedings were not quite regular, and then immediately rectifying them. There does not appear ever to have been the slightest hesitation in adopting the correct procedure immediately it was pointed out. On the whole the book is well written, excellently printed, and a welcome addition to our knowledge of contemporary history.

With the history is printed a former paper read by the same Brother to the same Lodge ten years ago, on the "Landmarks." Bro. Ansten cites and comments on no less than twenty-five, following the prevailing American fashion. I regret to say that I hold the majority to be no Landmarks at all.—G. W. SPETH.

F. Stevens, The Tombs of the Kings of Golconda and the Mosques of Haiderabad Viewed Masonically.—The writer of this brochure has struck a distinctly new line. He has attempted to show the striking similarity of the Mohammedan architectnre of the Deccan to our Masonic description of the Temple of Jerusalem, which of course is not necessarily architectnrally correct. In spite of the fact that many of these resemblances are evidently pure co-incidence, enough remains to awaken onr interest and curiosity. If, as is donbtless the case, it can be shown that our Masonic description is incorrect, the question suggests itself, "Where did we get the model for our description?" And, if we find such a model in the Deccan, that fact is surely of interest to ns, even if we fail to see how it could have served the purpose. Bro. Stevens has certainly done well to call our attention to the matter, and I trust he will pursne his researches a little further and some day give us the result in a more complete form than his present effort.—G. W. SPETH

R. Ghosh, The Master Masons' Guide.[2]—This is a duodecimo of some 220 pages admittedly written on the lines of Bro. Crowe's Hand-book, but with the special requirements of the Indian Mason always kept well in view. As such, it seems to be admirabiy conceived, and it would be difficult to suggest any amendments for a future edition. The origin of the English, Scottish and Irish Constitutions is concisely sketched, and the institution of Provincial or District Grand Lodges explained, especially those whose seat is in India. The Central Charities of each kingdom and the special Charities of India are well treated, and some space is devoted to a sketch of the various so-called High Degrees. Mackey's twenty-five landmarks are also copied out at length, but the author is careful to explain that many of these cannot, in his estimation at least, be considered as landmarks at all, in which I heartily concur. It appears to me that the little book is one which may prove very useful to Indian Masons, and far from nninteresting to others.—G. W. SPETH.

[1] *History of the Meridian Lodge No. 1469, Cradock.*—From date of its Consecration to August Installation, 1896, written for the Meridian Lodge of Instruction by A. E. Austen, P. Master of the Lodge.

[2] *The Master Masons' Guide*, by Rakhaldas Ghosh. Hilton and Co, Calcutta, 1898. Price 3s.

Willox, Poems and Sketches.[1]—Readers of the now defunct *Scottish Freemason* will at once recognise many of the *vers d'occasion* and sketches collected into the pretty little volume before me, as having been contributed to that journal. The author, Bro. David Willox, as may be gathered by a perusal of the biographical sketch which precedes the collection, is a typical Scotchman, clear headed, persistent, frugal, hard-working, one born on the lower rung of life's ladder but now standing high above his starting point, honest in deed, word and thought, but with a kindly humour underlying his rugged character, a poetic temperament, and a tenderness of heart which have apparently endeared him to all within the length of his cable-tow. And the portrait which serves as the frontispiece does not belie the man or his works, they all seem to fit each other as a well cut glove does a lady's hand.

The majority of the verses are commemorative of passing incidents in Scottish Freemasonry, such as the first visit of the Grand Lodge to Glasgow; and the most ambitious efforts are a guarded description of the author's taking the various degrees. Others are purely festive, such as " Whisky Toddy," which has even been the subject of gentle reproof from one critic (a total abstainer of course), although for the life of me I can see no harm in it. Generally speaking the verses are in the Glasgow dialect, and with few exceptions the metre flows harmoniously, and the rhymes are true, whilst ever and anon a really poetic expression or thought peeps out. And as for dry humour, that never fails.

The experiences of Tam M'Phail on various Masonic occasions are given in prose and are very amusing. But it must not be imagined that our author can never be serious: there are pathetic poems of considerable beauty within the covers of the book, one of the best of which is entitled " Auld Grannie is deid," Grannie having died at the age of 103. And there are patriotic and loyal effusions too, such as " St. Mungo's welcome to the Duke and Duchess of York," from which I quote the last stanza.

> May constant loyalty an' love
> Your close companions ever prove,
> An' ilka blessing frae above
> Your bosoms cheer
> Through life; an' mind whare'er ye move,
> You're welcome here.

I fancy that those who know our Brother Willox personally will have no difficulty in applying these lines to him, especially the last one.

It would be flattery to insinuate that we have here a great poet, or that a new star has risen above our horizon; but it is safe to say that on the whole the material which goes to make up this book is very much above the average of the ordinary poetic effusions which are now-a-days inspired by the Craft. A little careful polishing here and there would improve them, but they are never *banal*, and the effect produced on the reader is that of a growing affection for the writer, which is perhaps the best test of all.—G. W. SPETH.

[1] *Poems and Sketches by David Willox.*—Glasgow, 1898.

CHRONICLE.

ENGLAND.

THE Great Symbol.—It is in no way surprising that the remarkable paper on this subject read before our Lodge by Bro. Sydney T. Klein on the 7th May, 1897, should have awakened wide-spread interest. This was at once shown by a desire expressed by several Lodges to have the lecture repeated before them, and our W.M. has accordingly done so in the Cordwainer Lodge, No. 2241, on the 17th November; in the Hiram Lodge (composed exclusively of architects) No. 2416, on the 24th November; and in the South Norwood Lodge, No. 1139, on the 18th December last. Meanwhile the matter of the Esoteric demonstration which followed the reading of the paper had been brought before the Board of General Purposes, with the result that Bro. Klein was invited to give his demonstration before that body, and authorised to invite to the special meeting a large number of expert Past Masters. The lecture was accordingly delivered in the Board-room at Freemasons' Hall, on Tuesday, 25th January, with V.W. Bro. R. Horton Smith, *Q.C.*, Deputy Grand Registrar, in the Chair. Besides the members of the Board, a large number of distinguished brethren had accepted invitations to be present. The following are the names of some of those who were present: Bros. Gen. Sir Charles Warren, *G.C.M.G.*, *K.C.B.*, P.G.D., P.Dis.G.M. of the Eastern Archipelago; Vice-Admiral A. H. Markham, P.Dis.G.M. Malta; G. Richards, Dis.G.M. of the Transvaal; Dr. C. J. Egan, Dis.G.M., E.Div. of S. Africa; E. Letchworth, G.Sec.; Sir Francis Boileau, S.G.D.; R. F. Gould, P.G.D.; F. H. Goldney, P.G.D.; Hamon le Strange, P.G.D.; C. E. Keyser, P.G.D.; W. H. Rylands, P.A.G.D.C.; G. W. Speth, P.A.G.D.C.; T. B. Whytehead, P.G.S.B.; W. M. Bywater, P.G.S.B.; H. Lovegrove, P.G.S.B.; J. S. Cumberland, P.Dep.G.S.B.; C. Kupferschmidt, A.G.Sec.G.C.; W. Lake, A.G.Sec.; J. J. Thomas, P.G.St.B.; Dr. Belgrave Ninnis, P.G.St.B.; H. Sadler, G.Tyler; Col. S. C. Pratt, P.M. 2076; Dr. W. W. Westcott, P.M. 2076; E. J. Castle, *Q.C.*, Stew. 2076; C. Purdon Clarke, S.W. 2076; G. L. Shackles, 2076; G. Greiner, I.G. 2076; R. Manuel, P.M. 1196; W. J. Songhurst, P.M. 227; G. R. Carsberg, W.M. 19; C. B. Barnes, P.M. 19; S. G. Kirchhoffer, P.Dep.G.D.C.; J. F. Jackson, P.A.G.D.C.; C. A. Heimann, P.Dis.G.Tr., Japan; Dr. S. Makovski; J. Stephens, Dep.G.D C.; H. T. Lyon, W.M. 2563; F. R. Farrow, P.M. 1196; etc., etc. Bro. Klein concluded his address by expressing his gratification at having such an influential meeting of Installed Masters, which might well be considered as representing a committee of Grand Lodge, and he hoped, therefore, that a decided expression would be given by them as to whether or no the subject which he had laid before them was of great interest and importance to the Craft. The Chairman expressed his interest in the lecture and eloquently moved a vote of thanks to the brother who had so ably addressed them, which was accorded by acclamation. A few words having been said by one or two of the brethren, Bro. R. F. Gould, P.G.D. moved, and Bro. C. E. Keyser, P.G.D. seconded, and it was carried unanimously, "That the brethren present having witnessed Bro. Klein's demonstration, acknowledge the great interest and importance of the subject, and are of opinion that it is one that will amply justify further enquiry, and they therefore recommend it to the favourable opinion of the Board of General Purposes." The meeting, which had lasted nearly two hours, was brought to a close by a cordial vote of thanks to Bro. R. Horton Smith, Dep.G. Registrar, for presiding.

The *Freemason* in commenting on this remarkable meeting, says:—It is impossible to avoid forming a very high opinion of the merits of Bro. Klein's demonstration, when a representative meeting of our most enlightened and experienced Masonic experts accepts a resolution expressed in such decided terms.

Masonic Certificates.—The prospectus of an elaborate work on this subject is now before us. Bro. F. J. W. Crowe, of Torquay, the writer of it, is well-known to possess a most extensive collection of these documents of all dates and jurisdictions and rites, and we are promised 100 facsimiles of examples in his collection, two specimens accompanying the prospectus. Putting on one side entirely for the moment our Brother's descriptions and commentaries, which cannot fail to be of great interest, the illustrations alone should ensure a rapid sale of the small edition of 500 announced. At the reduced price of one guinea at which the book is offered to our members, provided they order at once and before publication, the book should be sold out without difficulty. Price after publication will be two guineas, and the publisher, to whom orders are to be sent, is Bro. George Redway, 9, Hart Street, W.C.

The following Lodges have been warranted by the Grand Lodge of England during the last year:—

No. 2633. Jubilee. Brisbane, Queensland.
,, 2634. Hopeful. Coriada, Queensland.
,, 2635. Beaconsfield. Freemantle, W. Australia.
,, 2636. Military. Perth, W. Australia.
,, 2637. Norseman. Norseman, W. Australia.
,, 2638. Esperance. Esperance, W. Australia.
,, 2639. Menzies. Menzies, W. Australia.
,, 2640. Star of the North. Pietersburg, South African Republic.
,, 2641. Dart. Dartmouth, Devon.
,, 2642. Ituni. New Amsterdam, British Guiana.
,, 2643. St. George's. Krugersdorp, South African Republic.
,, 2644. Chaloner. Melksham, Wiltshire.
,, 2645. Palm. Bassein, Burma.
,, 2646. Stellenbosch. Stellenbosch, Cape Colony.
,, 2647. Alleyn. Dulwich, London.
,, 2648. Marcians. London.
,, 2649. Sir Francis Drake. Plymouth, Devon.
,, 2650. Christ's Hospital. London.
,, 2651. Charity. Warrington, Cheshire.
,, 2652. Albany. Kingston-on-Thames, Surrey.
,, 2653. Coalfields. Springs, South African Republic.
,, 2654. Arter. Moseley, Worcestershire.
,, 2655. Queen Victoria. St. Budeaux, Devon.
,, 2656. Adams Peek. Hatton, Ceylon.
,, 2657. Liscard. Liscard, Cheshire.
,, 2658. Loyal Westralian. Freemantle, W. Australia.
,, 2659. Northcote. Exeter, Devon.
,, 2660. Crane. Cranbrook, Kent.
,, 2661. Mendelssohn. London.
,, 2662. Ealing. Ealing, London.
,, 2663. Commemoration. London.
,, 2664. Hygeia. London.
,, 2665. Past and Present. London.
,, 2666. Victoria Commemoration. Newcastle, Northumberland.
,, 2667. Buckingham and Chandos. Rockferry, Cheshire.
,, 2668. St. John's. Lagos, South Africa.
,, 2669. Victoria. Bradford, Yorkshire.
,, 2670. Sandgate. Brisbane, Queensland.
,, 2671. Victoria. Windsor, Berkshire.
,, 2672. Yeatman-Biggs. Calcutta, India.
,, 2673. Northern Star of China. Newchang, China.
,, 2674. Ravensworth. Gateshead, Durham.
,, 2675. Victoria Diamond Jubilee Woodford, Essex.
,, 2676. Royal Connaught. Eastbourne, Sussex.
,, 2677. Calcaria. Tadcaster, Yorkshire.
,, 2678. Manica. Umtali, Rhodesia.
,, 2679. Hope. Palmcroft, Lancashire.
,, 2680. Swinburne. Newcastle, Northumberland.
,, 2681. Queen's. Liverpool, Lancashire.
,, 2682. Sancta Maria. London.
,, 2683. Addington. Eton, Buckinghamshire.
,, 2684. St. Ivo. St. Ives, Huntingdonshire.
,, 2685. Concordia. Ermelo, South African Republic.

(Nos. 2633 to 2646 were warranted in the last days of 1896, but were accidentally omitted from our list this time last year).

IRELAND

The following copy of the Report of the Board of General Purposes of the Grand Lodge of Ireland, in view of the recent departure of the Grand Lodge of Peru, from the ways of pure Freemasonry, will prove of interest.

Report of Committee on Relations with Grand Lodge of Peru.

In compliance with the reference of Board of General Purposes, your Committee made application to Bro. F. L. Crosby, our former Representative, for such detailed and verified information as should enable this Grand Lodge to take such action as might seem necessary.

In reply, two letters, with enclosures, were received from Bro. F. L. Crosby, of which a summary is appended—

1.—Letter dated January 8th, 1898, in which Bro. Crosby relates that since his protest against the removal of the Bible and the proposed recognition of Female Freemasonry by the Grand Lodge of Peru, he had been summoned for trial before that Grand Lodge, whose authority, however, he no longer recognised. He further stated that the Lodge Kosmos at Lima, which had supported him in his protest, had renounced its allegiance to the Grand Lodge of Peru, and had applied to the Grand Lodge of England for a Warrant, all necessary documents having been forwarded with that application.

Bro. Crosby enclosed the following documents:—

(*a*) Certified translation of decree of Christian Dam, Grand Master of Masons of Peru, as follows—

"That on all Masonic altars the Bible shall be removed and replaced by the Constitution of the Order of Freemasonry, and that in our Rituals the word 'Bible' shall be struck out, and the words, 'The Constitution of the Grand Lodge of Peru,' put in its place."

Certified under the hands and seals of Bro. F. L. Crosby, P.G.M. of Peru, and of the Worshipful Master, Wardens, and Brethren of Lodge Kosmos.

(*b*) Translated copy of articles in E. L. P.,[1] the official organ of the Grand Lodge of Peru, 2nd October, 1897, announcing the exclusion of the Bible by "a unanimous vote" of the Grand Lodge of Peru, on 13th June, 1897, and defending the suppression of the Bible, as being in conformity with the practice of "the Grand Bodies of France, Italy, Switzerland, Portugal, etc., as well as the Supreme Council of Peru of the 33rd Degree."

2.—Letter dated 17th January, 1898, in which Bro. F. L. Crosby refers to the proposed recognition, by Grand Lodge of Peru, of Lodges of Adoption (Female Freemasons). Bro. Crosby encloses the following documents;—

(*a*) Letter from Bro. Linford, Junior Warden of Lodge Kosmos, covering Report of Lodge Committee on Lodges of Adoption, and complaining that the Lodge protest had been completely ignored.

(*b*) Adverse Report of Committee of Lodge Kosmos as to Lodges of Adoption, protesting strongly against their recognition: duly authenticated under the hands and seals of Bro. F. L. Crosby, P.G.M., and the W.M. and Officers of Lodge Kosmos.

Your Committee further append—

1.—Copy of Edict, dated 24th December, 1897, in which the Grand Master of the Grand Lodge of New York terminates all friendly intercourse with the Grand Lodge of Peru.

2.—Copy published in the "Philadelphia Keystone" of Decree by the Grand Master of the Grand Lodge of Maine, dated 9th December, 1897, terminating all Masonic communication with the Grand Lodge of Peru.

Your Committee feel that there is no room for doubt that the Grand Lodge of Peru has substituted the Book of Constitution for the Volume of Sacred Law, and is in process of recognising Female Freemasonry. But it is the practice of the Grand Lodge of Ireland, before taking final action, to call upon all brethren charged with Masonic offences, for explanation or defence, and your Committee would, therefore, recommend that the question be formally put to the Grand Lodge of Peru whether the Volume of Sacred Law has been excluded from the Lodges and the Grand Lodge Constitutions substituted.

As Bro. F. L. Crosby states that the original documents have been forwarded to the Grand Lodge of England, in support of the application by Lodge Kosmos for a Warrant, your Committee would suggest that a communication on the subject be addressed to the Grand Lodge of England.—W. J. Chetwode Crawley. 21st February, 1898.

[1] El Libre Pensamiento.

QUEENSLAND.

There is a movement now on foot to erect a territorial Grand Lodge for this colony. A meeting was called at Brisbane by some forty past-masters of all three Constitutions to consult on the advisability of such a Grand Lodge, the date fixed being the 2nd February last. We have, of course, no knowledge as yet of the result. We note that the circular gives long extracts from Paton as to the steps to be taken in these circumstances, but we sincerely hope that the Queensland brethren will not be guided in these matters by Paton, as if so, they will only be preparing trouble for themselves.

GREECE.

A circular issued by the Grand Orient of Greece, dated Athens, 22nd July, 1897, informs "all Masonic Bodies in both Hemispheres" that the division in the Fraternity of that country, which resulted in the formation, in 1895, of a rival Grand Lodge, has now been healed, that the said Grand Lodge has re-united itself with the Grand Orient and Supreme Council, and that they now form only one body. We hope to supply our members, in part 2 of this year's *Transactions*, with a short and concise history of Freemasonry in Greece, written by Bro. N. Philon, the Grand Secretary.

NORWAY.

According to the Norwegian Masonic Journal, the Grand Lodge of Norway consists of 5 Lodges and 9 Circles. (These Circles are bodies of Masons under the protection of a regular lodge, which, however, only meet for social intercourse and masonic instruction, and are not allowed to make Masons or confer degrees). The membership of all these bodies is 2,235 active and 81 serving brethren, showing an increase for the past year of 181. The Grand Lodge of the Sun at Bayreuth, Bavaria, possesses a Provincial Grand Lodge in Norway, which numbers 4 Lodges, 2 Circles, and 243 Brethren. According to the same Journal, which however, declines to guarantee the rumour, the Dep.G.M., Bro. Guldberg, is planning a reform in the Norwegian Craft, whereby it will no longer be obligatory to choose the Master of a Lodge from among those only who possess a certain higher degree, which has hitherto, in accordance with the Swedish system, been the law in that country.

PORTUGAL.

In former volumes we have given an account of the secession from the United Lusitanian Grand Orient of the former Irish Lodges, in consequence of the intermeddling in politics of the Grand Orient. Quite lately several other lodges have followed this example, and have formed themselves into a separate jurisdiction, named "The Grand Orient of Portugal," which has been also joined by the said Irish Lodge, "Obreiros do trabalho," which had meanwhile remained independent.

POSTSCRIPT.

A Withdrawal.—The statement at p. 85 that Bro. Neighbour in an article on "Freemasonry in the 17th Foot" had borrowed without acknowledgment from myself, I desire to withdraw, and at the same time to express regret that it should have appeared. My intention was to point out, that the vague phrase "Freemason's Chronicle, 1880," was an insufficient reference to the labours of previous writers on Military Masonry during the above year. But I am quite willing to believe, that this was as much an inadvertency on the part of Bro. Neighbour, as it was on my own side, when committing myself to the statement for which I have already expressed my regret.—R. F. Gould.

THE ORDER OF THE TEMPLE.

BY BRO. JOHN YARKER.

ALTHOUGH the Order of Knights Templar was suppressed by the martyrdom of its Grand Master in 1314, it has never been entirely extinguished. In the first place the King of Portugal protected the Order in his dominions, but acceded to the request of Pope John XXII., 1319, to change the name to "Knights of Christ," and charge the red cross of the Order with a white one. With these slight changes the Order remained intact until 1552, when the King made the Crown its Masters.

In Scotland the name is frequently found in documents from 1314 to 1590, though there was clearly a nominal united order, as James IV., in 1488, confirmed by Patent the property granted by his predecessors to the "Sancti Hospitali de Jerusalem et fratribus eiusdem Militiae Templi Salomonis." In 1560 this united Order lost its lands, but there are allusions to Templars after that date.

In Hungary, Bro. Ladislaus de Malczovich has found traces of a continued existence in that country. "A learned Bishop, and very good authority, mentions a certain place in the year 1334: 'Templariio ibidem ad huc existentubus,' and King Mathias Corvinus says in a letter written to the Pope, A.D. 1460: 'Prœpositura quel dam de Glogonza, Ordinis Templariorum, qui ordo iam pere ubique, et pœsertin iu hoc regno defecit, incorpuretur Ecclesia Zagrabiensi.'"

Without wishing to travel one step beyond the records, we may feel quite certain that the Knights of these several countries would preserve some sort of communication with each other, and that it never could be favourable to the Papal Hierarchy. It is equally certain that any continuation would be in the form of a secret society. Even in this country, after the Reformation, it could only possess an illegal existence. There are often allusions in literature, of the 16th and 17th century, to the Order of Templars, and one of Ashmole's friends speaks even of a relative being "a Templar," though actually a Knight of St. John.

In France the Templars produce a "Charter of Transmission" from 1324, with the names of the several Masters who "by God's grace have accepted Supreme Magistracy." Numerous able writers maintain the uninterrupted succession of the Order and the genuineness of its Charter. As translations have often been printed, the whole document need not be given here. Suffice it to say that Admiral Sir William Sidney Smith succeeded Fabre Palaprat, and was a believer in its claims, and left to its Grand Masters in succession a magnificent cross, which he had acquired in Jerusalem, and which was said to have been worn by Richard Coeur de Lion.

One clause of this Charter has the following words: "I will, say, and declare the Scottish Templars to be deserters from the Order, to be smitten with excommunication, and with the brethren of St. John of Jerusalem, spoilers of the Militia (on whom God have Mercy), are now and for ever excluded from the boundaries of the Temple."

Enemies, during this century, arose in the bosom of this Institution, who, whilst acknowledging the genuineness of the signature of the Duke de Duras it 1681, assert that the Charter sprang out of a somewhat licentious society called the "Petite Resurrection of Templars," 1682, the members at that time including the Duke de Gramont, Marquis de Biron, Count Tallard, etc. It is then said that Philip, Duke of Orleans, collected the scattered members of the old society, with a political aim; that he caused new Statutes to be compiled which he signed, and engaged an Italian Jesuit Father of the name of Bonani to fabricate the document known as the "Charter of Larmenius," and being a learned antiquary and excellent designer, he effected this in a manner calculated to deceive the most experienced palœlogios. The Duke of Orleans then despatched two members to Lisbon to open negociations with the old "Order of Christ," but the King of Portugal, after consulting the Court of France, ordered the arrest of the Ambassadors; one escaped to Gibraltar, and thence to England; but the other was arrested and banished to Angola, in Africa, where he died after two years imprisonment.

The Order continued its existence in secret down to the French Revolution, and is supposed to be identical with the "Societé d'Aloya," so nicknamed from the partiality of its members to the sir-loin at its suppers. Its Grand Master, the Duke de Cossé Brissac, perished by the guillotine in 1792. The documents of the Order then passed into the hands of Brother Ledru, of Cosse Brissac, who in conjunction with Brother Bernard Raymond Fabre Palaprat, and other Knights of the Order, revived it in connection with a Lodge, or Masonic body, existing in Paris, under the name of Knights of the East. In 1805 they admitted Francisca Alvarada Sylva Frey de Porta, an actual member of the Portuguese Order of Christ, who

thereupon sent to King John VI a copy of the Charter with a request for recognition, which was refused. About 1838 the then King of Portugal made an offer of recognition to Sir William Sidney Smith provided he was elected Grand Master, but this Smith refused.

There is of course no proof to offer of this alleged forgery of 1705, it is a theory, and it is admitted that the Order has an authentic history from that date. If the Charter is not genuine it is quite possible the Order might have a Portuguese or British origin, though it has always turned to Portugal, and damned Scotland.

The above mentioned Charter is written upon a very large skin of parchment and occupies two and half columns, it is decorated in the taste of the 14th century with floriated capitals, in silver and gold. At the head is a Knight supported on a shield bearing the cross of the Order. At foot is the seal of the Militia suspended by strips of parchment. The acceptations of the Grand Masters begin towards the middle of the third column, and continue in two lesser margins to the right. This Charter and the Statutes are written in the Latin language. The Statutes of the year of the Order 587 (1705), occupy twenty-seven leaves of paper, small folio, and are bound in crimson velvet, without ornament, leaves gilt, a blank leaf at the beginning and four at the end. Title.—" Ad majorem dei gloriam, Statuta Commilitonum, Ordinis Templi, E Regulis, In Conventibus Generalibus Sanctis, A Conventu Generali Versaliano, Anno Millesemi Septingentesimi quinti Confecta. Et in unum codicem coacta." A ribbon of crimson silk suspends the great seal, oval, gothic, green wax, effigy of St. John the Baptist, and over this the cross of the Temple, Legend: "Mil. Templ. Sigillum." On the reverse is the cross of the Order on a round shield. On the twenty-seventh leaf is the signature Philippus, and also his four Lieutenants, allowed by the Charter, Jean Hercules d'Afrique, François Louis Leopold d'Europe, Henrie d'Asia, Marie Louise d'Amerique; and below these the Secretaire Magistral Pierre d'Urbin.

The Ceremonials bear the appearance of being of the date of the Statutes, and contain matter which even in 1310 was a suspicion of the Papacy. The first reception is that of Novitiate Esquire, which, beyond a statutory law that he must be entitled to coat armour, has nothing remarkable about it. He is pledged to implicit obedience, is formally invested with the habit, and assigned to some knight as Commander. The Ceremonial of Knighthood, which really is not Knighthood but PROFESSION, comes under a different category. As in the ancient order, the Neophyte is thrice warned of the rigours of the Order and its penalties, and if he persists he is then conducted into the room. Elsewhere in the ceremony these three cautions are twice again repeated. The vow is read over to him that he may know what he is undertaking, and this vow does not differ much from that of the old Knightly Order, save that it adds a qualifying clause or two. When he enters the Hall of the Convent, he is at once placed in an actual coffin by the four last chevaliers received, holding a mortuary cloth over him; first, he and the chaplain and his assistants make five journeys round the coffin—when in the coffin three further journeys are made—repeating a Litany, which has reference to the death and re-birth of the Neophyte. The president then demands if the Neophyte has irrevocably decided to renounce the vanities of the world and consecrate himself to the Order; and when he answers affirmatively he is withdrawn from the coffin and takes the Vow, which he signs with his own blood, and a lock of hair, as a tonsure, is cut off and secured with the vow. The chaplains anoint him with chrism, incense him, sprinkle holy water upon him and upon the habits with which he is invested. A chapter is read from the Rule of St. Bernard, and the ceremony concludes with the 132nd Psalm. There is not the slightest trace of Masonry or its symbolism in any part of the ceremony.

We may now take the Masonic part accepted in 1805, and termed in the Ceremonials the Order of the East. It is known that in 1755 an Order of the East existed in Paris, of which de Valois and de Tschoudy were members, and which would seem to have been Adoniramite, in contradistinction to Hiramite. In 1787 an extended ritual of this system was printed, so that we need find no difficulty in accepting it as a fact that a Lodge of the nature indicated was in existence at Paris when Palaprat, as Grand Master, began the revival of the Order of the Temple, and no doubt he was led to this step by the popularity of Masonic Templary.

The Lodges and Chapters of the Order of the East take somewhat the same position in regard to the Order of the Temple in France as the Masonic degrees do in this and many other countries, in regard to the Order of Knight Templars. The difference is this, that these French " Knights of the East " are entirely under the rule of, and subject to, the Chevaliers of the Temple, and the rituals have been revised with that object; they are admitted by " favor of Art." An empty throne, with five seats, for the Master and his four Deputies, is found at all meetings. On the other hand, the Masonic degrees of this country are only subject to their own governing bodies, as the Knights Templars have no jurisdiction over them. It does not follow that this was the case when the Knightly Orders were in the plenitude of their power, as they had artisans of all sorts attached to their

houses as lay brothers. Hence there is nothing that is absolutely unhistorical in the developments of Palaprat. It becomes simply a question of policy.

Personally, I have always believed that our own degree of Templar had a genuine origin from the old Knights; and that it arose from some central Knightly Order, ejected from their House with their artisans. Such a Lodge might continue to hold their own connection with the Knights, and when the two bodies of Templars and Freemasons came to consist pretty much of the same members, the Knightly Order sank gradually to a degree. At this period an Arch-brotherhood simply meant an old, or a central, or a governing authority. It had no reference to a degree, Masonic or otherwise.

When we have discovered the *influence*, civil or religious, which caused the use of the word "Templar," or "Temple," in Scotland, after 1314, in preference to "Hospital," or "St. John," we shall comprehend the historical position better. A new edition of the Scottish Statutes is in course of making its appearance, with the old historical preface, and it is to be regretted that the editor has not incorporated therein many other known allusions which were overlooked when that preface was prepared in 1843.

In the extinct, 1805, system of the Order of the East we have six degrees, of which the first five form the House of Initiation, and the last, or sixth, the House of Postulance. The degrees are skilfully drawn, and the ceremonies are of the most simple character, being entirely symbolic, and explained by an "Instruction," in question and answer.

1st.—Initiate. Trial by water, the hands and feet being washed; fire, by a slight exposure to the flames; and blood, by simulating the opening of a vein. The Instruction explains this by referring to the trials of the old Mysteries.

2nd.—Initiate of the Interior. The Instruction is upon Geometry, good and bad erections, and the faults in founding metals. From this, moral analogies are drawn.

3rd.—Adept. These are supposed to represent the Masters who had charge of the most sacred work of the Temple of Solomon. The candidate is left alone in an antechamber, when three Initiates of the Interior enter, bandage his eyes, bind his hands and feet, and threaten him with death unless he consents to reveal to them the secrets that he is about to receive as Adept. They are about to kill him; one has a hammer, another a level, and the third a lever. They decamp on the advent of the brother who has charge of the Neophyte, and are not discovered, in spite of the search made for them.

4th.—Adept of the East. A horrible crime is discovered. During the night Adoniram, the Grand Intendant, has been abducted. Solomon summons all the Initiates of the Interior, and finds that Belial, Sihor and Nimrod are missing. Hiram is appointed to succeed Adoniram Solomon therefore commissions fifteen Elects to go as far as Joppa to search all likely places where they may find the perfidious brothers.

5th.—Adept of the Black Eagle. Nine of the Elect Adepts having the search about Jerusalem, the other six divide into two bands, and proceed as far as Gabes and Joppa. A shepherd informs Benhail, Obadias, and Horam that he had seen a man, answering the description of Belial, leaving Gabes. The band sends Horam to inform Zorababel, Schomer, and Neeman of this. Horam meets this last named band at the moment when they were attracted by the sight of a black eagle hovering in the air, which seems to be directing them the way they should go. Accordingly the four follow the flight of the eagle. In the meantime a dog setting out from a cavern attracts the notice of Benhail and Obadias, and thus the traitors are discovered. Nimrod is repentant, kills himself, and Belial and Sihor are slain. It is now discovered that Adoniram has been crucified on a sandal tree, praying God to forgive them for the crime they had committed, and buried in a ditch. Finally King Solomon orders the interment of Adoniram near the Temple; Nimrod to be buried in the "Place of Repentance;" and the bodies of Belial and Sihor to be burnt, their ashes scattered to the winds, and their hearts given as a prey to the birds of the air; a fate not much worse, if so bad, as our very modern punishments for high treason.

These five degrees form the House of Initiation, and then follows the House of Postulance, of one degree:—

6th.—Perfect Adept of the Pelican. This is the Rose Croix degree, though nearer to the Scottish Order of Rosy Cross than our own Rose Croix.

Before the year 1830 there was a Convent of this Order at Liverpool, named the Jacques de Molay. There was also a Metropolitan Convent in London, of which Dr. Robert Bigsby was a member, who, before his death, admitted some members. A third Convent in India. We have left the one in Scotland till the last, as its existence has had a permanent effect upon the Order in that country, as they amalgamated with the Masonic Order of Templars. The writer has examined the Vow of the Scottish Order and finds that it is but a modification of that of the French Order. The Latin Certificate of the Scottish Order is word for word that of the French Order, saving the officers names; and the idea of granting certificates to Commanders, and Grand Cross, is taken from the French Statutes which were printed in 1825, and previously by Thory in 1815.



FREEMASONRY IN GREECE.

BY BRO. NICHOLAS PHILON, GRAND SEC. GEN.

It would be a difficult task for me or anybody else to discover any positive data from which to form an exact idea of Masonic origin and progress in this country. It is, however, beyond any doubt that Masonry appeared first at Corfu in 1814 (Galinotáti megáli Anatoli tis Elládos, the Most Serene Grand Orient of Greece) as its seal in our possession shows (see above cut). It seems to me that Masonry did not, and could not do much during the succeeding seven years for the simple reason that Greece (as an independent state) was not in existence at that time; but on the eve of our war of independence (1821) Masonry lent its organisation to the Filiki Eteria (Society of Friends) which prepared that war and then disappeared.

We can trace some signs of a revival in 1836 under unknown circumstances and results, but nothing more. It is only thirty years after this, *i.e.* in 1866, that the Grand Orient of Greece makes its appearance as an independent Masonic power (based on the Constitutions of 1786) composed of all that was most eminent in Greece at that time (Bros. Mavrogordato, Ep. Deligeorgis, Papadachi, Damaschino, the present Grand Master etc.). It was recognised first by the Grand Orient of Italy, and successively by all the Masonic Powers of the Globe. Lodges were founded in Athens, Piraeus, Syra, Patras, Chalcis, Lamia, Zante, Corfu and Cephalonia. Everything went on satisfactorily for nearly three years, when in 1869 a fanatic lay preacher (Mr. Macrakis) made his appearance in Athens, possessed of much learning and a wonderful eloquence, who declared a wild war against Masonry. He was moved thereto on account of having lately been rejected by a Lodge at Constantinople, and he was able to incite public fanaticism, not only by his public preaching, but also by a paper (Kírigma, Preaching) that was read in every corner of the kingdom. His success proved enormous, there were general excitement and an uprising against the "antichristian masons," and the most superstitious of the mob were formed into committees for the purpose of openly persecuting every man supposed to be a Mason, or to have anything to do with Masonry. The immediate consequence of all this disorder was the closing of all Provincial Lodges, that of Patras was burned down by a frantically bigoted mob led by a prior (named Daniel) of a monastery (Girocomion) situated on a splendid hill, distant one and a half miles east of Patras. I am perfectly sure that a great many people supposed to be Masons would have lost their lives but for the personal intervention of Prince John of Denmark, replacing, as Viceroy, King George, who was travelling abroad at that time. The Lodge at Piraens narrowly escaped being burned down also, both Lodge and members, the latter holding session during the riot and hourly expecting a violent death, but for the chief of the police, a Mason himself, who dispersed the mob by force and the members of the Lodge by reasoning. Now as an illustration of what was going on in the provinces I may be allowed to mention what happened in my own birth place, Amphissa, situated in the west valley of Mount Parnassus, and three miles distant from the ancient Oracle of Delphi.

After service was performed one Sunday morning in June, 1869, the preacher delivered a wonderful speech, intended to infuriate the people against those wolves (the

Masons) in the midst of society; the result can easily be understood,—people sprang out of the church and mustered in the market; after a general council of short duration committees were formed whose duty it was to put down the names of all Masons, and, backed by the people, to inflict the punishment appropriate for the occasion; and first, a Mason was any bearded student or merchant that came lately from Patras, Syra or Athens, and the punishment to be inflicted was the cutting down of the "corps du délit." A barber of acknowledged ability was appointed as executioner, who, helped by three assistants, waited for the unwilling customers. Directly one was caught he was brought in to the shop and at a moment's notice off came his beard. This sort of purgatorium purified every Mason in Amphissa, and from an unchristian ruffian he was thus turned into a good christian; and I may add that my own poor person would have suffered this infliction but for the reputation of my father as a true christian. Such was public opinion at that memorable epoch, but little by little religious fanaticism cooled down and Masonry was left to itself once more; it soon recovered, as will be shown further on.

In 1872 a Supreme Council of the 33° was created in Athens, by special commission of the Supreme Council of Scotland, and subsequently a treaty was entered into between the Grand Orient and the Supreme Council, to the effect that the Grand Orient waived its right to confer higher degrees than the three symbolic ones, and that higher degrees were only to be conferred by the Supreme Council; but against these concessions the Grand Orient retained for itself some peculiar rights necessary to the development of symbolic Masonry in Greece. There were at that time seven Lodges and one Chapter of Rose Croix in actual operation, until March, 1895, when a limited number of malcontent brethren retired from the Grand Orient and founded a new Masonic centre, under the denomination of "National Grand Lodge of Greece." Seeing, however, later on, that according to international Masonic law there was no room for a second Grand Lodge in one and the same state, they changed the style simply into "Grand Orient of Greece." The Supreme Council was then called upon to execute one of the most essential clauses of the treaty, but they not only declined to do so, but, to make the matter worse, they recognized the irregular Grand Orient. The true Grand Orient was then obliged to denounce both Powers as irregular, and resumed its primitive privileges and rights, after having taken as basis the Lausanne (1875) Constitutions, and added to its name that of Supreme Council, in order both to denote its entire independence and distinguish itself from the irregular centres. Application having been made to the Masonic Powers of the Globe with full details, the Grand Orient Supreme Council 33° for Greece, has been again recognized by all of them nearly, and declared to be all in order.

Fortunately, however, wiser thoughts prevailed later on, and the new Grand Orient has been incorporated with the old one (July, 1896), and the old Supreme Council, left alone with not one Lodge or Chapter under its obedience, was forgotten and disappeared.

The Grand Orient Supreme Council 33° for Greece has the following Lodges and Chapters under its jurisdiction (December, 1897):—Six symbolic Lodges (Panhellenium, Eleusis, Athina, Rigas Phereos, Atticos Astir, and Marathon), and two Chapters of Rose Croix (Sophia, Patris) in Athens; one Lodge at Patras (Germanos), one in Zante (Ilios), and a Rose Croix Chapter (Mount Libanos), one Lodge at Volo (Argonautae), and one at Larissa (Astir ipodoulon), one in Cairo (Isis), and another at Lemissol, Cyprus (Zenon); there are also two Chapters under creation at Volo and Larissa, and five Lodges at Piraeus, Lamia, Chalcis, Corfu and Crete.

Masonry has done much and good work in this country of late years, in relieving the sufferers from the frequent earthquakes, and other epidemics, to say nothing of the three complete ambulances she sent to Crete and Thessaly during the last war; and whilst only a few years ago the simple mention of the word Mason frightened people, now it has won good repute for itself, in view of the fact that Masons also do go to Church. Only a few years ago the Masonic Hall was at the most remote end of the towns, now that of Athens is situated in the very best centre of the town (Stadion Street), and is known by everybody. The change brought about in public opinion is wonderful, and I am in hopes that ere long Masonry will spread over the whole country, and its beneficial doctrine will soon be felt by the population.

Number of Masons in Greece 1,889.

FRIDAY, 6th MAY, 1898.

THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. Sydney T. Klein, W.M.; C. Kupferschmidt, A.G.S.G.C., I.P.M.; C. Purdon Clarke, S.W.; Admiral A. H. Markham, P.Dis.G.M., Malta, as J.W.; G. W. Speth, P.A.G.D.C., Sec.; G. Greiner, I.G.; E. J. Castle, Stew.; W. M. Bywater, P.G.S.B., and Dr. W. Wynn Westcott, Past Masters; and the Rev. J. W. Horsley.

Also the following members of the Correspondence Circle:—Bros. J. Lewis Thomas, P.A.G.D.C.; H. Lovegrove, P.G.S.B.; W. Vincent, P.G.St.B.; J. J. Thomas, P.G.St.B.; G. Graveley, G. Purs.; C. J. R. Tijou, P.A.G.Purs.; H. Tipper, P.G.Purs.; J. Mander, W. H. Pocklington, H. D. Willock, Dr. C. Wells, T. Cohu, J. H. Horwill, D. M. Preston, F. W. Potter, H. F. Newman, M. E. Swan, Dr. T. Charters White, Gen. Astley Terry, W. M. Mangles, G. T. Shaft, H. Woodcock, Rev. A. E. Suffrin, T. C. Edmonds, F. F. Giraud, H. M. Hole, W. F. Roberts, A. C. Haycraft, H. White, F. L. Gardner, J. Peeke Richards, W. W. West, J. A. Gartley, W. H. Stone, P. G. P. Hills, T. L. Miller, M. Spiegel, L. Daniellson, W. H. Colman, T. G. Dee, W. E. Phelps, G. W. Pavitt, W. J. Songhurst, J. Joel, W. Busbridge, O. Greenland, H. P. FitzGerald Marriott, Capt. A. G. Gibbs, C. H. Oetzmann, R. Palmer Thomas, E. Armitage, J. Wakelin, R. G. Young, J. P. Watson, S. W. Furze-Morrish, W. Rogers, S. J. Cross, C. B. Barnes, J. W. Barnes, P. G. Edwards, W. Hancock, F. W. Mitchell, E. Glaeser, C. Isler, F. J. Rebman, F. R. Miller, G. S. Collins, W. G. Walford, H. Griffiths, E. Newland, W. F. Stuttaford, A. Henning, F. W. Hancock, H. Bambridge, A. Blake, W. J. Collens, R. Orttewell, C. M. Coxon, Dr. F. J. Allan, E. A. T. Breed, T. Whitehead, E. J. Turnbull, W. F. Stauffer, Rev. E. Stanley-Shelton, P. H. Horley, P. J. Edwards, J. Coote, G. Pidduck, G. J. Symonds, W. Eckersall, W. H. Griggs, F. M. Grattan, T. J. White, T. Adams, C. M. Brander, J. Lloyd Bennett, C. H. Bestow, J. J. Pakes, R. T. Ellis, F. E. Hamel, E. A. Wagstaff, R. R. Painter, L. Gunzel, Rev. V. P. Wyatt, and H. E. Mullins.

Also the following visitors:—Bros. U. Latreille, P.M. Victoria Lodge No. 1056; Major F. S. Leslie, R.E., Hiram Lodge No. 2416; Chamber White; Ralph Thomas, Industry Lodge No. 186; J. R. B. Bell, P.Dis.G.W., Punjab; A. Lane, Cama Lodge No. 2105; F. Klein, Leigh Lodge No. 957; F. L. Schneider, Fulham Lodge No. 2152; L. Freyberger, Anerley Lodge No. 1397; Dr. Samuel Lloyd, P.M., Eclectic Lodge No. 1201; G. Leys, Ranelagh Lodge, No. 834; D. MacDonald, P.M., Keith Aberdeen Lodge No. 56; F. Brown, Clapton Lodge No. 1365; A. Oliver, P.M., Lily of Richmond Lodge No. 820; G. F. Rogers, P.M., Isaac Newton University Lodge No. 854; and V. H. Berry, P.M., Dalhousie Lodge No. 860.

Five Lodges and one hundred and twenty-six Brethren were admitted to the Membership of the Correspondence Circle.

The Secretary announced that at the Grand Festival on the 27th April last, the following members of the Correspondence Circle had been appointed to Grand Lodge Bank, viz., Lieut.-Col. Clifford Probyn, G.Treas; G. L. Fry Edwards, Sen.G.D.; Dr. H. W. Kiallmark, Jun.G.D.; and G. Graveley, G.Purs. A vote of congratulation to the Brethren on their promotion was heartily carried and ordered to be entered on the minutes.

The Secretary called attention to the following exhibits, all of which were gifts to the Lodge by the exhibitors.

By Bro. Gen. Astley Terry, a framed copy in very good preservation of the portrait of Montgomerie, Garder of Grand Lodge, Meulen pinx., Haecken, fecit, 1738, published by John Bowles and Son.

By Bro. C. Kupferschmidt: A photograph of a broad-sheet in the custody of the Lodge Minerva zu den drei Palmen, Leipsic, being a "Mason's Examination," identical with that published in the *Westminster Gazette* and the *Grand Mystery Discovered.*

Several photographs of a sword in the possession of the Grand Lodge Royal York at Berlin. This Lodge, to which the Dukes of Sussex and York belonged, held a meeting on the night of the 31st December, 1799—1st January, 1800, to see the Century out. (They were of course mistaken by a whole year, as this century did not begin till January 1st, 1801). On this occasion the Duke of Sussex presented the Lodge with two swords of state. The larger was a reproduction in facsimile of the Sword of State used by the Grand Lodge of England, presented by the Duke of Norfolk, G.M., in 1730, having been originally the sword of Gustavus Adolphus, and afterwards of Bernhard, Duke of Saxe Weimar. The smaller, of which the photographs were now exhibited was stated by the Duke of Sussex to be a reproduction of the sword used by the Grand Lodge of England previously to the acquisition of the one first mentioned.

The thanks of the Lodge were voted to Bros. Terry and Kupferschmidt.

Bro. Edward Armitage being called upon by the W.M., read the following paper:

ROBERT SAMBER.

BY BRO. EDWARD ARMITAGE.

THE following letter from Dr. Begemann, dated March 8th, 1896, forms the best introduction to this paper, and shows how I came to interest myself in the matter.

"Charlottenburg, near Berlin, 8, III., 1896.

"Dear Sir and Brother,

"I am informed by Bro. Speth that you are preparing a dictionary of pseudonyms and that he communicated to you my doubt as to R. Samber being the author of the 'Long Livers.' Formerly I did never think of a possibility that the authorities of the British Museum might be wrong in giving Eugenius Philalethes, jun. as R. Samber, but now as Bro. Gould made up evidences for R. Samber being the author of 'The Praise of Drunkenness,' I think it quite impossible that one and the same person could have written in 1722 the preface to 'Long Livers,' and in 1723 the communications on the Freemasons in 'The Praise of Drunkenness.' Therefore I am now inclined to believe that the authorities of the British Museum were wrong in ascribing the 'Long Livers' to R. Samber, and in case there are not cogent proofs or irrefutable evidences for R Samber being the author, I venture to demur to the statement of the catalogues. I am informed by Bro. Speth that the Advocates' Library, Edinburgh, as well as the Bodleian Library, Oxford, in their catalogues give E Philalethes, jun., as being R. Samber, as he heard from you. Now it may be that the statements come all from the same authority and then it would be only one evidence. I ask you to compare exactly the 'Preface' and the communications in 'The Praise of Drunkenness,' and you will soon acknowledge that there is so fundamental a difference, that nobody who knows that the latter are from R. Samber could imagine the same man would be the author of the 'Preface' too. The latter is full of enthusiasm for Masonry, and a Mason himself: R. Samber in 'The Praise of Drunkenness' confesses himself to be an illegal intruder and know nothing of Masonry. R. Samber was not F.R.S., and Eugenius Philalethes styles himself so. Then compare the Dedication of the 'Treatise on the Plague' which is of Eugenius Philalethes with the Dedication of 'The Courtier' which is of Rob. Samber of 1723. R. Samber in the latter says nothing of the Duke of Montagu's being a Mason, whilst Eugenius Philalethes in the 'Treatise of the Plague' of 1721 exhorts the Duke 'to do good to his poor Brethren.' There cannot be any doubt Eug. Philalethes, jun., F.R.S., was a Mason, Rob. Samber was not a Mason. And now consider what a certain Verus Commodus writes in 'A letter to a friend concerning the Society of Freemasons,' in 1725 (*vide* Gould's History of Freemasonry, vol. vi., App., p. 480 *seq*). This writer alludes to Eugenius Philalethes in the following sentence: 'Remarkably eminent for this is a certain Renegado papist who has formerly wrote a nonsensical Farrago about the Plague and makes the World believe that he'll undertake to translate the Works of a certain classick, and no doubt in that case will render them nine times more ridiculous and unintelligible than any man alive is able to do.' It is clear this writer alludes to the 'Preface' of 'Long Livers' and this book itself, and he must have known the very person as he styles him a Renegado Papist. And besides please consider that he attributes to Eug. Philalethes, jun. only the two named books, whilst Rob. Samber had published, most of them under his name, a series of books that made a considerable noise, so that a contemporary author could scarcely be ignorant of them. I think it to be evident that if Rob. Samber were identical with Eug. Philalethes, jun. we should have some contemporary evidence thereof, but as Verus Commodus knows, evidently, the person that styled himself Eug. Philalethes, jun., and ascribes to him only the two books that had appeared under that pseudonym, he must have been aware of his being quite another person than Robert Samber. Bro. Speth told me you would look the matter up again, therefore I take the liberty of communicating to you my reasons for demurring against Rob. Samber's being the author of the 'Long Livers.' I see no possibility at all of reconciling the strange contradiction between the 'Long Livers' and the 'Praise of Drunkenness' as being of one and the same author, because there is no reasonable cause why he should have professed himself to be a Mason in 1722 and have feigned to be an illegal intruder in 1723. That would have been an absurdity quite incomprehensible. Therefore I am convinced that Eug. Philalethes, jun., was not Rob. Samber. Now you will be able, as you are in London, to make out the motives or causes that may have led the authorities of the British Museum to identify Eug. Philalethes, jun., with Rob. Samber. I believe this question to be important enough as to be definitively settled, for if the 'Preface' to 'Long Livers' should really be a pen's work of Rob. Samber, this fellow would appear to be a hypocrite of the basest kind, and the

'Preface' would be the most worthless thing in the world, but if indeed, as I suppose, Eug. Philalethes, jun., F.R.S., was another person, the value of the 'Preface,' or rather 'Dedication,' is most considerable.

"Believe me to be with best wishes,
"Yours fraternally,
"Dr. W. Begemann."

Naturally the first step was to consult the admirable introduction by Bro. Gould to the Reprint of the Dedication to Long Livers, 1722 (Bain Reprints, No. 2, 1892). The more closely I have studied this question the more highly do I appreciate the value of Bro. Gould's Introduction, while I have been able to add further information, some of which was not readily available when he wrote in 1892, but has since become so, all tending to corroborate the conclusions at which he arrived. The Authorities at the British Museum and Mr. Clark, Keeper of the Advocates' Library, Edinburgh, are unable to give me any information as to their grounds for identifying Eug. Philalethes, jun., with Robert Samber. The Cambridge University Library identify him with Thomas Vaughan, who by the way, died in 1665! I think the authority for Robert Samber has originally come from the Bodleian, for the copy there of "A Treatise of the Plague" has the name of Jo Bowles written at the head of the title page, while, both on the title page and at the end of the dedication, beneath the name Eugenius Philalethes, jun., the note is inserted "*i.e.*, Mr. — Samber." Through the kindness of Mr. Nicholson, Bodley's Librarian, I was able to verify, from Ballard MS. 18, f.f. 29-40, the name "Jo Bowles," and note "*i.e.*, Mr. — Samber," as in the handwriting of Joseph Bowles, Bodley's Librarian from 1719-1729, so that we have here contemporary evidence, though it will be observed that Samber's christian name is not given.

The following three works appear in the British Museum Catalogue, under the name of Eugenius Philalethes, jun. :—

1.—"Some reflections on a late book called the Golden Age, etc. Directed to the Bookseller in New Inn in Witch Street without Temple Barr for R. G. by Eugenius Philalethes, jun. London, printed for the author and are to be sold by A. Baldwin at the Oxford-Arms in Warwick Lane, 1698." pp. 30. The preface is as follows:—

> "Sir. Since I have no other way to make my acknowledgements to Mr. R. G. for his publishing the book called the Golden Age or the Reign of Saturn Reviewed, I have taken this occasion to send to you in print. First desiring that on the behalf of all the true sons of Hermes you will return him thanks for his exposing it to the capricious humour of this inconstant world, as he rightly has it in his epistle to the reader. And next that I may freely give my opinion of the book itself and intimate to you how it is at present looked upon by others. This I think is necessary to be known by you since I find there are some who are not willing it should be much dispersed and because R. G. hints that the author is not and himself pretends not thoroughly to understand this sort of learning; I have taken upon me to argue a little on this subject and to throw my mite into the philosophical treasury. In sending thus to you I shall I hope both oblige you and others; and it may be provoke some of the Brotherhood mighty in Deed and Word to stand up for or against the Cause. If he be pro we shall be obliged, if con we know how to be even with him. And so I leave you to the following discourse.
> I am Your servant Eugenius Philalethes, jun."

On p. 30 we find:—

> "Gentlemen, said I, when I come again I expect you to have longer ears and a shorter tongue; however I intend to bring Mr. Mastix along with me, together with a mallet and punch; you may well know what I mean unless you be numbskuls; but I hope you'll give us no occasion to make use of them. So at present farewel."

I must plead guilty to the charge of numbskul, for I certainly do not know what he means! Mastix, so far as I can ascertain, was used as an abbreviation of Alazonomastix, a pseudonym of Henry More, the Platonist, b. 1614, d. 1687 (*vide* Enthusiasmus Triumphatus prefixed to Alazonomastix his "Observations" and "Reply" Lond, 1656, 55). Alazonamastix is frequently addressed as Mastix. This little book of Eugenius Philalethes, jun., is a comment on the "Golden Age or the Reign of Saturn Reviewed—an essay written by Hortolanus, jun.—preserved and published by R. G., London, printed by J. Mayos for Rich Harrison, at New Inn, without Temple Bar, 1698." pp. [xxiv.] + 215. It shows how to

turn mercury into silver and gold, and explains the philosopher's stone.—Contains extracts collected and arranged from most of the writers on the subject. Eug. Philalethes, jun., whilst saying in his "Reflections" "Some complain he has revealed too much and others too little" apparently thinks a good deal has been revealed to one who can read between the lines.

2.—"A Treatise of the Plague . . . by Eugenius Philalethes, jun., London, 1721." pp. [viii.] + 32. Dedicated to the Duke of Montagu, under date August 8th, 1721.

3.—"Long Livers—a curious history of such persons of both sexes who have lived several ages and grown young again with the rare secret of rejuvenescy of Arnoldus de Villa Nova, and a great many approved and invaluable rules to prolong life, as also how to prepare the universal medecine. Most humbly dedicated to the Grand Master, Masteis, Wardens and Brethren of the most Antient and most Honourable Fraternity of the Freemasons of Gt. Britain and Ireland. By Eugenius Philalethes, F.R.S., author of the Treatise of the Plague. Viri Fratres audite me Acts xv., 13. Diligite Fraternitatem, timete Deum, honorate Regem, I. Peter, ii., 17. London, printed for J. Holland at the Bible and Ball in St. Pauls Churchyard, and L. Stokoe of Charing Cross, 1722." pp. lxiv. + 199 + viii.

Long Livers is a translation of "Histoire des personnes qui ont vecu plusieurs siecles et qui ont rajeuni avec le secret du rajeunissement tiré d'Arnauld de Villeneuve par M. de Longeville Harcouet. A Paris avec approbation et privilege. 1715."

There are twenty-four chapters in the French, twenty-five in the English version, chapter 23 in French being divided into two chapters in English. Also on p. 187 of Long Livers, in the English version only, is a statement that the writer has "arrived to the knowledge of a most incomparable secret." Tinctura vitae Cœlestis. Then follows an account of its virtues, and on p. 199 we are notified that "the Tinctura vitae Cœlestis will be published with as much expedition as it will allow of, to be had only where this book is sold." I have failed to find elsewhere any notice of this Tinctura vitae Cœlestis. The only contemporary allusions I can find to the Dedication of Long Livers are in Ebrietatis Encomium, where it is ridiculed, and in a speech of Bro. Oakley's, on December 31st, 1728, where portions are quoted, but without direct acknowledgment. Sir Samuel Egerton Brydges mentions Long Livers, by Eugenius Philalethes, in his Restituta, 1812-14, vol. iii., p. 67, so that we may be pretty sure he did not know the author's real name.

I must now give you briefly a list of works attributed to Robert Samber, referring you to Bro. Gould's Introduction to "Long Livers" for further information, my notes being merely supplementary to his.

1.—"The Devout Christian's hourly companion. Done into English from that great Spiritualist Drexelius, 1716." Dedicated to Mrs. Stuart "in this time of Lent" by Robert Samber. There is a copy of the first edition in the Cambridge University Library.

In the dedication he deprecates the doctrine of the blessed Trinity being mathematically discussed.

2.—"An ode to Christmas, by R. S. Gent." Dedicated to "Francis Browne from my Chamber, 1716." Attributed to Robert Samber (*vide* Notes and Queries, second series, xi., 503), but I have been unable to find any trace of it.

3.—"A method of studying physic written in Latin by the learned Hermann Boerhaave. Translated into English by Mr. Samber, London, 1719."

4.—"Memoirs of the Dutch Trade. Done from the French, now printed at Amsterdam. London" N.D. This is probably the first edition, but I find:

4*a*.—"Memoirs of the Dutch Trade. Translated from the French, now printed at Amsterdam, by Mr. Samber. Second edition, London, 1719," and also:

4*b*.—"A view of the Dutch Trade. Translated from the French of Monsieur Huet, second edition, London, 1722" [advertised in the Postboy, January 13-16, 1721].

These three are identical with the exception of the title pages, but were catalogued at the British Museum under the headings Dutch, Samber and Huet respectively with no cross references! I have brought this and one or two other points in connection with Samber to the notice of the Museum authorities and they have been set right in the catalogue.

The above is a translation from "Memoires sur le commerce des Hollandois." Amsterdam, 1717, published anonymously, but, apparently on the strength of 4*b*, ascribed by the Museum authorities to Pierre Daniel Huet, Bishop of Avranches.

5.—"Scripture Penitents, 2 vols., 1720." Attributed to Robert Samber (*vide* Notes and Queries, second series xi., 503). In the Daily Journal, July 25th, 1724, is a notice of "The history of the Penitents of the Old and New Testament. Embellished with twenty-two copper plates lively representing the sorrows of each penitent. Done from the French. In two parts printed for T. Warner at the Black Boy in Paternoster Row, 1724." Perhaps this is the book in question.

6.—"One hundred new court fables by the Sieur de la Motte—Made English from the Paris edition—By Mr. Samber, London, 1721."

Dedicated to Anthony Hammond, Esq., by Robert Samber, dating from New Inn, August 1st, 1720. Anthony Hammond, born 1668, died 1738, M.P., poet and pamphleteer, called by Bolingbroke "silver tongued Hammond," died in The Fleet. Thomas Cooke says of him "He courted men of letters and genius and was fond of being taken notice of by them in their writings—He would ask them to mention him in their works. He asked it of me." (Dict. of Nat. Biog.)

7.—"Roma Illustrata, London, 1722." Dedicated to the Earl of Burlington by Robert Samber, under date August 20th, 1721.

This is a translation of "Les Monumens de Rome, Amsterdam, 1701," by François Raguenet, to whom Samber makes his acknowledgments. He also tells us in the dedication that he omits the description of the picture of the Trinity by Guido Reni "so as not to shock protestant ears." He has an argument with a priest on idolatry in adoring pictures and bowing down to images, while the priest retaliates by saying that the Protestant parson bows down to the ten commandments and the lion and unicorn over the communion table.

8.—"Ebrietatis Encomium or The Praise of Drunkenness, by Boniface Oinophilus de Monte Fiascone, A.B.C., London, 1723." [A translation of "L'Éloge de l'Yvresse, by Henry Albert de Sallengre, 1714"].

This is noted in J. Wilford's "Monthly Catalogue of all books" for May 1723. The proofs of Samber's connection with it will be found in The Country Journal, No. 54, July 14th, 1727, and Notes and Queries, second series ii. 403.

9.—"The Courtier. Translated from the Italian original of Balthasar Count Castiglione." Dedicated to John, Duke of Montagu, under date January 1st, 1723, by Robert Samber. I find this noted in Wilford's Monthly Catalogue for February, 1724.

10.—"New improvements in the art of Midwifery, shewing etc. Translated from the Latin original of Henry H. Daventer, M.D., printed for T. Warner and E. Curll, London, 1724, price 2s. 6d."

This is noted in Wilford's Monthly Catalogue for November, 1723, and in The Evening Post, May 21-23, 1724. It is alluded to by Samber in his dedication to No. 15, and an edition of the same book dated 1728 is ascribed to Robert Samber in the catalogue of the Library of the Surgeon General's office, U.S. army, from which I gather that it consisted of pp. xxxii. + 114.

11.—"Venus in the Cloister or the nun in her smock, translated from the French by a Person of honour, sold by the Bookseller, price 2s. stitched" (Wilford's Monthly Catalogue, August and September, 1724). See Bro. Gould's note on Robert Samber, *A.Q.C.*, vol. viii., p. 35.

12.—"Histories or Tales of times past with morals, by Mr. Perrault. Translated by Mr. Samber, printed for J. Pote near Charing Cross, 12mo., price 2s." (Wilford's Monthly Catalogue, March, 1729).

13.—"The Discreet Princess."

I cannot find any notice of the date of publication, but, as Bro. Gould points out, the dedication to Lady Mary Montagu must have been written in or before 1730.

14.—"To the Memory of Thomas Russell, late Earl of Oxford, from his character by Anthony Hammond, Esq., London 1731." Dedication to the Duke of Bedford, by Robert Samber, under date April 12th, 1731.

15.—"A Treatise of the suffocation of the Matrix, written in Latin, by Dr. Lockman, and now translated into English. London, 1731." Dedicated, as well as No. 10, to Dr. Cockburn by R. Samber, under date November 8th, 1731.

William Cockburn, M.D., born 1669, died 1739, wrote several books, was the proprietor of secret remedies, rich, and is described in 1729 as "an old very rich quack" (Dict. Nat. Biog.)

Macray's Catalogue of the Rawlinson, MSS. at the Bodleian (1878) contains the following relating to Samber.

"C. 195.—Information against Edward Curll, bookseller, in November, 1725, for publishing a book entitled "Venus in the Cloister or the nun in her smock," translated from the French by Mr. Samber of New Inn."

"C. 640.—A translation of the Psalms, with notes of the argument of each Psalm [in the handwriting of Robert Samber]." While in the "Summary of Western Manuscripts in the Bodleian," by Falconer Madan, 1895, we have "No. 14,504. In English, on paper, written in the second quarter of the 18th century, etc., by Robert Samber. v.+104 leaves.—Miscellanies in prose and verse, by Robert Samber, chiefly drafts with corrections, among which are poems to Lord Harcourt on his marriage, 1735.—To the Marquis of Carmarthen on his marriage, 1719.—On the death of the Duchess of Chandos, 1735.—To the Duke of Montagu, 1730. Musaeus's Hero and Leander in English prose and verse, and the Paradox.—Three poems from the Italian of Bernardo Morando.—At fol. 56 are Monita secreta patrum Societatis (Jesu ?), and at fol. 74 some masonic formulæ. A few religious papers by Jacobus Saintbarb, in Latin, occur at fol. 68 (17th century). No. 14,624-29 in English, on paper, written in about 1718-1729 by R. Samber. ii.+308; iii.+308; iii.+211; i.+198; i.+216; ix.+198; i.+56 leaves."

"Miscellaneous works of Robert Samber, chiefly narrative and dramatic, among which are:—The true history . . . of Lyracumpopius and Cis Onion . . . or the amonrs of Chelsea Betty and Arch Robin. "D . . . ck," a poem.—Orosmanes, a tragedy in two forms, and some plays without titles.—Brutus, a tragedy in two forms.—Narrative of the King of Sweden's movements in 1709-1714 (?).—A chemical treatise [imperfect].—The Magician, a tale.—Psychology, or a treatise of the apparition of spirits.—The adventures of Izof, merchant of Bengal.—The adventures of Gebur, prince of Tunis.—The fatal events of unlawful love . . . with . . . reflections . . . by Basil Herbert, Esq.—A specifick for the Cholick, a tale.—The Fryer unmasked, written in French, by . . . Anthony de la Mothe, translated into English by Jeremy Brightwell, Esq.—Sir Isaac Newton, a poem . . . by M^r^. Samber, 1729.—Poem to the Marquis of Carmarthen on his wedding, by Robert Samber, 1719.—Theological works, poems and private correspondence.—An account of all the Heresiarchs from . . . 34 to 1605.—Memoirs of the House of Savili from the earliest times, in several forms, from 1716 to 1731."

In addition to these enumerated, I found in these volumes of MSS. a tale called "The tower undermined, or the dextrous freemason," which appears to be the story of a lady imprisoned in a tower, who is released by a working mason undermining the tower. In the body of the MS., however, the word mason is erased and freemason substituted.—Comment is needless. Also "A new dissertation on the venereal diseases" (in a dialogue between Eugenius and Philalethes). This is worth notice only on account of the possible allusion to the pseudonym Eugenius Philalethes. There are, too, some pages of descriptions of various virtues and vices, from which I extracted one or two samples. *e.g.*, Folly—"A fool that will be a statesman is like a monkey that will climb to the top of a tree, he is sure to show his tayle." Penitents—"If there were no punishments there would be no penitents, men's remorse springeth generally more from a good understanding than from a good conscience." Religion—"Libertines despise religion and devout men corrupt it, so that it is hardly possible to see it in a right light." Also [in verse] The Corruption of the Times.—St. Matthew xxi., verse 1.—Romans xiii., verse 8. Love letters from a nobleman to his sister.—Nursery rhymes. He appears to have offended the Duke of Montagu, and prays to be pardoned "at this time of Jubilee." Then follows an ode, dated July 19th, 1730, to the Duke of Montagu, on the birth of his son, the Marquis of Monthermer.

The following extract from a letter, addressed to Robert Samber, is worth noting:—"Dorchester, July 14th. Dear Bro^r^.—I have desired my coz Samber to pay you your money as it shall become due . . . you can't but know your income as to the estate is near as good as mine.—I am your affect^e^ Bro. Sam.

There is a letter, dated 29th May, 1731, from Anthony Hammond, regretting he can send him "no money to-night." There are also two printed prospectuses.

1.—"Proposals for printing by subscription a translation into English of the celebrated homilies and orations of his late holiness Pope Clement XI., with notes, etc. About 45 large paper subscribed.—Subscriptions taken by the author, M^r^. Samber."

2.—"Proposals for printing by encouragement Ovid's Metamorphoses, translated into English, with explications, etc., by M^r^. Samber. 124 copies on large paper at 5 guineas, small paper 3 guineas, 124 plates in Ovid's Metamorphoses, a plate to be dedicated to each subscriber for a l.p. copy, bearing their respective arms, names and title." Then follows a list of subscribers, many of them titled, but amongst them I note D^r^. Sam Legge Samber, of New Sarum, takes 1 l.p. copy. This prospectus must have been issued before 1721, as

Samber alludes, in the dedication of Roma Illustrata, to "Ovid, whose metamorphoses I am now publishing with as much expedition as the nature of the thing will allow of." I can find no note of the publication of either cf the above, and think it probable that the latter is the "certain classick" to which Verus Commodus alludes.

The "masonic formulae" at folio 74, recto et verso and 75 recto of Rawlinson, MS. poet. 11, appear to have escaped Bro. Chetwode Crawley's notice in the Bodleian. They are evidently a fragment, but though I have hunted through the rest of the Samber MSS., I have found nothing further on the subject. The fragment is undoubtedly in Samber's handwriting as ascertained by a comparison with the "Psalms" and the numerous other specimens in the volumes of MS.

Many portions of the MS., as will be seen from the facsimile, are difficult to decipher, and I have been indebted to Mr. Madan and Mr. Macray for kind assistance in arriving at the proper readings. It runs as follows:—

"At the Washing.

I will wash my hands among the innocent and call upon, etc. Thou shalt sprinkle me with Hyssop and I shall be clean, thou shalt wash me and I shall be whiter than snow.

At giving the Salt.

Ye are the Salt of the Earth, if the salt hath lost its savour wherewith shall it be seasoned? Take this Creature of Salt and as salt seasoneth all things, so mayst thou be thoroughly seasoned with divine wisdom that celestial Salt more precious and shining than the orient Rubie and brighter than the Sun in his full Meridian, of which this terrestrial salt is only a faint Type or Figure.

At giving the Fire.

And there were seven Lamps of Fire burning before the Throne which are the Seven Spirits of God. Take this Creature of Fire and as Fire purifieth all things so mayst thou be thoroughly purified from all Vanity and filthy Lucre and be set on fire with divine love so as to love the great, One, Eternal, Unalterable God above all things and thy Neighbour as thyself and be for Ever inflamed with the fire of that Spirit of God, that dovelike brooded upon the face of the Waters and with its amatorial genial heat gives out to the world celestial Fire of which this terrestrial Fire is only a faint Type or Figure.

At giving the Light.

Ye are the Light of the World, Let your Light so shine before Men that they may see your good works and glorify your Father which is in heaven. Take this Light and as light dispells darkness, so mayst thou be thoroughly freed from all darkness and be for ever enlightened with that divine light which enlightneth every Man that cometh into this world of which glorious celestial light this terrestrial Light is only a faint Type or Figure. O Send out thy light and thy Truth that they may lead me and bring me into thy Holy Hill and thy Tabernacle.

At blowing it out and throwing it down.

Let them be confounded and put to shame that wish us Evil and so let our Enemies be extinguished.

At giving the Coal and Chalk.

Remember that this vessel is the Body, the Coal is the Soul and Chalk is the Will of Man.

At putting on the Cord.

Take on thee this Mystical Cord and as to tie and bind together so mayst thou be tied and bound to the Brotherhood with the Spiritual Cord of Love and preserve the Unity of Spirit in the Bond of peace of which this material Cord is only a faint Type or Figure.

O how good and joyfull a thing it is for Brethren to dwell together in Unity.

Hear what is promised to the Brotherhood from the words of our Holy Brother St. Paul:

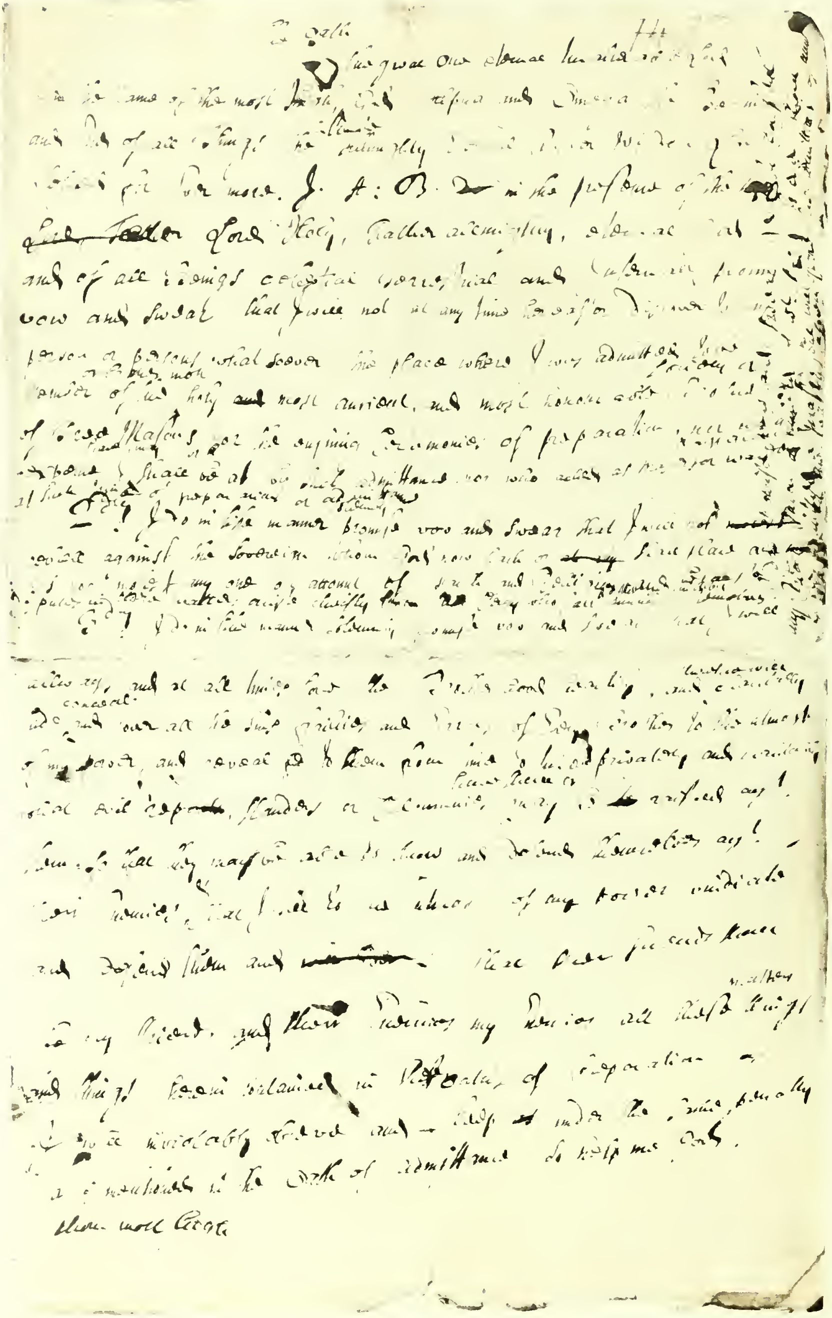
Brethren, says he, be of good Comfort, live in peace, and the God of love and peace shall be with you.

Hear also what our Holy Brother St. Peter says:

Love the Brotherhood, fear God, honour the king.

Hear lastly what our Holy Master St. John the Divine says:

Beloved let us love One another, for love is of God, and Every One that loveth is born of God and knoweth God. He that loveth not knoweth not God for God is love. If a man say I love God and hateth his Brother he is a Liar for he that loveth not his Brother whom he hath seen how can he love God whom he hath not seen.


[illegible] oath

[illegible] in the name of the most [illegible] [illegible] [illegible]

and [illegible] of all things [illegible] [illegible] [illegible]

[illegible] more. I. A: B. do in the presence of the [illegible]

Lord Holy, Father almighty, eternal God [illegible]

and of all things celestial [illegible] and [illegible]

vow and swear that I will not at any time hereafter directly [illegible]

person or persons whatsoever the place where I was admitted [illegible]

[illegible] of the holy and most ancient, and most honourable [illegible]

of Free Masons [illegible] the ensuing ceremonies of preparation [illegible]

[illegible]

I do in like manner promise vow and swear that I will not [illegible]

[illegible] against the sovereign whom [illegible]

[illegible]

I do in like manner solemnly promise vow and swear that I will

always, and at all times [illegible] the [illegible]

[illegible] conceal [illegible] all the [illegible] of [illegible] brother to the utmost

of my power, and reveal [illegible] to them [illegible] privately and [illegible]

[illegible] evil reports, slanders or [illegible]

[illegible] that my master [illegible] to know and [illegible]

[illegible] that I will be [illegible] of any [illegible]

and [illegible] them and [illegible]

[illegible] my [illegible] all these things

and things [illegible] contained in the [illegible] of [illegible]

[illegible] inviolably [illegible] and [illegible] under the same penalty

[illegible] of admittance so help me God.

[illegible]

MS. RAWLINSON. POET. II, FOL. 75, RECTO

At the Incense.

Draw me and I will run after the odour of thy Perfumes.

At the Door.

Go in peace and may the God of Peace and Love be allways with thee.

Then shall the Conductor say knocking 3 times at the Door Knock and it shall be opened unto you.

After Entrance.

He that entreth not by the door into the Sheepfold but climbeth up some other way the Same is a Theif and a Robber.

"The Oath

In the name of the most High, the great One eternal Unalterable Lord God Alpha and Omega the Beginning and End of all Things, the infinite Allmighty Eternal Power Wisdom Love, blessed for Evermore. I, A.B. in the presence of the Lord Holy, Father allmighty, eternal God—and of all Beings celestial Terrestrial and Infernall, promise vow and swear that I will not at any time hereafter discover to any person or persons whats'oever the place where I was admitted to be a Member or brother of the most holy most ancient, and most honourable society or Brotherhood of Free Masons, nor the ensuing Ceremonies of preparation, nor what expence I have may or shall be at by, such admittance. nor who acted as masters or wardens & assistance at such time of preparation or admittance.

2dly. I do in like manner solemnly promise vow and swear that I will not rebell against the Sovereign whom God now hath or shall place over us nor molest anyone on account of Faith and Relligion and because disputes in these matters arise cheifly from the clergy who jarr & differ much in Envy amongst themselves. I do promise vow and swear never to consent [that] Priest Parson or Minister of w[ha]t kind so ever shall be admitted a Mason, but will oppose the admittance of any as I know that are Masons aswell.[1]

3dly. I do in like manner solemnly promise vow and swear that I will allways and at all times love the Brotherhood heartily, and therefore will charitably hide conceal and cover all the sins, frailties and errors of every Brother to the utmost of my power, and reveal to them from time to time privately and charitably what evil reports, slanders or calumnies have been or may be raised ag^{t}. them, so that they may be able to know and defend themselves ag^{t}. their Enemies & that I will to the utmost of my power vindicate and defend them and that their friends shall be my ffriends and their Enemies my Enemies all these matters things and things herein contained in these oaths of Preparation I will inviolably observe and keep under the same penalty as is mentioned in the Oath of admittance So help me God thou most high."

The above MS. of so called "masonic formulae" would seem judging from the number of erasures and additions to be rather a suggestion or rough draft than a portion of the actual ritual itself, and there appears at present to be no means of ascertaining whether it was ever in actual use.

It is interesting to compare the instances of identical wording used in the Dedication to Long Livers and in the fragment of manuscript just quoted.

1.—In the heading of the Dedication and in the Oath "most ancient and most honourable" as descriptive of the fraternity.

2.—Dedication p. iv. and "At giving the fire"—"One eternal unalterable God."

3.—Dedication p. v. "Remember that you are the salt of the earth, the light of the world and the fire of the Universe" *c.f.* "At giving the salt—the fire—the light."

4.—Dedication p. xliii., "The third they called the spirit or Anima mundi which dove like sate brooding on the face of the waters and with its celestial amatorial genial heat hatcht the universe—*c.f.* "At giving the fire—and be for ever inflamed with the fire of that Spirit of God that dove like brooded upon the face of the waters and with its amatorial genial heat gives out to the world celestial fire of which this terrestrial fire is only a faint type or figure."

5.—Dedication p. xlvii. The quotation from St. John is the same as in the manuscript.

[1] This portion of the text, as will be seen from the fac-simile, cannot be easily deciphered. The whole sentence has been written pretty clearly as far as the first mention of "Mason," it has then been added to and altered. This is shewn by the little arrow pointing downwards and directing the way of reading as well as by the irregularity of the writing. Between the second and third lines at the end are some characters for which it is as difficult to find a place in the text, as it is to be certain what they are.

6.—Dedication p. xlviii., "These my dearest brethren are theives and robbers and never entred into the sheepfold by the door but climbed up some other way." *c.f.* After Entrance "He that entreth not by the door into the sheepfold but climbeth up some other way, the same is a theif and a robber."

7.—Dedication p. liii., St. Paul's words "Be of good comfort, etc., are here as in the MS. I think these quotations are sufficient to create more than a suspicion that both came from the same hand. The sentence in the Dedication p. viii., "In these contemplations the royal Psalmist was lost in wonder and amazement" and the tirade p. xlv., against "those scandalous vermin of the law" would come well from the translator of the Psalms whose chamber was in New Inn.

But I wish to draw special attention to a point already noted by Bro. Gould, in his comments on Bro. Woodford's paper "Freemasonry and Hermeticism," read to the Lodge Dec. 2nd, 1886 (vide *A.Q.C.*, vol. i., p. 33), and I think I can bring internal evidence from the Dedication that the writer either was or wished to appear a Rosicrucian.

On p. xlix. of the Dedication, speaking of the theives and robbers who never entred the sheepfold by the door, he says, "let their names be rased for ever out of the Book M.

Now I have searched, but so far have been unable to find mention of the Book M before 1722 in any hermetic or alchemical work unconnected with the Rosicrucians. I wrote also to Mr. A. E. Waite, and he replies, under date Dec. 5th, 1896, "I have never met with any mention of the Book M in alchemical literature outside the Rosicrucian cycle. In that cycle, so far as I can now recollect, it is invariably represented by the initial letter only, though I have a vague impression that the word Magia was hinted at in one or two pamphlets of the period. There is no importance attaching to the suggestion, which is obvious, and perhaps for that reason unlikely. There was also, I believe, a forged Book M. produced in German about 1618-1620, but I do not remember having seen a copy."

Bro. Chetwode Crawley, in his *Caementaria Hibernica, Fasc. II.*, 1896, gives a full account of "The Book M or Masonry triumphant," published at Newcastle-on-Tyne by Bro. William Smith in 1736. This seems to have been a similar publication to his "Pocket Companion," issued in 1734. Bro. Wm. Smith would appear, according to Dr. Anderson, to have "pyrated a considerable part of the Constitutions of Masonry" (minutes of Grand Lodge of England, 24 Feb., 1734-35), while the existence in MS. (pp. 149-151 Rawlinson MS. C. 136) of "A short charge to be given to New Admitted Brethren," leaves us uncertain as to its date or authorship (vide "The Masonic MSS. in the Bodleian Library, by Bro. W. J. Chetwode Crawley, *A.Q.C.*, vol. xi., p. 26). Hence we are not surprised to find his title "The Book M" borrowed from some earlier source. Bro. Chetwode Crawley notes the allusion to the Book M in the Preface to Long Livers, 1723, and comments "The word intended in both passages was probably M[asonic], though such an explanation has the demerit of simplicity."

Mention of the Book M occurs several times in the "Fama Fraternitatis," and in the following contexts. I quote from the anonymous translation published in 1652, to which Eugenius Philalethes, *i.e.*, Thomas Vaughan, wrote a preface.

p. 5.—"He learned there [*i.e.*, in Damcar] better the Arabian tongue so that the year following he translated the Book M into good Latin which he afterwards brought with him."

p. 10.—"Such a one likewise hath Theophrastes been in vocation and callings although he was none of our Fraternity yet nevertheless hath he diligently read over the Book M whereby his sharp ingenium was exalted."

p. 12.—"After this manner began the fraternity of the Rosie Cross, first by four persons only and by them was made the magical language and writing, with a large Dictionary they made also the first part of the Book M."

p. 17.—"That what secret soever we have learned out of the Book M (although before our eyes we behold the image and pattern of all the world) yet are there not shown unto us our misfortunes nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness."

p. 26.—"By instruction and command of our Rota there are come to sight some books among which is contained M."

In the preface to "The Holy Guide," by John Heydon, London, 1662, we read what a "governour" in the country of the Rosicrucians is reported to have said in speaking of "The Temple of the Rosie Cross."

"So as I take it to be denominate of the king of the Hebrews which is famous with you, and no stranger to us; for we have some parts of his works which with you have lost; namely that Rosie Crucian M which he wrot of all things past, present or to come. And of all things that have life and motion." (Preface "signature" C. [7] recto).

You will find in Franz Hartmann's "In the Pronaos of the Temple," 1890, p. 111, Rosicrucian symbols—Signs from the heart of the celestial mother (from the work of Antonio Ginther [Günther ?] August Vindelicorum 1741). Emblema 1.—An open book with the name Maria and a heart transfixed by a sword with the inscription "omnibus in omnibus."

Lastly, in "The Tarot of the Bohemians," by Papus (1892), his list of authors who have interested themselves in the Tarot contains the following, p. 298, "The mysterious fraternity of the Rosicrucians (1604), La Fama Fraternitatis Rosae Crucis (1613) shows the initiate that the Rosicrucians possessed the Tarot which is described thus :—'They possess a book from which they can learn everything that is in the books already written and to be written.' We must not forget that the Rosicrucians are the initiators of Leibnitz, and the founders of actual freemasonry through Ashmole." Clear, concise, dogmatic but taxing somewhat our powers of belief. We may note however that the Hebrew מ or 13th Key of the Tarot is said by Éliphas Lévi to represent "Le ciel de Jupiter et de Mars, domination et force, renaissance, création et destruction." (Rituel de la Haute Magie, p. 351, 2nd ed., 1861).

A good deal might be written on the possible meaning of the letter M. I will try to indicate one or two points of interest.

John O'Neill, in that masterly work "The Night of the Gods," vol. i., 1893, states, p. 574, "Divine names in Me denote central (omphalos) deities," and in his chapter on "The Navels" he draws attention to the great importance of the navel in ancient beliefs and worship. We have Brahma born from the navel, many cities each claiming to be the navel of the earth, the sacredness of the navel hearth fire, the navel as the seat of intelligence, and other instances.

Godfrey Higgins in his "Celtic Druids" (1829), and "Anacalypsis" (1836), has much information and conjecture on the letter M and its inner meaning—perhaps more interesting than reliable. Note (Celtic Druids) his curious description of the old Irish alphabet of seventeen letters, the Beth-luis-nion (*c.f.* Vallancey Col. Reb. Hib. vol. ii. pp. 188, 196, 197), where the M or Muin is the central (navel) letter and where each letter signifies a species of tree all, save only the Muin or Vine, being indigenous to Ireland. On this point he says (Anacalypsis vol. i., p. 13), "The vine which is found among the trees in this alphabet is neither of Indian nor of British origin, but it is indigenous in the same latitude in the country which I suppose was the birthplace of the human race, *i.e.*, between 45 and 50 degrees of N latitude where all the other trees of this alphabet are to be found. Let me just note in passing how frequently we find the vine used as a symbol both in the Old and New Testament. I will but for a moment refer to the toran or gateway before Herod's Temple which bore the sacred golden vine and is thus described by Josephus (Ant. Jud. Book xv., chap. xi., par 3, translated by Whiston, 1811), "They [the Doors] were adorned with embroidered veils, with their flowers of purple, and pillars interwoven : and over these but under the crown work, was spread out a golden vine, with its branches hanging down from a great height, the largeness and fine workmanship of which was a surprising sight to the spectators to see what vast materials there were, and with what great skill the workmanship was done." We get another account of this screen from Middoth iii., 7-8. There is a most interesting chapter in "The Temples of the Jews," by James Fergusson (1878), on this toran and its relationship to other examples in India as well as those of the two former Temples at Jerusalem. Fergusson says (p. 156), "It was with an earlier example of the same emblem [*i.e.*, the vine bearing screen] that Aristobulus sought to purchase the friendship of Pompey." This must have been taken from the Temple of Zerubbabel. Again to quote from Fergusson (p. 34), "Whatever we find in Solomon's Temple, we are sure to find both in Ezekiel's and in Herod's, modified probably to some extent, but still essentially the same. In like manner, when we find any features in Herod's Temple which we can understand, but which may have been unintelligible in the earlier Temples, we may feel sure that its form and use will throw light on all that preceded it, and may possibly clear up what was otherwise inexplicable. When, consequently, we have described the vine-bearing screen in Herod's Temple, we hope to be able to throw a reflex light on even this most puzzling problem." In "The History of Indian and Eastern Architecture," by James Fergusson (1876), we find p. 99, "A toran with five bars was erected in front of the Temple at Jerusalem, to bear the sacred golden vine, some forty years before these Sanchi examples. It, however, was partly in wood, partly in stone, and was erected to replace one that adorned Solomon's Temple, which was wholly in bronze and supported by the celebrated pillars Jachin and Boaz." O'Neill in "The Night of the Gods" (vol. i., p. 237), quotes from Prof. Robertson Smith, "Solomon set up two brazen pillars before his Temple at Jerusalem. He named the right one the Stablisher and the left Strength. They were doubtless symbols of Jehovah," and adds, "As already stated, we may perhaps incline to the dual-deity conception everywhere, thus coinciding too with another remark of Prof. Robertson Smith's : 'A

god and a goddess were often worshipped together and then each would have a pillar.' It seems possible from what I am about to state, that in the case of 'these symbols of Jehovah' one pillar may have indicated the Shekinah of the Talmud and the Rabbis, and the old interpretation of these pillars need not be wholly forgotten: the right was called Jachin or Jehovah's strength, the left Boaz, that is Beauty." Then follow quotations which I have verified and give from the originals. Demetrius Mosconas in "A few words on the Obelisks of Egypt," Alexandria, 1877, says (p. 7, note), "It is a peculiar coincidence that the words Boaz and Jakin read backwards give Zaob and Nikaj meaning in the Egypto-Chaldean language the nature of man and woman."

P. I. Hershon in "A Rabbinical commentary on Genesis" London 1885 says (p. 138 note).

"Ps. c., 3, הוא עשׂנו [It is *He* that hath made us] Here Rabbi B'chai lays stress on the personal pronoun *He* (*Hû* in Hebrew) and converts it into a proper name for God. The Talmud itself, and Rashi the first Talmudic commentator, and also the orthodox liturgy take the same view, viz., that *He* (*i.e. Hû*) is the name of God. By Kabbalistic combination the ineffable name יהוה Jehovah expresses a Duality in the Godhead—a He and a She—*two* persons in one God; or the unity of the Holy One, blessed be *Hû*! and his Shechinah. *The Divine Husband and Wife* is mentioned in the Jewish Liturgy for Pentecost ליחרא שכינתא בבעלה and also in the daily repeated formula

לשם יחוד קב"ה ישכינתיה ע"י ההואטמיר ונעלם ברוך ה' לעולם

"*In the name of the union of the Holy and Blessed Hû and his Shechinah, the Hidden and concealed Hû, blessed be Jehovah for ever!*" The name Hû, and the familiar name Yah, are of masculine and feminine gender respectively, and the union of the two forms the name of יהוה אחר ONE JEHOVAH; *one* but of a *Bisexual Nature* according to Kabbalists. Hû and Yah, in a separate form, used to be invoked in the second Temple on the seventh day of the Feast of Tabernacles, an imitation of which, attended with all the ancient ceremonials now possible, may annually be witnessed in the orthodox synagogue *unto this day*."

If the above statements be true, it gives an additional depth and wealth of meaning to the symbolism of the two pillars so well-known to us in Freemasonry, and the position of the vine as the connecting link between the two lends even a further significance of fruitfulness and life proceeding from the perfect Godhead, we might almost say a symbol of the "Word made Flesh."

But, to return to the letter M, I cannot resist the temptation to give you an extract from the Anacalypsis referring to what Bro. Wynn Westcott calls "the pet number of Godfrey Higgins." In vol. i., p. 658, we read "It has been repeatedly observed that the M is often prefixed to words in a way that is quite unaccountable. I will try to explain it. Everyone knows that the vine was sacred to Bacchus. The final letter M stands for 600 *now* the length of the Neros but I have shown elsewhere that the length of the cycle was at first supposed to be 666. This was made up of M, its figure or monogram, and vin its name. Vin was the name of the letter M when the letters had the names of trees in Irish and Hebrew and jointly they made 666, the number in that very early day sacred to Buddha, Bacchus and Sol in Taurus—thus M = 600. u = 6. i = 10. n = 50. Muin the name of the letter M in the old Irish. After the error of the 666 was discovered and after the equinoctial sun got into Aries, when Cristna arose and Buddha became a heretic, for the double reason 666 became the mark of the beast and the dead cycle, and X was then substituted. But still in the arithmetic the M in some nations would continue to keep its power. The Irish and the Hebrews kept it, the Greeks changed it."

p. 686.—We find the theory that the sacred AUM may be the combination of the A and Ω with the central and mystic M.

Vol. II. p. 224.—"Now the M as the centre letter represented the M-phalos or Omphalos, the Ioni, the Matrix, the Delphus, the Nabhi or centre of the earth, in fact the female generative power."

In Ebrietatis Encomium (1723) Samber writes in the following terms of Freemasons (p. 83).

Ch. xv.—"Of Freemasons and other learned men that used to get Drunk.

"If what Bro. Eugenius Philalethes, Author of Long Livers, a book lately printed, and dedicated to the Freemasons, says in his Preface to that Treatise, be true, these mystical gentlemen very well deserve a place amongst the learned. But without entering into their peculiar jargon, or whether a man can be sacrilegiously perjured for revealing secrets when he has none, I do assure my readers they are very great friends to the vintners. An eye-witness of this was I myself, at their late general meeting at Stationers' Hall, who having

learned some of their catechism, passed my examination, paid my five shillings and took my place accordingly. We had a good dinner and to their eternal honour the Brotherhood laid about them very valiantly. They saw then their high dignity. They saw what they were, acted accordingly, and shewed themselves (what they were) MEN. The Westphalia hams and chickens with good plumb pudden, not forgetting the delicious salmon, were plentifully sacrificed with copious libations of wine for the consolation of the Brotherhood. But whether after a very disedifying manner their demolishing huge walls of venison pastry be building up a spiritual house I leave to Brother Eugenius Philalethes to determine. However to do them justice I must own there was no mention made of politics or religion so well do they seem to follow the advice of that author. And when the music began to play 'Let the king enjoy his own again' they were immediately reprimanded by a person of great gravity and science. The bottle in the meanwhile went merrily about and the following healths were begun by a great man: The King, Prince and Princess and the Royal Family—The Churches by law established—Prosperity to Old England under the present administration and Love, Liberty and Science, which were unanimously pledged in full bumpers attended with loud huzzas. The faces then of the most antient and most honourable fraternity of the Free Masons brightened with ruddy fires, their eyes illuminated resplendently blazed. Well fare ye, merry hearts, thought I, hail ye illustrious topers, if Liberty and Freedom, ye free mortals, is your essential difference, richly distinguishes you from all others and is indeed the very soul and spirit of the Brotherhood according to Brother Eugenius Philalethes, I know not who may be your Alma Mater but undoubtedly Bacchus is your Liber Pater.

'Tis wine ye Masons makes you free,
Bacchus the Father is of Liberty.' "

I should like to point out one or two sentences in the Dedication to Long Livers which seem to me to show a rough humour similar to his comments on the Freemasons in the Ebrietatis Encomium.

1.—Dedication p. xxi. "It was easy to persuade a criminal against the gods that he might expiate what he deserved to die for by the death of a poor beast; and if the gods did not eat the reserved part of the sacrifice which was always the best, their ministers or vicegerents (the Sacrificators), who in all liklehood had hunted with their Grand Monarch and loved his roast meat, would eat it for them and that was as well."

2.—p. xxviii., "He had killed two hundred Philistines in cold blood before, to possess himself of their foreskins which he delivered in full tale (a wonderful groupe) to his sacred Majesty King Saul, one hundred more than he need to have done but as it was a dowry for his Mistress the Princess Michal, it savoured well in those days, and the doubling the sum was probably looked upon as a piece of heroic gallantry, which had he lived now, the ladies I suppose would not have thanked for."

3.—p. xxxi., "But they [*i.e.*, the holy Prophets] were soon silenc'd for their unseasonable babbling by some little harmless corrections as having their brains knocked out or being sawed asunder and the like wholesome severities."

Let me draw your attention to an advertisement appearing in the Daily Journal for October 28th, 1724.

"There being newly established a society called the Guzzletonians, this is to give notice that their first meeting will be on Monday next at the Salutation Tavern in Fleet Street, near Temple Bar, from whence they propose to send a challenge to the gentlemen of the Gormogon society at the Castle defying them to gormandise as they shall guzzle; and the gentlemen of the ancient society of Freemasons will be appointed the umpires between them."

Let me also remind you that the times were rougher then than now and that the epithet of "knife and fork mason" is not unknown at the present day.

Bro. Kupferschmidt told us in his paper "A glimpse at early Freemasonry in Germany" that in 1740 Article 4 of the By-laws of the Lodge of the Three Globes at Berlin runs as follows;—

"A brother who comes intoxicated into the lodge or drinks too much wine during the meeting, shall pay for the first time a fine of one Ducat for the benefit of the poor, but at the second time, when no penalty or exhortation is of any avail, he shall be excluded for a certain period." (*A.Q.C.*, vol. ix., p. 163.)

I presume the By-law was framed to deal with a real and not an imaginary evil.

Bro. Edward Oakley in his speech on December 31st, 1728 alludes to "those weak and very unworthy brothers who have been initiated only out of a vain slight curiosity of bearing the name of a Freemason and out of pride and ambition to claim the title of brother

to persons of distinction, others as Victuallers with a view of having great resort to their houses."

I think we are scarcely justified in assuming from "The Praise of Drunkenness" that Samber was not a freemason. The writer of the passage quoted above would hardly be likely to acknowledge himself one but slurs over the fact of his presence at one of their banquets by the words "having learned some of their catechism pass'd my examination etc." and where would he have learned some of their catechism so easily as in his own Lodge?

Taking all this into consideration, I think we shall find nothing inconsistent in assuming that Robert Samber, as Eugenius Philalethes, F.R.S., "a mere novice, a catechumen" as he calls himself on p. vi. of the Dedication, draws a picture of the aims and character of the Society as he would wish it looking at it from a speculative and Rosicrucian point of view, while as Boniface Oinophilus de Monte Fiascone, A.B.C., he expresses his chagrin in would-be humourous rather than bitter terms that the Brethren know nothing of and care nothing for the symbolic and speculative ideal which he has formed for himself, but prefer to devote themselves exclusively to their creature comforts.

In addition to the Dedication to Long Livers we find similar allusions to this speculative ideal in the dedications to "A treatise on the Plague" and "The Courtier," and these too, are both addressed to the Duke of Montagu, the former under the pseudonym of Eugenius Philalethes, jun., and the latter under Robert Samber's own name. In the former, we have "Not so my noble Lord is our profession. A true believer will not reveal to anyone his good works but to such only to whom it may belong; does acts of charity in silence; covers all with the profoundest secrecy and receives from within that sublime satisfaction which none but good men know. This is what makes us truly great and truly noble. This elevates us to the highest degrees of true glory and makes us equal with kings. It is the most pretious and most valuable jewel in the world, a jewel of great price redder and more sparkling than the finest rubies, more transparent than the purest chrystal of the rock, brighter than the sun shining in darkness and is the light of the world and the salt and fire of the universe. Your Grace who is master of so many illustrious qualities which make a man truly great, knows the importance of this eternal truth and as you have hithertoo practised as well as speculated, pursue your glorious enterprize; do good to your poor Brethren (for we are children of the great one eternal God, the Lord and Master of us all) —The motto of the good Samaritan is I cure and say nothing.'"

And in the dedication to "The Courtier" p. xx., we find.

"While others pride themselves in external pomp and glory and waste their treasures in mad romantic edifices, with sumptuous colonades, your Grace a more glorious, a sovereign architect takes an inward delight and satisfaction to build and repair up structures infinitely more magnificent the living temples of the Almighty, leaving the mere speculation of doing good to those who have their reward in talking of it and as far as your noble modesty would permit would be seen, if you cannot hinder it, to be in reality and in act what they are in conceit only or oral clamour. Spectemur agendo."

The writer would seem to claim the Duke of Montagu as like himself deeply interested in the symbolic side of Freemasonry, or perhaps one should rather call it an ideal cult having more in common with the Rosicrucian tenets than with Freemasonry as then known. In the dedication to "A treatise on the Plague" we find him saying "A stranger humbly presents to your Grace the following pages." Then came "Long Livers" and after that in "The Courtier" we find him thanking the Duke of Montagu for assistance, so that it would appear probable that he had revealed to the Duke the identity of Eugenius Philalethes, jun., and had benefited by so doing.

It is somewhat curious that we nowhere find the names either of the Duke of Montagu or of Robert Samber in the lists of members of Lodges either in 1723, 1725 or 1730, but perhaps this is accounted for when we remember that out of the 52 Lodges on the 1723 list, only 36 made returns of their members. Yet in 1725 when we have lists of members from 73 out of 77 Lodges noted, we still do not find the name of John Duke of Montagu, though from Anderson's Book of Constitutions (1738) we learn that he was Master of a Lodge on Lady Day, 1721—Grand Master from June 24th, 1721, to January 17th, 1722-23, attended the Grand Lodge January 29th, 1729-1730, and also April 19th, 1723, when Anthony Brown, Lord Viscount Montagu, was proclaimed Grand Master. It would not seem strange that Robert Samber after his note on the Freemasons in "Ebrietatis Encomium" should sever his connection with the fraternity but the case seems different with the Duke of Montagu. Can any Brother throw light on this point?

Now let me draw your attention to a paragraph in "A letter to a friend concerning the Soc of Freemasons" signed Verus Commodus and bound up with the 2nd ed of the Grand Mystery (1725.) "There are several amongst 'em who write themselves S.T.P.

which some are apt to imagine stands for Sacrosanctae Trinitatis Persecutores, for it is observable that the creed of St. Athanasius is treated very scurvily and opprobriously amongst divers of their principals, and the Divinity (nay even the divine accomplishments of our Saviour) are handled by some of these wretches with a most shameful buffoonry and contempt. Remarkably eminent for this is a certain Renegado Papist who has formerly wrote a nonsensical farrago about the plague and makes the world believe that he'll undertake to translate the works of a certain classick and no doubt in that case will render them nine times more ridiculous and unintelligible than any man alive is able to do."

The "certain classick" probably was "Ovid's Metamorphoses," which I have already noticed. I can find no record of Samber as a "renegado papist," but when we consider his Translation of the Psalms; his scathing remarks on the decadence of the Church (pp. xxxix. to xlii. in the Dedication to Long Livers); his proposed translation of the Homilies and Orations of Pope Clement XI.; his account of all the Heresiarchs from 34 to 1605; the Monita secreta patrum Societatis (Jesu?); his translation of "The Fryer unmasked;" his argument with a priest in Rome in 1706 as to the adoration of pictures; his knowledge of foreign languages; his absence from either Oxford or Cambridge University (*vide* Foster's Alumni Oxonienses and the Cantabrigiensis Graduati) would seem to render it by no means improbable that he may have been brought up in one of the Roman Catholic seminaries. The *Daily Courant* for May 12th, 1722, shows the feeling at that time against papists. "Yesterday was published his Majesty's royal proclamation for putting the laws in execution against papists and non jurors and for commanding all papists and reputed papists to depart from the cities of London and Westminster and from within ten miles of the same and for confining papists and reputed papists to their habitations."

It may be of interest to note the very few instances of the name of Samber that I have succeeded in finding.

In Foster's Alumni Oxonienses "John Samber, s. Sam of Lymington Hants, gent, Magdalen Hall, matric 13th July, 1697, aged 16, demy 1698 until his death 19th March, 1698-99.

From Cantabrigienses Graduati:—

Sam Legge Samber Caius M.B. 1705—M.D. 1732.
Jas. Stirling Samber Johns A.B. 1742.—A.M. 1746. S.T.P. 1765.

The former, a physician at Salisbury, communicated to the Royal Society a short paper, "Case of a polypus coughed up," on January 28th, 1726-27, ascribed incorrectly in Maty's Index to the *Transactions* (1787) to Robert Samber, M.D. He was a subscriber for 1 l.p. copy of Ovid's Metamorphoses, but as the Samber Arms do not appear in any of the Visitations, we should not have gained much even had the book been published with his arms attached to the plate dedicated to him, as was promised in the prospectus. His death was recorded in the *Gentleman's Magazine*, 1761, p. 603, where the name is incorrectly spelt Sambler, but the description, Dr. Legg Sambler, of Salisbury, leaves no doubt as to his identity. This is the man to whom Watt ascribed the translations of Boerhaave's Physic and Memoirs of the Dutch Trade, but there appears no reason for doing so, unless it be that they are both good sized books and yet have no dedication to any patron.

Jas. Stirling Samber, possibly son of the above, became Prebendary of Horningsham, in Wiltshire, in 1750, and was there till his death in 1800 (Hoare's Hist. of Modern Wiltshire).

From the Register of St. Peter's, Cornhill.—Harleian Soc. vol. iv. (1879).—July 6th, 1670, buried Robert Samber, servant to Mr. Thos. Child. Cloyster.

From Marriage Licenses, Harleian Soc., vol. xxxv, p. 492.

Charles Lovell, of Fletchwood, and Dorothy Samber, of North Charford, sp. at Brenmore, Heale or Downton, 22nd April, 1702. There are a few old wills under the name of Samber noted at Somerset House, but I failed to get any further information from them. A Mr. Samber is living now near Lyndhurst, but all that he can tell me is that a tablet exists in Lymington Church to his grandfather's brother, whose name he believes to have been Samuel Samber.

I am in doubt as to the worth and meaning of the F.R.S. added to the name Eugenius Philalethes, jun., in the Dedication to Long Livers. Robert Samber was not a Fellow of the Royal Society, and I can find no authority for reading Fellow of the Rosicrucian Society or Frater Rosicrucianae Societatis, instead of the F.R.C., Frater Roseae Crucis, which would have been intelligible. It may be sarcastic, since at that time election to the Fellowship of the Royal Society does not seem to have been dependent on original work done. Many of the Fellows never contributed any paper at all to the Philosophical Transactions; of the twenty-seven admitted in 1722, there were only seven who did so. The Duke of Montagu was elected *without ballot* on March 13th, 1717-18. Apparently the

election would lapse if not taken up within six months, since we find a minute, October 23rd, 1718, extending the period during which he could take up his election, and another minute to the same effect on February 8th, 1721-2, while he was admitted on February 15th, 1721-2 (Minute Books of the Royal Society). The Dedication to Long Livers, dated March 1st, 1721, would be in the printer's hands immediately after the admission of the Duke of Montagu. Still I am not satisfied with this explanation and hope that a better one may be forthcoming.

In Pope's Dunciad, bk. IV., line 565, we read :—

> Next, bidding all draw near on bended knees,
> The Queen confers her titles and degrees.
> Her children first of more distinguished sort,
> Who study Shakespeare at the Inns of Court,
> Impale a glowworm, or vertú profess,
> Shine in the. dignity of F.R.S.
> Some, deep Freemasons join the silent race
> Worthy to fill Pythagoras' place:
> Some botanists, or florists at the least,
> Or issue members of an annual feast.
> Nor past the meanest unregarded, one
> Rose a Gregorian, one a Gormogon.
> The last, not least in honour or applause,
> Isis and Cam made Doctors of her Laws.

Samber, *preeminently the translator*, alludes in Ebrietatis Encomium to Eugenius Philalethes, *Author* of Long Livers, and I should say his remarks were rather calculated to promote the sale of Long Livers than otherwise. While I am quite at one with Bro. Gould in denouncing Samber's dishonest appropriation of other peoples' work without acknowledgment, might I suggest, not in justification but perhaps in extenuation, that whenever he published under his own name he made his acknowledgment either on the title page or in the dedication, whilst he might perhaps have considered that when he published under a pseudonym he would personally get no credit and so need make no acknowledgment. I cannot quite agree with Bro. Dr. Begemann as to the worthlessness of the " Dedication " if written by Robert Samber.

It is true that we find him a literary hack with a certain amount of education and some knowledge of foreign languages, often short of money, fulsome and cringing to his various patrons, and ready on occasion to pander to the taste for obscene books; but we must remember that the patron then was the rule, whilst now it is the exception; gross flattery was almost universal and whatever Samber's private tastes may have been, his necessities seem to have compelled him to take whatever work offered and even so, judging from the amount left in manuscript and the price of four guineas only which we know he received from Curll for "The Praise of Drunkenness" (N. and Q., 2nd ser., ii., 403), he does not appear to have met with much success. Personally, I am inclined to value the "Dedication" on its intrinsic merits alone believing that it represented a contemporary phase of thought. With regard to the manuscript fragment of ritual I may point out that the answer to Bro. Mackey's objection, "Why is it that neither Anderson or Desaguliers make any allusion to this higher and more illuminated system?" may perhaps lie in the wording of the Oath, which would have prevented either of these Divines from entering such a Lodge. For comment I must look to those who know more of Masonic literature than I can profess to do, yet to me the whole tenor of the fragment, its phraseology, and the use of the cord to bind the candidate to the Brotherhood seem in perfect unison with all that we find in the Fama and Confessio Fraternitatis of the tenets of the Rosicrucians, while they afford a very strong contrast in style to all the so-called exposures of Freemasonry so common in the last and this century. Compare too the allusion p. xlix. of the "Dedication" to Long Livers "And now my Brethren you of the higher class, etc."

I think I have given strong reasons for identifying Eugenius Philalethes, jun., F.R.S., with Robert Samber, but for the benefit of those who are still unconvinced I may give the following information which I collected before I knew of the Samber MSS. in the Bodleian Library. Taking the list of Fellows, to the number of 204, of the Royal Society in 1722, and the Grand Lodge MS. lists of members of private Lodges in 1723, 1725 and 1730, we find 47 names common to both. In some cases, however, in the Grand Lodge lists the Christian name or initial is wanting, whilst in others the surname is so common a one that without definite proof it would be rash to assume that the two names apply to the same person.

There are however quite enough instances which fall under neither of these heads, to show that many Fellows of the Royal Society were also Freemasons. Still I could not trace the pseudonym of Eugenius Philalethes, jun., to any of these, but noting that he does not

sign himself F.R.S. in his "Treatise of the Plague" where the dedication is dated August 8th, 1721, but does so in the dedication to "Long Livers," dated March 1st, 1721, *i.e.*, 1722, N.S., and assuming that the title would be considered an honour and used at the earliest opportunity, I find that John Beale, M.L., Mr. John Browne and William Western were the only three admitted as F.R.S between August 8th, 1721 and March 1st, 1722, whose names also appear in the Grand Lodge lists. Dr. John Beale we may, I think, dismiss, as he was appointed Deputy Grand Master by the Duke of Montagu on June 24th, 1721, while on August 8th of the same year Eug. Philalethes, jun., writes in his dedication to the Duke of Montagu of "A Treatise on the Plague," "A *stranger* presents, etc."

William Western does not appear in the Grand Lodge list for 1723 but does in 1725, there being no return of members of his lodge in the 1723 list. I can find no further information about him than that there was a William Western who took his A.B. degree at St. Catherine College, Cambridge, in 1687, and his A.M. in 1691, while in the Historical Register, under date August 12th, 1729, we have the entry "Dy'd of the small pox William Western, of Raven Hall in the county of Essex, Esq." There are no papers by him among the Philosophical Transactions, nor does his name occur in the British Museum Catalogue.

John Brown appears in the lists of 1723, 1725 and 1730 on the roll of five different Lodges. The Rawlinson MS. C 136 in the Bodleian tells us that John Browne of the Lodge held at the Sash and Cocoa Tree in Upper Moore ffields, No. 37 on the 1730 list, was a printer. In no other instance can I find the occupation given. Mr. John Browne, F.R.S., would appear to have been an eminent Chemist. I gather from the MS. ledgers at Apothecaries' Hall, under date September 7th, 1697: "John Brown son of John Brown, citizen and apothecary of London, ex. ap^d^. sworne and made free by patrimony," and under date 1738: "John Browne son of M^r^. John Browne late a member of this Soc., dec^d^., was ex. ap^d^. sworn and made Free by patrimony." So we have three generations of John Browne, freemen of the Apothecaries Co. He was admitted a Fellow of the Royal Society December 7th, 1721, was on the Council in 1724 and 1726, author of six papers in the Philosophical Transactions on medical and chemical subjects, the last one being written in Latin, died June 8th, 1735, in Old Fish Street, reckoned very rich, having two sons and two daughters, and succeeded in his business by his son (The Craftsman, June 14th, 1735). In the Cantabrigienses Graduati appears: "John Browne, Pemb. A.B. 1683, A.M. 1687, Emm. S.T.P. 1694," and in view of Verus Commodus' allusion to those "who write themselves S.T.P.," I thought this might be a find until the Master of Pembroke kindly sent me a copy of the College Register which reads: "1680 Johannes Brown Johannis Presbyteri filius—in comitatu Cantii natus annos habens 16 admissus est in ordinem sizatorum sub tutelâ M^ri^. Jenkin."

The Montagu family name was Browne. Samber's "Ode to Christmas" was dedicated to Francis Browne who was A.B. of St. John's Coll., Cambridge, in 1692, A.M. 1696, and S.T.P. 1712, and preacher of two special sermons, one in St. Paul's Cathedral on the anniversary of the martyrdom of King Charles I., and the other before the Lord Mayor; but, though I have spent much time on it, I can find nothing definite to identify Eug. Philalethes, jun., with John Browne, F.R.S., or even to prove that the latter was a freemason at all. I might perhaps mention in connection with the name Browne that on June 21st, 1808, is noted the death of "Mr. John Browne apothecary and chymist, 25 years editor of the Law List, Browne's Master-key and other Masonic works" (Brydges Censura Literaria, vol. ix., p. 3). In the 1787 edition of the Law List we find the square and compasses enclosing the G at the foot of the dedication, and 1789 we find in an advertisement that Dr. J. Browne styles himself Alchymist. I have not succeeded however in proving any connection between him and John Browne, F.R.S.

In the Medical Repository, vol. iii., p. 340, New York, 1800, we have noted "Masonic relics of Dr. Brown." The paper contains the order of the evening and the toasts given in his Latin Lodge of the Roman Eagle, and after stating that he was not present on account of imprisonment adds "They went and heard him in jail!" Surely this is a unique instance of Masonic instruction being given to members of the Lodge within prison walls.

There were all sorts of possibilities in attempting to prove that Eug. Philalethes, jun., was Mr. John Browne, F.R.S., nor do I regret the time spent on it even though the results are so meagre, but in view of the Samber MSS. in Oxford, and Joseph Bowles' contemporary testimony that Samber was the author of "A Treatise of the Plague" I think we may consider the question of the authorship settled unless very strong evidence should be found to upset the present conclusions.

My thanks are due to Bros. Gould, Rylands, Speth and Conder, for the help they were at all times ready to give me.

The Worshipful Master expressed the great pleasure he had derived from listening to the excellent paper which had just been read to the Lodge by Bro. E. Armitage. It was the first paper of its kind that had been presented to their attention, and although perhaps of interest to some few only of the members, was a valuable contribution to their store of information. The amount of labour which it must have entailed was enormous, and the patient research evinced could only command their admiration. He would be pleased to hear any comments which the brethren might desire to make.

Bro. G. W. Speth said:—I am afraid the paper before us is one of that class which does not lend itself to a general discussion, for the simple reason that it is in its nature so technical that few except the writer can be supposed to be in possession of the special knowledge needful for judicious comment. We must all regret the absence of Bro. R. F. Gould, who, having some years back struggled with the very problem now before us, would, of all our members, be the most competent to discuss the matter with profit and advantage. Bro. Gould has found himself quite unable to attend this evening, and desires me to tender his excuses to the brethren, and to Bro. Armitage in particular.

Leaving on one side the main question, which is, "Did Robert Samber write the Dedication to *Long Livers*, or did some other writer perform this task?" a question which Bro. Armitage—although commencing his laborious researches, as I happen to know, some two years ago under the impression that Samber was not the author—has felt constrained to answer in the affirmative:—leaving this question on one side it may perhaps be as well to set forth plainly why we should be anxious to solve it. *Long Livers* was published in 1722, only five years after the foundation of the Grand Lodge of England, and before the issue of the first printed Book of Constitutions. It has always been admitted as a matter of history that the first indications we possess of degrees, additional to the three degrees of the Craft, do not date anterior to 1735-1740. Yet in the dedication to this book are to be found allusions which have been construed into evidence of additional degrees as early as 1722. That they do mean this is not absolutely clear, but it is just possible that they may point to such additional degrees. It is of importance, therefore, to a due appreciation of the intrinsic value of these allusions, to ascertain with precision the personality of their author, in order that we may judge whether he was in a position to know anything at all about the matter. What was his personal character appears to me to be of less importance, because, however worthless it may have been, if it can be shown that he was a Mason, and if he does distinctly state that there was then a higher degree in Masonry, we may fairly assume he was speaking the truth. And for this reason. If a higher degree did not exist, or was not at least in contemplation, it would enter no man's head to suggest its existence. The two problems, therefore, before us are,—Does the introduction really point to an additional degree? Was the writer a Mason?

Now, admitting that Samber wrote the dedication, it seems to me that the probability of the allusion in question pointing to an additional degree is considerably increased. Bro. Armitage has done Masonic Archaeology a great service in discovering in the Bodleian Library those fragments of Masonic Ritual in Samber's writing, which he has this evening brought under our notice. It is greatly to his credit that he has managed to gather such important gleanings, even after Dr. Chetwode Crawley had swept the field. I am sure no one will be more pleased or surprised than the doctor himself to find that he had not garnered the whole of the harvest in his paper on the Bodleian MSS. To what do these fragments point? They are avowedly Masonic, but are utterly dissimilar to any Masonry which we know of at that time. Are we then to assume that they represent a reality? I think not. Look at the Oath which debars all ministers of religion from participating in the rites. At this very time Dr. Desaguliers, a clergyman of the Established Church, and Dr. Anderson, a Presbyterian divine, were the ruling lights in Grand Lodge. Where was the clientele for these suggested rites to be found? I incline to believe that the fragments reveal a possible design of Samber to try and establish some such rite, nothing more. Bro. Armitage has justly pointed out that the numerous corrections and interlineations indicate draft rather than a copying down of existing formulæ. The facsimile before us thoroughly bears out this interpretation. But even then, we have caught Samber in the act of conceiving a so-called Masonry which was not Masonry; the idea of a higher degree, of an inner association, was, therefore, in his mind. If, then, he wrote the dedication to *Long Livers*, the allusion may well be really to an additional or alternative right, for which he had already prepared these fragments of ritual; or, if the fragments are of a later date, they may have been the result of the conception to which he had already given publicity in the allusion in question, and which he now thought it time to put into execution. The dedication and the formulæ taken together do not prove that any such additional rite ever did actually exist, but they do

indicate that the idea of further steps in Masonry was already vaguely floating before the minds of some Masons (or, at least, of one). I believe that the existence of these fragments adds to the probability that Samber was the writer of the dedication, and that the well-known allusion does indicate a higher degree, either then in existence or, at least, in contemplation. Probably only the latter. I beg to move a hearty vote of thanks to Bro. Armitage for his interesting paper, which to my mind opens up a question beyond the one he set out to solve.

Bro. Rev. J. W. Horsley rose with a great deal of pleasure to second the vote of thanks to Bro. Armitage. He thought, however, that the question of the authorship of the dedication was practically settled in a very few words. Bro. Armitage had discovered a direct assertion in the handwriting of a contemporary of Samber, that Eugenius Philalethes, jun., was Samber. The authority in this case was no less a one than the librarian of Bodley's, and it was not conceivable that such an official, acting under the sense of responsibility which must attach to him, should have been careless in such a matter. He (Bro. Horsley) had intended to point out that such a system of Freemasonry, so contrary to the spirit of the Craft, so irreligious as to deliberately exclude the ministers of religion, as was that indicated in the Samber fragments, could never have had a real existence; but in this he had been forestalled by Bro. Speth. The quotations from the Psalms struck him however as exceedingly strauge, and he would take an early opportunity of hunting up, if possible, the originals, and commuuicating with the Secretary.

Bro. Ralph Thomas thought it extraordinary that the Samber MSS., after lying over a century and a half at the Bodelian unnoticed, should now turn out to be of so much use to Bro Armitage in his researches. Arduous researches, he might say, though from the modest manner in which the paper was written no one would suspect that Bro. Armitage had encountered so much work in connection with it, and he (Bro. Thomas) was glad that both the Secretary and the W.M. had laid stress upon this fact. As to the observation of the Rev. Bro. Horsley that there was not any likelihood of Bodley's former librarian being mistaken in the attribution to Samber, Bro. Thomas said he had made the subject of pseudonymous literature his special study for thirty years, and he could assure the brethren that it was not at all uncommon, even in large libraries, to find that a book had been wrongly ascribed. That it might possibly have been so in the present case was evidenced by the incompleteness of the entry, "*i.e.*, Mr. — Samber," for this showed that the librarian knew so little of the man to whom he was attributing the authorship, that he did not even know his christian name.

Samber being a man of so little note, perhaps Bro. Armitage would tell us how his MSS. came to be preserved at the Bodleian ?

Bro. J. R. B. Bell wished to suggest a possible solution of the initials F.R.S. Of course they were very appropriate for any one to assume who desired to give himself the importance of more than usual learning, and as such they may have recommended themselves to Samber; but a second motive might be found in the fact that R. S. were his own initials, Robert Samber, while the preceding F would disguise this fact. In effect, he would be thereby revealing and yet concealing his identity; the F. R. S. would constitute an additional pseudonym, the piquancy of which would be enhanced by the fact that it came so near the truth.

The vote of thanks was then carried with acclamation, and Bro. Armitage replied in a few words, reserving any further observations he might have to make, which he would communicate to the Secretary in writing.

The following written comments have since been received :—

From Rev. J. W. Horsley :

Some of Samber's quotations from the Bible a little puzzled me, but I have run the variations to earth. His suggestion of words for an initial ceremony of purification points to a knowledge of Catholic ritual. There are two ceremonial ablutions of the celebrant's hands, one before and one after the celebration, the former having a symbolical and the latter a practical use. The words he quotes, "I will wash, etc.," are from Psalm xxvi., 6, and they are used in the Roman ritual before the mass, while in the Hereford use in England they were used at its end.

The curious thing is that the passage "I will wash, etc.," down to "with hyssop," are taken from the Douay version, and would never have occurred to anyone quoting from

the Bible or the Prayer Book of the English Church; while the remaining words are from our Prayer Book version, and would not be quoted in this form by one who knew, or was transcribing from the Douay version.

All his other quotations are distinctly not from the Douay version with the exception of his "Draw me and I will run after the odour of thy perfumes." This is Douay varied, and is not from our authorised version.

I am afraid Samber was a slipshod person in literature and morals.—J. W. Horsley.

From Bro. R. F. Gould, P.G.D.:

It would be difficult to speak too highly of the paper read before the Lodge at its last meeting. Bro. Armitage not only carries us pleasantly with him throughout a most interesting inquiry, but we find at its close that our general stock of information has been very sensibly enlarged, with respect to the Speculative or Symbolical Masonry which synchronized with the opening years of the earliest of Grand Lodges.

Whether one and the same person translated the *Praise of Drunkenness* (from Sallengre's *L' Éloge de l'Yvresse*), and wrote the Dedication to *Long Livers*, is the problem which our brother has applied himself primarily to attack.

Many years have elapsed since I announced—June 4th, 1881—in the columns of the *Freemason* (on the authority of the catalogue in the British Museum Library) that the writer of *Long Livers* (it would have been more accurate if I had said the translator) was Robert Samber, author of a *Treatise of the Plague.*

This attracted the attention of the late Bro. Jacob Norton who, in the same Journal—July 9th, 1881—expressed himself as follows:—"Bro. Gould's inference relating to Robert Samber being the author of *Long Livers* is highly probable, but as Bros. Yarker and Whytehead have brought forth other claimants for the authorship of that book, permit me, therefore, to suggest another clue, which will either confirm or upset Bro. Gould's theory.

"I saw *Long Livers* for the first time within a week, and I noticed at the end of the introduction or preface, the date, 'March 1st, 1721,' followed by 'Eugenius Philalethes, F.R.S.,' and thought at once that the records of the Royal Society might perhaps disclose the real name of the author of that work. But be that as it may, Bro. Gould should at least ascertain whether Robert Samber was a Fellow of the Royal Society on March 1st, 1721 (or more probably 1721 O.S.), I hope he will do so, and let us know through the *Freemason* the result."

My reply, through the same channel—July 22nd, 1881—was as follows: "Robert Samber was not a Fellow of the Royal Society. If indeed the author of *Long Livers* had been a veritable F.R.S., the addition of these letters to his fanciful pseudonym (Eugenius Philalethes) would have amounted, in effect, to a ridiculous affectation of anonymity."

In other words I believed, and the conviction has strengthened since 1881, that the *name* and *description* of the author as given on the title page of *Long Livers* were equally creations of the imagination.

The authorship of the Dedication of the above work may indeed have been, and probably was, a very open secret. At the period in which it appeared, poets seldom bestowed compliments in their poems, or prose writers in their dedications, without being well paid for them.

In the days of Dryden the common price for a dedication was from twenty to fifty pounds. Indeed, a larger sum than this has been given upon special occasions, but the compositions were in such cases more than ordinarily loaded with adulation (*Percy Anec*, vi. 26).

Eleanor, sister to the Marchioness of Wharton, and wife of the Earl of Abingdon, was the Lady on whom Dryden wrote his poem, entitled "Eleanor," for which he received a gratuity of £100. In those days commendatory verses were always upon sale, at any price, and upon any subject, however remote or unpoetical. Thus, if a lady recovered from the small pox she could for ten pounds have the whole progress of her disorder done into rhyme, or blank verse, and herself described as a phœnix rising with new life and beauty; and for a trifling additional premium the poet would convert the disfiguring marks which the disease might have left on her face, into so many ambuscades for Cupid, pitfalls to ensnare the hearts of "persons of wit and honour about town" (*Ibid*, 46).

From the highly complimentary language used by Samber in his dedications to the Duke of Montagu and his family, we may perhaps safely infer that he was well paid for them. Indeed the matter is placed beyond dispute in *The Courtier*, where the translator, over his own name, warmly thanks his noble patron, "for the signal Favours which, with such a liberal Hand, he had the Goodness in private to bestow upon him" (p. iv.)

This was the third dedication of the series (Jan. 1st, 1724). The first (to *A Treatise of the Plague*) was dated August 8th, 1721, and signed by "Eugenius Philalethes, Junr."

The second (to *Long Livers*) bears the date of March 1st, [1722], and the signature at the end is, "Eugenius Philalethes, Jun., F.R.S."

In the first dedication the writer addresses the duke as "a stranger," but it is not probable that he remained one for many days after the publication, of his book. In the second, the veil of anonymity (whether transparent or otherwise), is preserved, and for this perhaps a reason may be found either in the precedent afforded by *A Treatise of the Plague*, or in the supposition that at that stage of his dependence upon the duke, Robert Samber had not advanced (in the estimation of his patron) to a position in which the publication of his name as the author would have added value to a dedication.

But whatever may have been the cause why the name of the actual writer (or translator) of *Long Livers* did not appear in that publication, there seems to me no reasonable doubt with respect to Samber having been the translator of the text, and the author of the dedication.

If indeed the testimony of Joseph Bowles is not to be altogether discredited, and against the validity of the proof there is nothing apparently to be urged, the question is at an end.

Much corroborative evidence could however be adduced were it at all necessary.

Thus, it is evident that the anonymous writer whose personality is veiled under the pseudonym of "Eugenius Philalethes Junr." in the pages of *Long Livers*, must have been, (1) a translator—the work itself, as shewn by Bro. Armitage, being a translation from the French; (2) a person versed in mystical and hermetic jargon; (3) a Freemason; and (4) a scholar who had undertaken "to translate the Works of a certain Classick."

Let us see how these conditions are fulfilled by Robert Samber.

1.—He was apparently the most prolific translator of his time, and seems to have displayed (in the exercise of his calling) a marked predilection for the literature of France; 2, 3 and 4.—The fragment of his MS. shows him to have employed mystical language which is exactly reproduced in the preface to *Long Livers*. From the same source of information we may legitimatly infer that he was a Freemason, and also that an English edition of Ovid's Metamorphoses was the translation of "a certain Classick" which he had undertaken to perform.

These conclusions seem to have been definitely established by the careful grouping of new facts for which we are indebted to the diligence and acumen of Bro. Armitage. As a student of Masonic history he is entitled to a place in the first rank, and his excellent paper on Robert Samber will, I am sure, be ever regarded by the supporters of this Lodge as a leading ornament of our *Transactions*.—R. F. Gould.

Dr. Chetwode Crawley writes:

All students of the history of Freemasonry must feel under heavy obligations to our learned Bro. Edward Armitage for the very considerable addition he has made to the scanty stock of original documents at their disposal. So little is known about the period of the Transition, immediately antecedent to the erection of the Grand Lodges of England and Ireland, that every scrap of information becomes invested with double value. I may be permitted to proffer my personal congratulations, inasmuch as the Samber MS., so happily brought to light by Bro. Armitage, forms an admirable supplement to the Calendar of Bodleian MSS. with which this volume of our *Transactions* opens. It is convenient that these two articles will thus appear in the same volume, separated only by a few pages, and ready to the hand of the student. The difficulties of historical comparison are very often greatly increased through the waste of energy entailed on the student in searching for scattered information. We can safely trust to our incomparable Editor for the fullest facilities that indexes and references can give. The time has hardly yet come for settling the precise place of Samber's Draft Ceremonial in the evolution of modern Freemasonry. It belongs to the same school as the unsectarian Prayers preserved for us by Bro. Towle. But our data are too scanty, and their presentation to us too recent for mastery of them. All the same, we cannot but regret that so competent a scholar as Bro. Armitage has not made some attempt to determine where and how the Ceremonial would best fit in the recognised theories. His study of the subject and his acquaintance with the MS. give to us, to whom these things are of the newest, the right to expect guidance from so well equipped a pioneer.

The initial question by which Dr. Begemann started Bro. Edward Armitage on this fortunate line of inquiry had better be left for discussion in their hands. It is not easy to improve on Bro. R. F. Gould in matters of research.

The reality of Robert Samber's Mysticism might very well be doubted, particularly if Bro. Edward Armitage's surmise be accepted that he was the "Renegado Papist" alluded to by Verus Commodus in 1725. If Samber were a Seminarist, his show of learning would be accounted for on grounds Ecclesiastical rather than Hermetical. The jargon of the mystics was easy to acquire. A bookseller's hack of that day had to write to order, if he wanted to make a living. At all events, such portion of the argument in favour of Samber's connection with Rosicrucianism as is derived from the use of the pseudonym EUGENIUS PHILALETHES, JUN. can hardly be maintained. The suffix JUN. would be superfluous, if designed to distinguish a writer of 1720 from a writer who had died in 1665 or 1666. Nobody could confound them. But there was a writer, EUGENUIS PHILALETHES, contemporary with Samber, in no way connected with the Mystics, but steeped in polemics, and uncommonly likely to count conclusions with any usurper of the title. In 1715, the Very Revd. Arthur Ashley Sykes, D.D., (1684-1756), sometime Prebendary of Winchester, published under the name of EUGENIUS PHILALETHES the first of a series of controversial tracts that ended only with his life. The particular tract in question, entitled *The Innocency of Error Asserted and Vindicated*, was published in London, in 1715, by that J. Roberts, whose name is associated with the early tracts on Freemasonry. Dr. Sykes's treatise ran through more than one edition, met a rejoinder with a sur-rejoinder, and altogether seems to have made a good deal of noise amongst people who read controversial tracts. Dr. Sykes's early preferments were all in the Western Dioceses. He was Precentor of Salisbury, the city with which Bro. Armitage has shown Samber to have been connected. A writer in Samber's position would be far more likely to see reason for marking a distinction between himself and a living controversialist, whose reputation had already begun to spread through the cathedral city known to them both, than between himself and a mystic whose controversial instincts had been laid to rest in the grave half a century before. The pamphlet, entitled *Some Reflections on the Golden Age*, the first of the three books ascribed in the British Museum Catalogue to EUGENIUS PHILALETHES, JUN. possesses little claim to be included within the scope of Bro. Armitage's enquiry. Its date, 1698, makes it as little likely to be the callow forerunner of the brood hatched after 1720, as to be the posthumous production of the EUGENIUS PHILALETHES who had undergone the Great Transmutation before 1666. The style, too, would have been disdained alike by Vaughan and by Samber. In deference to Bro. Armitage's undoubtedly superior knowledge of his author, any interpretation differing from his must be taken only as a tentative suggestion. But it does seem that the intention "to bring Mr. Mastix along with me, together with a mallet and punch" might be susceptible of a simple explanation. The expression "Mr. Mastix" would in this case only mean what it says, Magister Mastix, his Worship the Rod, appointed for correction and instruction of the dullard, into whose head the new ideas were to be driven by use of mallet and punch. For *Mastix* is neither more nor less than the taskmaster's whip, the Dominie's taws. To say that *Mastix* is here used, without assigned reason or note of warning for *Alazono-mastix*, any more than for *Histrio-mastix*, or for *Satiro-mastix*, or for any other fancy name coined in—*mastix* would seem to the Philistine mind to require more proof than the Philistine mind is likely to get.

Research less thorough than Bro. Armitage's would have dispensed with the hunt for EUGENIUS PHILALETHES, JUN., among the Fellows of the Royal Society. The very last thing an author desirous of concealing his name might be expected to do, would be to brand himself with initials that would nullify all disguise. Such conduct would be contrary to reason. Though the search on this line was foredoomed to failure, yet it has not been without result. Details have been brought to light about personages so insignificant in Literature, and so irrelevant to Freemasonary, that the readers of our *Transactions* could never become acquainted with them in the ordinary course. Few readers have access to the *Medical Repository*, New York, 1800; fewer still would think of going to it for Masonic Reports, and none at all for information about EUGENIUS PHILALETHES. But Bro. Armitage, having exhausted his stock of variegated English Browns, has laid it under contribution for an anecdote of undoubted interest, though of obscure localisation, about a Dr. John Brown, whom we apprehend to have been a full-blooded Lowland Scot, unconnected with any of the previously mentioned Browns. This Scottish Medical Graduate practised in Edinburgh in the latter part of the eighteenth century, and in 1785, founded in that city a Lodge called "The Roman Eagle," No. 212, on the Roll of the Grand Lodge of Scotland. This Lodge is said to have conducted its work in Latin. If so, it ought to have known better than to countenance in its title a palpable misconception about the use of the term "Roman Eagle," which had crept into a version of the Entered Apprentice Lecture current in the sister Jurisdictions, and from which the E.A. Charge had been free when first sanctioned by the Grand Lodge of Ireland in 1734. Topics and personages less connected with EUGENIUS PHILALETHES or with each other, could hardly be cited than those that form the subject matter of this part of the enquiry. But so sweetly doth the shepherd pipe, that we fail to notice how far

he leads us afield, or how often we stand agape before the signboard of the Mystics "No Road this way."

Bro. Armitage has done me the honour of citing from *Caementaria Hibernica* an incidental explanation of the title *The Book M*, as used by Bro. William Smith, 1736. The honour is enhanced by the trouble he has taken in appending a mass of quotations from the sages to whom the blessed word Mesopotamia is dear. It would be discourteous to pass on without notice of his learned and kindly criticism.

Years ago, when my unpretentious interpretation of *The Book M*, as Bro. William Smith used the title, became known to Dr. Begemann, he wrote me, supplying the references to the *Fama Fraternitatis*, and pointing out the probability, *a priori*, that the use in 1736 was derived from the use in 1652. Naturally attaching the greatest weight to Dr. Begemann's implied request, I entered for the third time on the perusal of Bro. William Smith's book from title to colophon, with the specific object of determining whether any connection in style or matter could be traced between *The Book M* and *Fama Fraternitatis*. This perusal, carried out with all the care at my command, no way altered the opinion already conveyed to Dr. Begemann that the lucubrations of Bro. William Smith smack of the twaddle of the Moralists, and not of the bombast of the Mystics. As far as that opinion goes, the employment of the title *The Book M* by Bro. William Smith in 1736 had as little to do with the same phrase in the *Fama Fraternitatis* in 1652, as the Irish *Beth-luis-nion* has to do with the Hebrew Alphabet, or the letter M with Buddha's navel.

The merits of Bro. Armitage's original work are so varied and so considerable that they can well afford to stand alone. Quotations from well-meaning authors like Bro. Godfrey Higgins and our Irish Bro. Major-General Vallancy can give no real support. It is reassuring to note Bro. Armitage's hint that his authorities are "perhaps more interesting than reliable." Something more than a hint is required to put readers of less erudition than Bro. Armitage on their guard against the nebulous hypotheses of *The Night of the Gods*. Take the passages quoted from that work, and observe the air of unreality disclosed by the italics I have ventured to introduce :—

> "Solomon set up two brazen pillars before his Temple at Jerusalem. He named the right one the Stablisher and the left Strength. They were *doubtless* symbols of Jehovah. As already stated, we *may perhaps* incline to the dual-deity conception everywhere, thus coinciding too with *another* remark of Prof. Robertson Smith's: 'A god and goddess were *often* worshipped together and then each *would* have a pillar.' It *seems possible* from what I am about to state, that in the case of these 'symbols of Jehovah' one pillar *may* have indicated the Shekinah of the Talmud and the Rabbis, and the old interpretation of these pillars need not be *wholly* forgotten: the right was called Jachin or Jehovah's strength, the left Boaz, that is Beauty."
>
> —O'Neill, *The Night of the Gods* (*apud* Armitage, pp. 111, 112).

Here conjunctive is piled on conjunctive, and hypothesis on hypothesis, balancing themselves in instable equilibrium on the apex of a solitary fact.

"O monstrous! But one half-pennyworth of bread to this intolerable deal of sack!"

The attempt to bolster up the pile of conjectures by a reference to Prof. Robertson Smith is worse than misleading. His remark deals with a radically different phase of Oriental culture, and has as little to do with the place and time of King Solomon's Temple as with those of Mr. Spurgeon's Tabernacle.[1]

Will Bro. Armitage bear with me when I venture on a serious protest? The noblest conception of a personal God known to Literature is found in the Hebrew Prophets. Their God is the Eternal, the Universal, the One God, whose essential idea excludes the possibility of any other deity whatsoever. At every stage in the development of this idea, the Hebrews differ from other Semites, not in their religious formalities, but in their Theistic conceptions. Now, the meaning of the passage quoted above, if it can be said to have a definite meaning, is that Solomon dedicated the Temple, not to the One God, but to a bi-sexual Pair; and this conclusion is drawn from the solitary fact that Solomon set up two brass tubs before his Temple, and supposed to be supported by Prof. Robertson Smith's *obiter dictum*. I protest that the degradation of Jehovah and the Shechinah into a sexual deity and his leman is a blasphemy against Literature, and that the argument adduced in its support is an insult to Reason.

[1] Prcf. Robertson Smith's views on the development of the Hebrew Theistic idea are well known to scholars, and are accessible to the general reader in his Lectures on *The Prophets of Israel*. See particularly Lectures II. and IV., which bear on the matter in hand.

Let no reader for a moment suppose that these animadversions have any concern with Bro. Armitage. They refer to a writer of a totally different type. The value of the article contributed by Bro. Armitage has placed him, at a bound, in the front rank of benefactors to the Masonic student. Nor will he find anyone more appreciative or more grateful than

W. J. Chetwode Crawley.

ADDENDUM.

Bro. Armitage's welcome account of the important addition made by him to the Masonic MSS. known to exist in the Bodleian Library presents a fitting opportunity for amending, and, it may be, for pushing back, the date suggested (p. 37, *supra*), for Rawlinson MS. C. 918. It is obvious that the date of *The Book* must depend on that of the appointment of a Provincial Grand Master for Chester. The paragraph in the *Book of Constitutions*, 1738, describing the appointment of the first Provincial Grand Master recorded in its pages, runs as follows:

> "Thus on 10 May, 1727.
> Inchiquin, *Grand Master* granted a **Deputation** to Hugh Warburton, Esq.; to be **Provincial** *Grand Master* of *North-Wales* at *Chester*."

It will be observed that Dr James Anderson is very specific in his terms, and that the appointment of a Provincial Grand Master for North Wales, to reside at Chester, seems to fit our case. Consequently, Dr. Anderson's date, apparently transcribed from the Minutes of Grand Lodge, was adopted as the earliest to which *The Book* could be referred: the more so, as the subsequent editions of the *Book of Constitutions* give a different date.

But the trained eyes of Bro. Henry Sadler and of Bro. W. J. Hughan, each independently of the other, discovered, some years ago, in the Archives of Grand Lodge the record of an earlier Provincial Grand Master, and we think it is to his advent that the origin of *The Book* must be ascribed. In the 1725 *List of Lodges*, Lodge No. 49, "held at the Sunn in Chester," includes amongst its members,

> "Coll. Fra. Columbine, Provincial Grand Mar.
> Samll. Smith, Deputy.
> Coll. Herbt. Laurence } Wardens."
> Captain Hugh Warburton }

Thus *The Book of the Provincial Grand Master* may have been, and very likely was drawn up in 1725, two years before the earliest date assigned in *The Book of Constitutions* for the creation of the office.

Col. Francis Columbine, though unknown to the early Historians of our Craft, was manifestly a soldier of position and influence. He succeeded to the command of the Tenth Foot in 1737, and held it till 1749. In those days, such an appointment meant much. His regiment, the Tenth of the Line, was one of the Irish regiments raised by James ii., in 1685, and was borne on the Irish Establishment. With this Irish connection, Lodges warranted by the Grand Lodge of Ireland naturally found a home in the Regiment, and three separate Lodges of the Irish Obedience worked in it during the last century.[1] Curiously enough, General Charles Vallancey, eventually Grand Secretary of Ireland in 1768, began his military career in the Tenth, though he is best known in connection with the Royal Engineers.

The name of Columbine is unusual, but there was another General Officer of the name, Col. Ventris Columbine, who commanded the Sixth Foot from 1695 to 1703. As far as the dates go, Col. Ventris might have been the father of Colonel Francis Columbine, First Provincial Grand Master under the English Constitution.—W.J.C.C.

From the Rev. C. J. Ball:

Bro. Armitage refers to the two pillars mentioned in Kings i. vii. 15 and 21, ii. Chronicles iii. 15 and 17, the names of which have always excited considerable interest. Whilst probably symbolizing two attributes of the Deity, they at the same time may have referred, as Solomon hoped, to the firm and everlasting establishment of this Temple as the house of God. The discovery made by Demetrius Mosconas is unfortunate, and I am at a loss to gather what is to be understood by the Egypto-Chaldean language: I fear it must be classed among the unknown.

The quotations from, as well as the statements of, Mr. P. I. Hershon are really of no value. One cannot base any argument on the exegesis of the Talmudic Jews. The Rabbinic

[1] Bro. R. F. Gould gives the numbers and dates, *Hist. of Freemasonry*, vol. iii., p. 401.

derivation of יהוה from הוא is mere fancy: and the statement that "Jehovah expresses a duality in the Godhead—a He and a She," is not only opposed to the entire witness of those who wrote while Hebrew was still a living vernacular (the classical authors of the O.T. books), but also to philological science. The notion may have been suggested by the juxtaposition of the two statements in Genesis I.: "In the image of God created he him, male and female created he them."

Hû is not a name, but a demonstrative pronoun, and *Yah* is not feminine, but masculine. The silly statement that it is feminine depends on confusing the termination הּ (*hê'* with mappîq) with the feminine ending ה (*hê'* without Mappîq). If יָהּ were feminine, it would appear as יַת before a genitive, but such a form is unknown.

Bro. Armitage may well hesitate to accept Mr. Hershon's explanations of a language with which he evidently had no scientific but only a traditional acquaintance— C. J. Ball.

From Bro. W. H. Rylands, F.S.A., P.A.G.D.C.:

I was very sorry not to be present when this Paper was read, and would now point out that only those accustomed to this sort of examination will have any idea of the amount of good solid work, of a most laborious kind, represented by the number of facts here collected. The questions which have arisen from the consideration whether Robert Samber was identical with Eugenius Philalethes, junior, like the question itself are well worth the labour Bro. Armitage has expended on them, and in congratulating him on his first Paper to our Lodge, I must at the same time express my thanks to him for the trouble he has taken to answer my numerous questions.

The discovery of the "Masonic Formulae," now printed for the first time, is one of importance, and it is in itself a curious document. At the first glance I was inclined to think that it might reveal a kind of renunciation of the Freemasonry of the period, or perhaps contain the beginnings of a new Freemasonry intended to supercede the older form.

From the list it appears that Samber's works were issued between the years 1716 and 1731, there being also Mss. dated 1735. It is perhaps worth noting that during the year in which his last book was issued, there were evidently applications made for money. Thus he was writing for about 20 years, and lived probably a few years longer; rather a wide range of time from which to date the "Masonic Formulae." The form of writing is, I think, rather earlier than later, so perhaps if we fix it in the early years of the century it will not be very wide of the mark. Even if the date of the Ms. be taken to be the latest year we know Samber wrote, its interest is almost as great, though of course the earlier it was written the greater the interest.

Unfortunately throughout the Ms. there is no definite indication of the purpose for which the ceremony was performed; throughout the Oath whenever the "Brotherhood" is mentioned it seems to refer directly or indirectly to the Brotherhood of Freemasonry, and this Brotherhood is spoken of in the "Preparation Oath" in very respectful, and at the same time, in more than ordinarily extended terms, "the most holy most ancient and most honourable society or Brotherhood of Free Masons" (only the words "most," before holy, and "society or," before Brotherhood have been interlineated); the use of the words *most holy* are worth notice. This I think effectually removes any idea of renunciation. At the end of the Oath the candidate is reminded of his Admittance, which appears to be his admittance into Freemasonry, from the sentence in the first portion of the Oath, where it says, "where I was admitted," etc., and again, "by such Admittance," and "at such time of preparation or admittance." It is difficult to imagine the reason for the first clause of the Oath; never to disclose anything with regard to his admittance into Masonry; it is secrecy upon secrecy, but can hardly have any reference to anything clandestine, for I think it is clear that in these early years of Masonry a large number of Masons were what would afterwards have been considered as "clandestine." At the time of the "Revival" and afterwards there seems to be no doubt that when the proper number of Masons were gathered together, they considered that they had every right to make Masons, without any special power having been granted to them to do so.

The idea that this Ms. records the foundation of a *new* Freemasonry was removed by the first paragraph of the Oath, in which it appears to be intended to be understood that admission into Freemasonry formed the step into the Society for which this Ms. was composed. It might, of course, be urged that when the Society or Brotherhood of Freemasons is mentioned, reference is made not to the real Freemasons, but to the composers of this Ms.; such a contention, in my opinion, cannot be maintained. It seems hardly credible that a "Most Holy" Society could be formed for the exclusion of the Ministers of Religion, though it is quite possible that a few people might, from personal motives, be guilty of the act; but what influence could an action like this have on the main body of the Craft?

It is certain that the author of the Preface to "Long Livers" had no very exalted opinion of the Teachers of Christianity, and the restriction in the Oath is of the same character. Throughout the ceremony of Preparation a pure form of Religion is inculcated, and when the Brotherhood is mentioned, and texts from Scripture are quoted, they refer to brotherly love and The Brotherhood of Christ.

With regard to the restriction. Bro. Armitage points out that the erasures and additions suggest that the Ms. is rather a rough draft, than the portion of an actual ritual; it is quite clearly a corrected draft, though it seems to me that it had a foundation, which in some instances in the Ms. might point to something written; this foundation of course may only have been the first written draft.

The Ms. fills two sides of one leaf, reaching in both instances to the foot of the page; the Oath occupies a portion of the next page, the remainder being blank, like the verso of this leaf; Bro. Armitage tells me that the foldings of the paper show many signs of wear, as if it had been carried about in the pocket, and that the two leaves are joined, making a complete sheet. This being the case it might be concluded that we possess the whole of the Ms. this, however, by no means follows; the additions and many corrections in the Oath seem to point to the fact that its composition was rather a difficulty, and a matter which required consideration. It must not be overlooked also that although the commencement of the Oath is written out with some amount of care, the closing sentences show signs of haste. The word "assistance" which is interlineated, being written instead of assistants, appears to point to the possibility of some portion at least having been dictated. It looks as if a fair copy had been prepared by Samber, (perhaps based on a known form) which reads quite plainly without the interlineations, and then put forward for alteration and amendment.

The principal addition is the curious clause referring to the Clergy. On referring to the facsimile, it will be seen that the second paragraph ends quite naturally with the word "Religion," after which is a full stop. The first line of the third paragraph follows with the proper space between the lines. All the clause after the word "Religion" has been interlineated and continued at right angles, up the margin of the paper; showing clearly that it is an addition not contemplated when the first portion of the Oath was written out. It is very difficult to offer any satisfactory explanation, except that it was added by Samber as an intended piece of spite towards the order he appears from some of his writings to have disliked so much. The Ms. is in his hand-writing, and if the text as it stood before the alteration had been his composition, it might fairly be expected that the restriction would have appeared in the body of the writing and not as an addition: such a clause he would not have been likely to omit. Considering the alterations and the original form of the Oath, together with the ideas so clearly set down in the ceremony of preparation, it is difficult to understand how a restrictive clause in these terms could find a place in the Oath at all. The whole ceremony, without the restrictive clause shows a high moral tone, to be an orderly citizen and loyal subject, a religious person, and one to whom brotherly love is of all importance. The wide space between the first and second line of the paragraph "3dly" seems to show that the paper had already been folded when the second line was written. After the word "heartily," the writing drops, and very soon as I have said appears to show signs of haste.

Under these considerations it seems natural to suppose that we have in this Ms. the fragment of some ritual, which was altered in the Oath in a manner quite regardless of its original intention.

The ceremony of preparation consists of purification by washing and censing, then certain things are presented to the candidate some of which it is said used to find a place in Freemasonry: the word "coal" of course means charcoal, as may be inferred from the fact that in the original Ms. it appears as "Chaffing Dish" (erased), the word *vessel* being also substituted for "Chaffing Dish" in the sentence "Remember that this vessel" etc.

The candidate being purified arrives at the door where he is admitted by the three knocks of his Conductor; inside the door he takes the Oath, and there the Ms. ends.

The formal preparation evidently refers to some ceremony, it must have been a preparation for something more than simply passing the door, and taking the Oath; therefore I have used the word Candidate. This is also proved by the various references in the Oath itself: the Society or Brotherhood is mentioned, and as I have already pointed out, it is the Brotherhood of Freemasons that is in part intended. "Admittance" is clearly understood to have preceded the "preparation," not only by the sentences "the place where I was admitted to be a Member or brother of the . . . . . Brotherhood of Free Masons:" "at such time of preparation or admittance:" but by the fact that it is called "the Oath of Preparation," and is to be kept under "the same penalty as is mentioned in the Oath of Admittance." If these were not sufficient the last clause of the second paragraph of the Oath makes it quite clear; in it the Candidate not only swears

never to *consent* to a Teacher of Religion being made a Mason, but also swears "that he will *oppose* as well the admittance of any" of that class, whom he knows to be Masons already.

This Ms. must therefore be considered as being intended to rehearse some portion at least of a Grade, considered by those who compiled or were about to use it to be connected with, though "higher" than the ordinary degrees of Freemasonry. Unfortunately there is no indication whatever of the name, beyond "the Brotherhood," though it appears clear that every one who enters it *must* be a Freemason, whether he was made a Mason in an ordinary Lodge or immediately before his "preparation" does not affect the argument: the members of this Society may have made Masons, as was done in the Royal Arch, at a much later period to suit the occasion.

It is perhaps worth noting, that whereas in the first clause of the Oath, the words "or brother" are interlineated after the word *Member ;* and "Society or," before *Brotherhood :* no addition has been made in the last clause where the Candidate promises "to love the Brotherhood ;" where "Every Brother" occurs, and in the sentence "bound to the Brotherhood," at the putting on the cord.

It must be remarked that the first clause of the Oath only binds the Candidate not to disclose where he was made a Mason, or who assisted in the ceremony as well as in that of "preparation," it does not tie him not to discover that he was a Freemason. Except to envelop the Ceremony to which the Ms. refers, with greater secrecy, it is difficult to explain the reason for this clause, it is as I have remarked secrecy upon secrecy ; the fact must however not be overlooked.

I have said that because the verso of the leaf of the Ms. containing the Oath is blank, it does not necessarily follow that we possess all that was written, and that really nothing more was compiled after the Oath: if nothing more had been written it might perhaps be argued that the whole affair failed. I cannot think that such was the case. I have several times found old fragmentary Rituals fairly complete up to a certain point.

There is one ingenious suggestion made to me by a well known expert in handwriting, which though very slight, perhaps hardly sufficient basis for argument, is still worthy of consideration. At the end of the lines of the restrictive clause are some characters for which it is difficult to find a place in the main text, they are not written in line with the other words, and are very difficult to decipher. My friend suggests, indeed he expressed himself as certain that they formed no part of the main text of the document, but were probably the result of the writer of the Ms. having in haste over written the edge of another sheet of paper laid upon the one upon which the characters appear. They seem to me to bear a striking resemblance to the last word of interlineation at the end of the first paragraph of the Oath ; the final syllable of the word "admittance :" if this should be so then there were other notes of the ceremony made. Mr. F. C. Price, the well known facsimilist, suggests that the characters are an abbreviation of *unworthy*, here written *unw^y*.

It must be noticed that when the Deity is referred to it is as the Most High, this form having been added to the original draft at the end of the Oath, after "So help me God," there is a full stop, and there has been written on the next line "thou most high," if not by a different hand probably at a different time, in any case it was considered a necessary addition.

Samber had, or appears to have, as Bro. Armitage points out, formed an idea of Freemasonry far superior to a Convivial Club, indeed he saw it perhaps as it ought to have been, and such as it is fairly expressed in the fragment of a ceremony contained in the Ms. It seems to me that if he wrote scoffingly on the subject, it would be quite in accordance with his manner to hold up to scorn the common usages and habits, and not the system.

In the Preface to *Long Livers* there are several expressions, often quoted, to which I must refer as they seem to me to bear directly on the subject. Before doing so, however, it may be well to point out the corresponding ideas collected by Bro. Armitage (page 104) and to add to them the very striking similarity of idea expressed in the "Giving of Salt," and the Dedication of *A Treatise on the Plague*, published in 1721. Of course the whole question must turn on the priority of idea, whether Samber took the ideas from the ceremony, or whether they were put into the ceremony from the book. He is, it must be remembered, writing about Lord Montagu, who was a Mason, and perhaps therefore it is most natural to suppose that Samber was indebted to the Ceremony. If this be the case, the nucleus of the Ceremony may be taken back to an earlier time than 1721.

To return to *Long Livers*, in it are found several references that cannot well be left out of the argument. On the title page are two quotations from The Acts and the first of St. Peter, exactly corresponding with the quotations given in the "Preparation." They are not from the Vulgate, which is suggestive, but does not affect the present line of argument. The book is dedicated to the Grand Master, etc., of the Freemasons of Great Britain and Ireland, there is no mention of Scotland, *this is in the year* 1722, therefore they were an

acknowledged body in Ireland at that date, and it may be fairly considered that they were looked upon not only as one and the same order, but perhaps more or less connected. The Fraternity of Freemasons is styled "the most Antient and most Honourable."

On p. iv. is found "those who are not so far illuminated, who stand in the outward place, and are not worthy to look behind the Veil," "those who are so happy as to have greater Light," "the Almighty, One, Eternal, Unalterable God," "the Brotherhood begins to revive again in this our Isle, and Princes seek to be of this sacred Society," on p. v. salt, light and fire, passing from darkness into light is mentioned ". . . . you are a chosen Generation, a royal Priesthood," the address made to the Almighty on p. xii. and xiii. ends with the words, "thou eternal Power! Wisdom! Love!"

The whole of page xliii. is suggestive. The remarks on pp. xlvi., xlvii. with regard to covering the Frailties of our Neighbour follow very closely the last paragraph of the Oath, the quotation from St. John the Divine is the same as that given at the end of "Putting on the Cord." On the next page the sentence taken from St. John x., 1, agrees with that quoted in "After Entrance."

Then comes on p. xlix. the well known request to the "Brethren of the higher Class, permit me a few words, since you are but few." After which the author speaks in riddles, on p. li. again occurs the reference to "the most valuable jewel in the world," already mentioned as occuring in the Dedication to the Duke of Montagu in the *Treatise on the Plague*, from this dedication a little more may be learnt as to this Jewel, and by reading carefully the Preface to *Long Livers*, and the Ms. discovered by Bro. Armitage, the knowledge will be added to. There is no doubt in my mind that the whole teaching refers, as mentioned in the giving the fire, to the highest maxims, a knowledge of Divine Wisdom, as far as "the human mind in this sublunary state is capable of," and a full comprehension of our duty towards our God and our duty towards our neighbour.

I think it would be difficult to read the Preface and the Ms. without going further than Bro. Armitage, who considers that the similarity of ideas and expressions in the two, of which he has collected a number, are sufficient to create more than a suspicion that both came from the same hand. I would go further and say that the writer of the Preface was a member of, and in it writes of the Society of which this Ms. contains a portion of the ceremonies. Hence its value.

At the end of the Preface (p. li) he writes the "Sons of Science, and those who are illuminated with the sublimest Mysteries and profoundest Secrets of Masonry may understand," this follows a reference to "the most sacred Subject of the Square of wise Men, that is — — — I had almost blabbed it out, and been sacrilegiously perjured."

Nothing in this Preface can be taken as interfering with the restriction clause in the Oath, not even the paragraph on page xliv, the author throughout, as is done in the case of Freemasonry, in the Praise of Drunkenness attacks the "Proffessors" and not the foundation of the system.

If at times the writer uses the jargon of hermeticism I do not believe it is done specially with any idea of connecting the Society of which he writes with that "science," but simply because it easily supplied a curious out-of-the-way mode of expression.

Now at once arises the question, what was this society the members of which were tied down by such an extraordinary Oath of secrecy? That it was a Society composed of "those of a higher Class" than ordinary Masons, is I think quite clear; the Oath, as I have said leaves no doubt of this, and to this is added the correspondence of ideas and diction in the Ms. and Preface.

I have quoted above a number of words and modes of expression used in the Ms. and the Preface, I have neither space nor time to call attention to all those which are suggestive. We have a Society the preparation for which consists of purification of a priestly character, the members being called a Royal Priesthood; they are of a higher class than ordinary Masons and are bound together by promises of profound secrecy.

In the Oath the Beings Celestial, Terrestial and Infernal are invoked, but this may be really nothing more than an effort to make the promise more formal. The Deity is called the Most High God, the words Most Holy are used in reference to the Society or Brotherhood of Freemasonry; and it is also called "most ancient and most honourable" a form which brings to mind the phrase used in the old MS. Prayers, in the Rawlinson MSS. "this most Noble and Antient Fraternity." The words in the last sentence of the last paragraph of the Oath, "nor who acted as masters and wardens & assistance [assistants] at such time of preparation or admittance," seems to lead us to infer or rather understand that *both* the ceremonies (of admittance and preparation) were performed by Masters or Wardens; that is, in the second ceremony, the usual officers of the first were those who acted. The *s* has been added at the end of Masters, it may be at the time when the closing words of the sentence, beginning "at such time" were interlineated.

D'Assigny's expressions, "some few years ago" and "some small space before," can hardly be estimated, they may mean any number of years in a life-time.

Of the early ceremony of the Royal Arch nothing is known; to my mind it has long been a question whether the association of the name with an arch was the original intention. Arch-Mason might well mean a superior Mason, the word Arch being used as in Arch-Bishop (chief, to be first, to rule) and thus have nothing to do with arch, a vault, or arc, a bow, an arch.

In 1744 D'Assigny writes of (p. 16 *n.*) "an assembly of Master Masons under the title of Royal Arch Masons who as their qualifications and excellencies are superior to others," etc., (i.e. they were excellent Masons); and again (p. 32) he refers to the uneasiness exhibited by those who had "passed thr'o the usual degrees of probation," when they heard for the first time of something to which they had not been admitted, although it was recognized by true masons, and this Royal Arch had been kept a secret from them. It should be mentioned that whereas D'Assigny praises the Arch and its members, he says that "we have been contented with three material steps to approach our *Summum Bonum*, the immortal God," he declines the further three steps promulgated by the "itinerant Mason," and comments on page 30 on "a set of unprofitable labourers."

From the manner of expression, "since they had already passed thr'o the usual degrees of probation," and the position in which the sentence appears, it seems to me that the ordinary degrees were then necessary steps to the Arch mentioned.

The Charter of Compact, dated 1767, gives a very good idea of the objects of the Degree *at that time*, which is supported by the Laws dated 1778; in it (Introd.) is the following sentence, "in passing through the several probationary degrees of the craft, are prepared for our own most sublime one, of which we are next to speak, namely, Speculative Masonry or the Royal Arch; intended for the cultivation of every Art and Science, that the human mind, in this sublunary state, is capable of."

In the very interesting mention of the Royal Arch brought to light by Bro. Dr. Chetwode Crawley,[1] two "excellent Masons" walk in the procession held in 1743, just as D'Assigny (p. 33), writes of the members of the "lodge" of R.A. Masons being "most excellent Masons." I am at a loss to explain the Royal Arch that was borne in the procession, it may have been something symbolical.

In early times what we now call Chapters were looked upon as and called Lodges, as above; Lord Blayney was styled the Grand Master of the Royal Arch. "Arching" was done within the Lodge. The Principals according to the earliest Laws were "to be considered conjunctly, as the Master and each severally as a Master." I have three large gilt squares all exactly alike, dating from the middle or near the end of the xviiith century, which were said to have been worn by the three Masters of the R.A. In the procession mentioned above the Masons, who bring up the rear are described as "each of them having a Square hanging about his Neck by a blue Ribbon." In this procession the Freemasons and R.A. Masons are mixed together: it will however be remarked that there is only one Master.

I have already far run beyond what I had intended in even roughly sketching out a line of thought with regard to this interesting Manuscript; one thing more must, however, be mentioned. Very much has been written on the *Tau*, and its connection with Royal Arch Masonry; the *tau* certainly had a symbolism, but if its association with the Royal Arch is examined, we find that in the Charter of Compact of 1767 it is ordered that the apron shall have the "badge or TH properly displayed thereon;" the Jewels to be worn are figured on the margin of the Charter, and like those used (both aprons and jewels) for many years afterwards, bear not the *Tau* but a most distinctly marked TH. This again is clearly given on both apron and jewel in the wood-cuts which appear in the Circular issued by the Grand Chapter on the 16th of June, 1803.

The combined letters are explained in a Minute of the Grand Chapter of the 26th of December, 1766. A gold plate (*i.e.* a jewel) was then voted to John Maclean, it bore a Latin inscription, to the lines of which a translation is added, the commencement runs thus, "Joannes Maclean TH Templum Hierosolimæ, or the true Royal Arch Mason's Mark or Badge of Honour:" the Society was, in the same inscription, called the "G et R.C.H. Grande et Regale Caput Hierosolimæ, the Grand and Royal Chapter of Jerusalem."

It is not difficult to understand that in a ceremony of a priestly character the Candidate would be taught to look symbolically for Divine Wisdom and Light to the Holy Hill of Jerusalem, where the Priest alone could lift the Veil to enter the Holy of Holies.—
W. H. Rylands.

[1] Caementaria Hibernica Fasc. I., p. ii.

Since I read the paper to the Lodge on May 6th, I have extracted the following information from the "Records of the English Province of the Society of Jesus, by Henry Foley, S.J., vol VI., 1880," p. 457.

Diary of the English College, Rome, under date 1705, entry No. 1106.

"Samber, Robert, son of Samuel Samber and Susannah Legg, of Hants, aged 23. Admitted with the last [*i.e.*, July 11th, 1705]. Left without taking the oath April 15th, 1706."

Dr. Venn, of Caius College, Cambridge, has very kindly supplied me with the following entry from their Register.

"Samuel Legge Samber, son of Samuel Samber, Medical Practitioner of Southampton. Born at Lymington, School, Southampton, 5 years, under Dr. Pocock. Age 20 admitted pensioner, July 1st, 1700." He was scholar from 1700-1705, M.B. 1705 and M.D. 1732.

We thus get some particulars as to Robert Samber's parentage, the date of his birth as 1682, and the strong probability that Samuel Legge Samber, of Caius College, Cambridge, and John Samber, of Magdalen Hall, Oxford, were his two elder brothers. Bro. Rylands gave me the hint to look up Foley's Records, and I was richly rewarded. He has also spent much time in the attempt to decipher some of the more obscure portions in the facsimile of the MS. of "The Oath," and I have gladly availed myself of the alterations in the transcript which he has kindly suggested.

To Bro. Speth my thanks are due for supplying a very palpable omission in my paper and for his remarks on the probable value of the "Masonic Formulae." So interested had I been in gathering every scrap of information I could find of the personality of Samber that I had quite forgotten that I ought to supply some reason for raking up the records of so obscure a person and some note of the possible value attaching to this early reference to additional or higher degrees.

Bro. Horsley's comments are of much interest in bringing sufficient internal evidence to show the probable correctness of the description of Robert Samber as a "Renegado Papist." They should have been sufficient even without the proof since derived from Foley's Records. There is no one whose opinion on the question of pseudonyms I value so highly as that of Bro. Ralph Thomas. To him I mainly owe what little I know of the subject. The preservation of the Samber MSS. is probably due to the habits of Dr. Richard Rawlinson who seems to have hoarded up every scrap of writing, good, bad or indifferent, which fell into his hands. How they came to him in the first instance is more than I have yet discovered. Bro. Bell's suggestion that the "R.S." of the "F.R.S." might be merely Robert Samber's own initials has been amplified by Bro. Vincent, P.G.St.B., and also by Bro. Castle, who suggest that "F.R.S." may very well stand for Frater Robertus Samber.

This explanation seems to me at once simple and likely to be correct. Would that it had occurred to me before I started on my search among Fellows of the Royal Society! Bro. Gould's comments are of especial value to me, since to him we owe our knowledge of Samber's connection with "Long Livers" and "The Praise of Drunkenness." I certainly started my work with the idea that there were good grounds for Dr. Begemann's contention that Samber was not the author of the Dedication to "Long Livers," but have, after much diving into (as Bro. Chetwode Crawley has it) "details about personages so insignificant in Literature and so irrelevant to Freemasonry," found that Bro. Gould's conclusions were in every case verified. The only point on which I differ with him is my belief that the initials F.R.S. had some definite meaning if one could but discover it, and the suggestion made by Bros. Vincent and Castle will, I fancy, not appeal to him as it does to me.

I am very grateful to Bro. Ball for his note on the value of the quotations from Demetrius Mosconas and P. I. Hershon, I was myself wholly unable to estimate their worth, and am glad that any readers of this paper are put on their guard against accepting these quotations as an argument in favour of the view suggested.

So highly does Bro. Chetwode Crawley estimate the value of the article and the competence of my criticism, that had any other Brother so expressed himself, I might have suspected him of amusing himself at my expense. Such a solution is obviously impossible in Bro. Chetwode Crawley's case, and I thoroughly appreciate his words of praise. Let me thank him too for the suggestion of the theory, which had not occurred to me, of the argument in favour of Samber's connection with Rosicrucianism derived from the use of the pseudonym Eugenius Philalethes, jun., and let me express my admiration of the masterly ease with which he has demolished that theory. I am grateful to him for recalling to my notice the use by the Very Rev. Arthur Ashley Sykes, D.D., of the pseudonym Eugenius Philalethes. The disguises adopted by the Rev. gentleman were numerous, and among them I note the following: "A Clergyman" (1715), "Eugenius Philalethes" (1715), "A lover of truth and peace" (1716), "A Clergyman of the Church of England" (1716), "A.V." (1717), "A lover of his country" (1717), "Cornelius Paets" (1719), "A Clergyman in the country"

(1719), "A Curate of London" (1731), "A gentleman of the Temple" (1735) and "T.P.A.P.O.A.B.I.T.C.O.S." (1737). [The Precentor and Prebendary of Alton Borealis in the Church of Sarum] (*vide* Halkett *v.* Laing). Surely this divine must have had his hands full if he were "likely to count conclusions with any usurper" of one of his many titles! Bro. Chetwode Crawley is no doubt correct in rejecting "Some reflections on the Golden Age" as from Samber's pen, since in 1698 he was only sixteen years old. The explanation of the expression "Mr. Mastix" as "His Worship the Rod" comes with authority, and may be the true meaning. I confess it does not quite satisfy me, but neither did the reading "Alazono Mastix," since Henry More, whose pseudonym it was, died in 1687, eleven years before the publication of "Some reflections, etc."

There appears to be some difference of opinion as to the use of a pseudonym. It was essential for Samber that his identity should be known to his Patron if he were to reap any advantage to himself from his dedication. The initials F.R.S., even it they had meant Fellow of the Royal Society, would hardly "nullify all disguise," since the Fellows were then 204 in number, and surely a pseudonym admits of every gradation from complete disguise to the most transparent veil. I give instances of some comparatively slight disguises. "Fasciculus Chemicus by James Hasolle, 1650" [Elias Ashmole]. "The rights of colleges and churches defended by Dicaiophilus Cantabrigiensis, 1731" [Roger Long, S.T.P., Master of Pembroke Coll.] "The poetical works of the late Thomas Little esq. 1801" [Thomas Moore]. "A peep at the Wiltshire assizes by One who is but an attorney [1820] price 13/4" [George Butt of Salisbury]. "Handbook of fictitious names by Olphar Hamst esq. 1868" [Ralph Thomas]. Sarah Smith writes between 1841 and 1880 as Hesba Stretton; Stretton was her birth place, and Hesba is composed of the inititials of five sisters, of whom the authoress was the third. Mary Hawker writes as Lanoe Falconer, and Owen Seaman as Nauticus. I might multiply instances, but think I have given sufficient to show that my hunt amongst Fellows of the Royal Society was not perhaps such a wild goose chase as it has been thought to be. Bro. Chetwode Crawley comments on my having quoted from a book so foreign to the subject as the "Medical Repository, New York, 1800." It may be that I have ranged rather far afield, but it seemed to me the most likely method for gathering new material. The Masonic formulæ of Samber were not ready cut and dried to my hand. In speaking of the Fellows of the Royal Society I say "Still I could not trace the pseudonym of Eugenius Philalethes, jun., to any of these." This single sentence represents the result of a careful hunt through the Philosophical Transactions, the British Museum catalogue, and various other sources for information about some thirty to forty different Fellows of the Royal Society. The Brethren may be thankful that I have not inflicted the details on them! At times however I am inclined to think that negative evidence is of some value.

With regard to *The Book M* I am quite at one with Bro. Chetwode Crawley in acquitting Bro. Wm. Smith of any intention whatever of using it in the same sense as we find it in the Fama Fraternitatis. Bro. Wm. Smith, in his Pocket Companion (1735), "pyrated a considerable part of the Constitutions of Masonry" (Minutes of Gd. Lodge of England, 24 Feb., 1734-35), and may, for aught we know, have appropriated as well "A short charge to be given to New Admitted Brethren," since we find it in MS. (pp. 149-151 Rawlinson MS. C. 136). The Grand Lodge of England resolved "to discountenance so unfair a practise," while the Grand Lodge of Ireland express themselves in the following terms. "We, the Grand Master of the Right Worshipful and Most Ancient *Fraternity* of *Free* and *accepted Masons*, the *Deputy Grand Master* and the *Grand Wardens*, having perused this Pocket Companion do give our solemn Approbation for the printing the same; and do recommend it for the use of the *Brethren*." The approbation applies to the whole book, and not to the "Charge" alone, which is but a single item in it. We know how Samber spoke of *The Book M* in his Dedication to "Long Livers" (1722). We have seen it alluded to by Bro. Oakley in a masonic speech in 1728. The expression was probably current among Masons of the time, and what more natural than that Bro. Smith, who had borrowed the greater part, if not the whole, of the contents of his Pocket Companion, should annex it as a good title under which to push his new venture in the North of England. What mattered the meaning or allusion? If the title would help to sell the book, surely that should be sufficient reason to him for using it!

How shall I defend the use of "conjunctive piled on conjunctive, and hypothesis on hypothesis, etc."? Perhaps I may suggest that dogmatic assertion is not the ordinary method of expression of the deepest thinkers or most earnest students. The references to Professor Robertson Smith came from "Lectures on the Religion of the Semites" Edin. 1889, p. 190, "Melcarth was worshipped at Tyre in the form of two pillars," to which is appended a note,—"Herod ii. 44, Twin pillars stood also before the temples of Paphos and Hierapolis, and Solomon set up two brazen pillars before his temple at Jerusalem. As he named them 'The Stablisher' and 'In him is strength,' they were doubtless symbols of

Jehovah." In the same chapter, and dealing with the same subject of sacred stones as divine symbols we have, p. 193, "The notion that the sacred stone is a simulacrum of the god seems also to be excluded by the observation that several pillars may stand together as representatives of a single deity. Here indeed the evidence must be sifted with some care, for a god and a goddess were often worshipped together, and then each would have a pillar." The question of the relevancy of Professor Robertson Smith's remark, on which Bro. Chetwode Crawley comments, may well be left to each reader to judge for himself. Let the Bible story of the Kingdoms of Israel and Judah tell us how wide spread amongst the Jews of those days was that "noblest conception of a personal God found in the Hebrew Prophets!" Bro. Ball has pointed out that there is no ground for the theory suggested by P. I. Hershon. Theories however of the existence of a belief in the Bisexual nature of the Deity have been derived from Gen. i., 27, from the use of the plural Elohim, from the feminine potency said to exist in the name El Shaddai, from the feminine Ruach, from the original conception among most of the Semites of their god as not only the ruler but the physical father of the race, while, at an early date, kinship was reckoned through the mother. Such suggestions are of course put forward in all reverence, and can only be fairly debated on those broad lines of thought which oriental mythology demands, the comparatively narrow lines of classical mythology being wholly inadequate to the task.

Bro. Rylands has given me what I especially wanted, a comment on the "Masonic formulæ." He holds out too the hope that more may have existed, and if the explanation of the characters so hard to decipher in "The Oath" be the correct one, it might well repay a more diligent search in the Bodleian for some further MS. bearing on the subject. Careful as has been the indexing of the contents of the Samber MSS., there was yet a certain amount of matter unnoted, and it would never surprise me to hear of other masonic finds amongst the Rawlinson MSS. I do not feel that I yet know sufficient of the early days of Freemasonry to form any definite opinion on the Royal Arch theory which Bro. Rylands has suggested. His account of the "true Royal Arch Mason's Mark" is most interesting and will come as a surprise, I fancy, to many of us. In conclusion let me say that I am well repaid for the time I have spent on Samber by the feeling that the evidence in favour of the existence early in last century of some higher degree in Freemasonry has been slightly strengthened, and the hope that fresh discoveries may ere long be made which will bring decisive proof, and even define more precisely the nature of such degree.—E. Armitage.

HIDDEN MYSTERY.

BY SYDNEY T. KLEIN, F.L.S., F.R.A.S., WORSHIPFUL MASTER.

III.

The Loves of the Atoms.

I CONCLUDED my last demonstration by pointing out that the force we then used was the result of what we call Chemical Affinity, and that this process might be described as the act of bottling up and letting loose the desires of those atoms of which matter is composed. The Mystery we are to consider to-night is the fact that each atom has its own special characteristic desires for certain other atoms; for some it is of the most vigorous order, for others it is less energetic, and for others again it is even shy of recognition. There are many ways in which we can examine the mystery of these passionate Atoms, but before we consider them let us try and fathom what matter really is. We are so accustomed to take everything for granted that it may perhaps startle some of you when I ask you to consider whether we can even assert that we have ever seen matter. Let us turn towards a common object in this room:—We catch in our eyes the multitudinous impulses which are reflected from its surfaces under circumstances similar to those in which a cricketer "fields" a ball; he puts his hand in the way of the moving ball and catches it, and knowing the distance of the batsman he recognises, by the hard impact of the ball, that the batsman has strong muscles, but he can gain thereby no idea as to his character; and so it is with objective intuition, we direct our eyes towards an object and catch thereby rays of light reflected from that object, at different angles, and by combining all these directions we recognise *form* and come to the conclusion that we are looking at, say a *chair;* the eye also

tells us that rays are coming in greater quantity from some parts of it and we know that those parts are polished ; the eye again catches rays giving higher or lower frequencies of vibration and we call that colour ; our eyes also tell us that it intercepts certain rays reflected from other objects in the room and we know that it is not transparent to light ; and those are our conceptions of a wooden chair. We may go a little further by " pushing," when we know by the amount of resistance, compared with the power exerted, what force of gravity is being exerted by, and on, that chair, and we declare it heavy or light, but we get no nearer to the knowledge of what matter really is. By tests and re-agents we can resolve wood into other forms which we call Carbon, Oxygen, Hydrogen, Nitrogen, etc., which, because we cannot divide them into any other known substance, we call " Elements," but we can only look at these in the same way as we were looking at the chair. Chemists however carry us a little further and show us that these elementary substances have not only their likes and dislikes, but their passionate desire and luke-warmness towards others of their ilk, and, when opportunity offers, they break up with great violence any ordinary friendship existing between their neighbours and seize on their coveted prey with a strength of will surpassing anything experienced in the Organic World ; and this association they maintain until they in their turn are either dispossessed or they encounter another substance of still greater attraction, when they leave their first love and take up new connections.

The Lecturer then illustrated his subject by the following experiments :—

Two colourless gases enclosed in separate glass jars were mixed together and immediately formed a perfectly opaque vapour.

Several colourless liquids were likewise mixed, the result being new combinations showing brilliant red, yellow, green, blue and intense black solutions.

The next experiment explained that the life and heat of the human body, the heat and light of a coal fire, and also of an ordinary gas flame, were not inherent in the human body or in the coal or in gas, but were rendered possible by means of the Oxygen in the surrounding air. The human body could not be kept alive or warm, neither would the fire glow nor the gas jet light unless surrounded by the atmosphere containing Oxygen. An example of the combining properties of Oxygen in its mildest form may be seen in the case of an iron nail being gradually but surely rusted away, this is due entirely to the action of the Oxygen in the air which burns up the iron, although so slowly that no appreciable heat or light is evolved in the process. The Lecturer then showed this same process greatly accelerated by the experiment of burning a piece of iron in pure Oxygen, the result being an intense white incandescent light.

The W.M. then blew some soap-films with a mixture of two parts of Hydrogen to one of Oxygen, and taking these on his hand the application of a lighted taper exploded them with great violence ; he explained that owing to the thinness of the film the force of the explosion although of very great intensity was small in quantity, and quite a large volume of the mixed gases could be exploded on the hand without injury. This experiment was made with pure Hydrogen and pure Oxygen and showed the enormous violence of the reciprocal affinity of these two gases for each other.

The Lecturer explained that these two gases when combined resulted in a new compound in the same way as the mixture of colourless fluids had been shewn to produce new chemical combinations by the colours of the resulting fluids : in the present case the result of the combination of Oxygen and Hydrogen was the formation of pure water, and, in view of the violence of the action it would be natural to expect that it would be very difficult to break up this combinatin.

The Lecturer, however, shewed in conclusion that there were two " elements " which had a much greater affinity for Oxygen than Oxygen had for Hydrogen, and that, in their presence, Hydrogen was powerless to keep the Oxygen in her grasp. These two substances were Sodium and Potassium both of which have a beautiful metallic lustre, like silver. A piece of Sodium was now dropped into a large basin of water, and on touching the water it exploded with great violence but without much light, the Potassium on the other hand when dropped into the water immediately caught fire and burnt brilliantly for a considerable time. The Lecturer explained that the cause of the explosion and also of the flame was that the Hydrogen was set free by the desertion of the Oxygen and sufficient heat was generated to enable this (the Hydrogen) to combine again with the Oxygen of the air ; in the former case it did this very suddenly, forming a quick explosion, whereas in the latter case it did it more leisurely, resulting in a burning flame.

The Lecturer then continued :—This passionate desire if we may use the term metaphorically, is not confined to one side only, it is reciprocal and is between the ultimate particles of matter called " atoms " and we now come to the very root of the question as to

what Matter is, namely what are these Atoms? We know with great precision their relative weights and the force exerted in their combinations, we know that they vibrate ever quicker and quicker as their temperature rises, and, as the quicker they vibrate the less cohesion they have, so matter passes from the solid into the liquid and thence into the gaseous state as the temperature is raised, but this does not touch the Mystery of what an Atom really consists of. Our greatest Physicists are ever working on this subject and the theory which explains the most and seems to fulfil the conditions under which these atoms act, points to each of these being a vortex in the *Ether*, that subtle medium which, having the properties of a solid of almost infinite elasticity, we know to be universally present as it is by means of that wonderful elasticity that we are able to receive the light from stars sunk far away in the depths of Space :—do we not then seem to find in this an explanation of how Matter was brought into existence and how some day it will vanish away? God is omnipresent and it would seem that the fiat of His will, which went forth when these worlds were made, was the indestructible force which set these vortices in motion and that these will remain in motion until that fiat is recalled :—we may in fact look upon all creation, as suggested in my Installation Address, as being the materialization of the thoughts of the Deity, and, when Volition is withdrawn, matter will return again into the ethereal. Let us think what it will mean for us when all matter ceases to exist. Only the Innermost Self, of which we treated in my last demonstration, or the Spiritual part of us, will be left, our corporeal senses and all our affections set on material objects will be as naught; we shall then see clearly that from the beginning of *Time* the only reality is, and has been, the *Spiritual*; the material body is but the shadow which attends it during its pilgrimage through this passing life, it has no real existence except to our corporeal senses, it is but a movement in the Ether which in the fulfilment of time will cease to exist. The Philosopher *Paul* seems to have had this in his mind when, in the first century of our Era, he wrote to the Corinthians :—" Behold I show you a mystery, we shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." (I. Cor. xv., 51, 52.)

BATTY LANGLEY ON GEOMETRY.

BY BRO. HENRY LOVEGROVE, P.G.S.B.

ON the 3rd March, 1751, there died Batty Langley, a most industrious architect and prolific writer.

The mention of his name in an assembly of architects provokes a smile, and at the present day his many books are regarded as curious rather than instructive.

In 1735 he submitted a design for rebuilding the Mansion House in the City of London, and in the following year a design for buildings in New Palace Yard, Westminster. The next venture was with an artificial stone for making figures on buildings. The great work was the publication in 1742, " Gothic Architecture, Restored and Improved by Rules and Proportions."

The proposals showed great ignorance of the design and proportions of our grand cathedrals, and cannot be compared with the learned work issued about a century later by the careful student Mr. T. Rickman.

Very few people know much about Batty Langley, and very few members of the Craft have read his article on Geometry, so I have transcribed it from a book, kindly lent to me by Bro. Charles Pulman (A.G.D.C., Royal Arch), who stated that the volume had been in the possession of his family for many years. So far as I know, the legendary history of the Rise of Freemasonry, as given by Bro. Batty Langley, has never been printed in any Masonic publication. Bro. Gould called attention to it in his " History of Freemasonry," vol I., page 77, quoting from the third edition of 1738. He there also showed that Langley was, almost without doubt, a member of our Fraternity. His " Practical Geometry," of 1726, is dedicated to Lord Paisley, the then Grand Master, but is only signed "Your most devoted *Servant*," whereas his " Ancient Masonry," of 1736, is dedicated to Francis, Duke of Lorraine, and " to all others the Right Hon. and Right Worshipful Masters of Masonry, by their humble servant and affectionate *brother* B. Langley." His " Introduction " to Geometry is obviously only a summary of one or more of the old MS. Constitutions, some of which he had evidently seen.

THE

BUILDER'S COMPLETE ASSISTANT;

OR A

LIBRARY

OF

ARTS AND SCIENCES

ABSOLUTELY NECESSARY TO BE UNDERSTOOD BY

BUILDERS AND WORKMEN IN GENERAL.

viz.

I.—Arithmetick Vulgar and Decimal in whole Numbers and Fractions.
II.—Geometry, Lineal Superficial and Solid.
III.—Architecture, Universal.
IV.—Mensuration.
V.—Plain Trigonometry.
VI.—Surveying of Land.
VII.—Mechanick Towers.
VIII.—Hydrostaticks.

Illustrated by above Thirteen Hundred Examples of Lines, Superfices, Solids, Mouldings, Pedestals, Columns, Pilasters, Entablatures, Pediments, Imposts, Block Cornices, Rustick Quoins, Frontispieces, Arcades, Porticos, &c.

Proportioned by Modules and Minutes, according to Andrea Palladis; and by equal Parts.

Likewise

Great varieties of Trussed Roofs, Timber Bridges, Centerings, Arches, Groins, Twisted Rails, Compartments, Obelisks, Vases, Pedestals for Bustos, Sun-Dials, Fonts, &c., and Methods for raising heavy Bodies by the Force of Levers, Pulleys, Axes in Peritrochio, Screws, and Wedges; as also Water, by the common Pump, Crane, &c. Wherein the Properties, and Pressure of the Air on Water, &c., are explained

The whole exemplified by 77 Large Quarto Copper-plates

By BATTY LANGLEY

The Fourth Edition

London

Printed for I. and J. Taylor, at the Architectural Library, N°. 56, Holborn.

INTRODUCTION.

Thus have I given all the useful Rules in Vulgar and Decimal Arithmetic both in whole Numbers and in Fractions, which if well considered will be, not only very soon and easily understood, but vastly advantageous to every Workman in the Execution of his Employs. And as a perfect Knowledge herein may be soon acquired by employing the leisure Hours of Evenings when the Labour of the Day is over, I humbly conceive that every one who will so employ himself will find, not only a very agreeable Amusement, but very great Helps in the Performance of his several Works, exclusive of the Reputation that will attend him also. But such persons who will be so remiss as to lay by this work in their Chests, &c., without taking either Pains or Pleasure herein, cannot expect that Advantage which others will enjoy.

PART II. OF GEOMETRY.

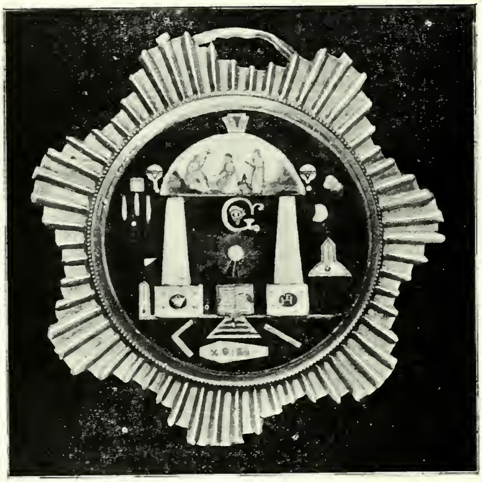
INTRODUCTION.

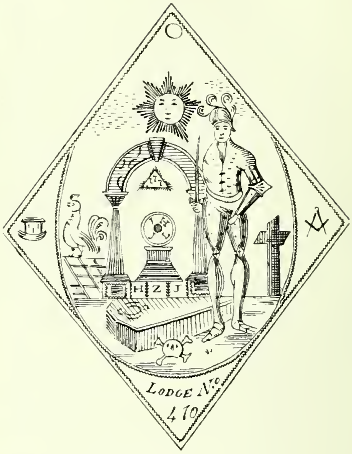
The next Science in order after Arithmetic is Geometry, the most excellent Knowledge in the world, as being the Basis or Foundation of all Trade, on which all Arts depend. Geometry is speculative and practical; the former demonstrates the Properties of Lines, Angles, and Figures; the latter teaches how to apply them to Practice in Architecture,

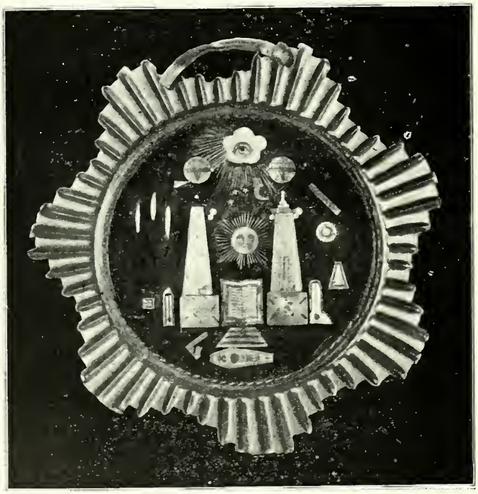
Trigonometry, Mensuration, Surveying, Mechanicks, Perspective, Dialling, Astronomy, Navigation, Fortification, &c. This Art was first invented by Jabal the Son of Lamech and Adah, by whom the First House with Stones and Trees was built.

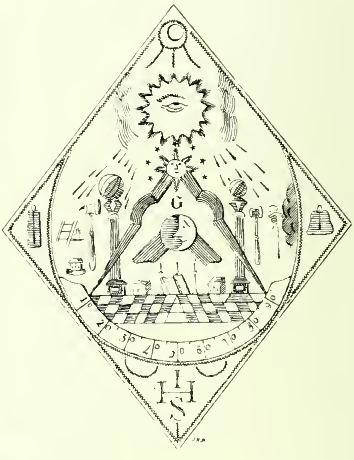
Jabal was also the first that wrote on this subject, and which he performed, with his Brethren, Jubal, Tubal Cain, and Naamah, who together wrote on two Columns the Arts of Geometry, Musick, working in Brass and Weaving, which were found (after the flood of Noah) by Hermarines, a Descendant from Noah, who was afterwards called Hermes, the Father of Wisdom, and who taught those Sciences to other Men. So that in a short time the Science of Geometry became known to many, and even to those of the highest Rank, for the mighty Nimrod, King of Babylon, understood Geometry, and was not only a Mason himself, but caused others to be taught Masonry, many of whom he sent to build the City of Nineve and other Cities in the Craft. Abraham was also a Geometer, and when he went into Egypt he taught Euclid, the then most worthy Geometrician in the world, the Science of Geometry, to whom the whole world is now largely indebted for its unparalleled Elements of Geometry. Hiram, the chief conductor of the Temple of Solomon, was also an excellent Geometer, as was Grecus, a curious Mason who worked at the Temple, and who afterwards taught the Science of Masonry in France.

England was entirely unacquainted with this noble Science, until the time of St. Alban, when Masonry was then Established, and Geometry was taught to most workmen concerned in Building; but as soon after this Kingdom was frequently invaded, and nothing but Troubles and Confusion reigned all the Land over, this noble Science was disregarded until Athelstan, a worthy King of England, suppressed those Tumults and brought the Land into Peace; when Geometry and Masonry were re-established, and great numbers of Abbeys and other Stately Buildings were erected in this Kingdom. Edwin the Son of Athelstan was also a great Lover of Geometry, and used to read Lectures thereof to Masons. He also obtained from his Father a Charter to hold an Assembly, where they would, within the Realm, once in every Year, and himself held the first at York, where he made Masons; So from hence it is, that Masons to this day have a grand meeting and Feast once in every Year. Thus much by way of Introduction, to shew the Use, and how much the Science of Geometry has been esteemed by some of the Greatest Men in the World, and which with regard to the Public Good of my Country, I have here explained, in the most plain and easy manner that I am able to do, and to which I proceed.









JEWELS EXHIBITED AT THE MEETING OF THE 24TH JUNE, 1898, BY BRO. T. A. WITHEY.

St. John's in Harvest.

24th JUNE, 1898.

THE Lodge met in Freemasons' Hall, London, on Friday, the 24th June at 5 p.m. Present:—Bros. Sydney T. Klein, W.M.; C. Kupferschmidt, A.G.S.G.C., I.P.M.; C. Purdon Clarke, S.W.; W. M. Bywater, P.G.S.B., as J.W.; G. W. Speth, P.A.G.D.C., Sec.; E. Conder, jun., S.D.; R. F. Gould, P.G.D., D.C.; Dr. W. J. Chetwode Crawley, P.G.D., Ireland, A.D.C.; G. Greiner, I.G.; E. J. Castle, Stew.; and Dr. W. Wynn Westcott, P.M.

Also the following 94 members of the Correspondence Circle:—Bros. General J. Corson Smith, P.G.M., Illinois; R. Keating Clay, Chairman Board of G.P., Ireland; Thomas Jones, P.G.D.; Dr. G. Mickley, P.A.G.D.C.; Rev. C. E. L. Wright, P.G.Ch., Egypt; Dr. E. H. Hamill, J.B.Dill., A. W. Dentith, A. V. Marshall, E. G. Field, W. Cleghorn, H. L. Swinburne, G. W. W. Drysdale, H. J. Skelding, W. S. Boteler, E. A. T. Breed, H. James, G. P. Parker, F. A. Powell, T. G. Dee, J. Grisdale, A. Henning, W. G. Bourne, G. White, F. L. Schneider, W. J. Armitage, J. Peeke Richards, C. Isler, H. Woodcock, F. W. Levander, A. Williams, W. N. Haydon, J. C. Pocock, P. E. Edwards, Capt. J. A. C. Gibbs, M. J. Tuck, W. Hancock, E. Rivington, A. Blake, W. H. Pocklington, G. W. Pavitt, H. P. FitzGerald Marriott, C. M. Coxon, Alfred Williams, J. Wakelin, C. B. Barnes, W. Rogers, G. S. Collins, M. E. Swan, J. R. D. Bell, F. Todman, H. Griffiths, F. J. Cox, W. H. Colman, T. Whitehead, A. R. Heap, J. W. Stevens, T. Cohu, T. Horne, F. W. Potter, J. P. Watson, L. Daniellson, F. Samuelson, H. W. Noakes, A. D. Essien, W. J. Songhurst, C. Spencer, F. S. Greenwood, J. H. Gould, P. J. Edwards, W. Briggs, H. A. Collins, T. C. Edmonds, E. Armitage, L. Freyberger, E. Newland, E. J. Turnbull, F. R. Miller, R. A. Gowan, R. Orttewell, E. Glaeser, F. Hallows, F. D. Davy, A. J. Cannon, J. T. Sweet, J. Sykes Rymer, D. E. Watson, T. Adams, T. L. Miller, G. Pidduck, Sir Norman Pringle, Bart., W. P. Tomes and Major H. J. F. Praeger.

Also the following Visitors:—Bros. A. MacNair, Hygeia Lodge No. 2664; T. Sandercock, P.M., Shirley Woolmer Lodge No. 2530; A. H. Robinson, Broad Arrow Lodge No. 1890; G. R. Baker, Crichton Lodge No. 1641; A. Wood, Royal Albert Edward Lodge No. 1362; E. J. Austen, P.M., Plucknett Lodge No. 1708; J. A. Taleen, S. Cristoffer Lodge, Sweden; Dr. A. Churchward, P.M., Hornsey Lodge No. 890; F. B Mims, P.M., Salisbury Lodge No. 435; E. Blinkhorn, P.M., Islington Lodge No. 1471; R. W. Beacham, P.M., Middlesex Lodge No. 143; A. Meier, P.M., Gatwick Lodge No. 2502; G. W. Reed, P.M., Union Waterloo Lodge No. 13; D. MacDonald, P.M., Keith Lodge No. 56; and A. J. Petch, P.M., Kingswood Lodge No. 2278.

Six Lodges and sixty-one brethren were admitted to the membership of the Correspondence Circle.

Bro. Edward Armitage, B.A. Cantab., P.Pr.G.W. Cumberland and Westmoreland, P.Pr.G.J. Cambridge, a member of the Correspondence Circle since October 1888, author of a paper on "Robert Samber" read before the Lodge on the 6th May—was proposed as a Joining Member of the Lodge.

Bro. W. S. Boteler exhibited and presented to the Lodge a fine old Masonic Knight Templar apron, for which the thanks of the Lodge were tendered to him.

The Secretary exhibited on behalf of Bro. T. A. Withey a silver diamond shaped engraved jewel and a handsome jewel in applique work on enamel under glass: both of which are figured herewith.

The W.M. then called upon Bro. E. Conder, Jun., S.D., who read the following paper:—

KING CHARLES II. AT THE ROYAL EXCHANGE, LONDON, IN 1667.

BY BRO. EDWARD CONDER, JUN., F.S.A.

> "Some impose upon the world that they believe that which they do not;
> Others, more in number, make themselves believe that they believe,
> Not being able to penetrate into what it is to believe."
>
> *Montaigne*, Bk. II. Ch. ii.

THE Great Fire of London which, between the 3rd and 5th September, 1666, destroyed upwards of 13,200 houses and laid waste over 436 acres of the City of London, is perhaps one of the best known events in the history of the Metropolis.

From the diaries of Pepys and Evelyn we are enabled to draw a terrible picture of the distress so suddenly wrought upon the citizens, and gather particulars of the remarkable rapidity with which they at once began to reconstruct their principal streets and rebuild their chief edifices.

It is with reference to one building in particular that I devote this paper, seeing that in the ceremony of levelling the base of one of the columns we have some fragments of history not without interest to us as Speculative Masons. I refer to the rebuilding of the Royal Exchange.

Although both Christopher Wren and Evelyn proposed to make the new Exchange one of the chief features in their respective plans for the future City, and were doubtless both envious of the post of Architect for the building which was to be the centre of commercial life in the Metropolis, yet it fell to the lot of the City Surveyor, Edward Jerman, to design the new Bourse, assisted we are told by the practical knowledge of Thomas Cartwright his chief Mason, who was a member of the Court of Assistants of the Worshipful Company of Masons of the City of London.[1]

The ground having been cleared and the site recovered during the Spring of 1667, the Foundation Stone was laid on May 6th of that year, apparently without any particular ceremony. When, however, the foundations had arrived at the ground level, the question of a Royal Visit to the City to view the works seems to have been mooted.

Whatever individual views we may hold respecting the life and character of Charles II., we cannot but admit that his constant wish to make himself popular with the people who had recalled him from exile had the desired effect, and that notwithstanding his laxity of principle, the Merry Monarch may perhaps be described as the most Constitutional Sovereign of the Stuart Dynasty.

That the King was interesting himself in the progress of the Royal Exchange we gather from the following extract from the Journals of the House of Commons.

> "September 20th, 1667.
>
> The Committee resolved at Gresham College that as his Majesty had pleased to interest himself in re-building the Exchange, they thought it their duty to lay the elevations and plans of the Structure before him; for this purpose they requested the Lord Mayor, two members of the Corporation, two of the Mercers' Company and Mr. Jerman, one of the City Surveyors, to wait on the King with them.

On this occasion it is probable that the King intimated his intention of paying a Royal Visit to the works, and doubtless the levelling of the base of one of the columns was suggested as the pretext for a public ceremony. Turning to the pages of Samuel Pepys for evidence that such a ceremony occurred, we read in the famous diary, under date 23rd of October, 1667, the following:—

> . . . . "Thence Sir. W. Penn and I back into London, and there saw the King, with his kettledrums and trumpets, going to the Exchange to lay the first stone of the first pillar of the new building of the Exchange, which the gates being shut, I could not get in to see, but with Sir W. Pen to Captain Cocke's to drink a dram of brandy, and so he to the Treasury office, and I took Coach and back again towards Westminster; but in my way stopped at the Exchange, and got in the King being newly gone, and there find the bottom of the first pillar laid, and here was a shed set up and hung with tapestry, and a canopy of State and some good victuals and wine, for the King who it seems, did it." (*i.e.* laid the stone.)

[1] Master of the Company, 1673-4.

In Rugge's Diurnal for October 23rd, 1667, the ceremony is thus noticed :—

> "This day having been appointed for the laying of the foundation of the Royal Exchange in the place where it formerly stood, His Majesty was pleased to be present, and assisting at the solemnity, and accordingly went on horseback, attended by several persons of quality of the Court, to the place where the Lord Mayor and Aldermen, the Sheriffs and a Committee of the Mercers' Company waited to receive him.
>
> His Majesty, with the usual ceremonies, placed the first stone and was afterwards entertained in the place with an excellent treat, where he was pleased to confer the honour of knighthood on the two Shereffs, Mr. Dennis Gauden and Mr. Thos. Davis."

It is evident from the foregoing extracts that a ceremony took place at the Royal Exchange, and the King was the chief actor in the day's proceedings.

In the autumn of 1895 I was engaged at the Bodleian Library, Oxford, in an unsuccessful attempt to find evidence supporting the theory that the Rosicrucians were an organised body in London during the latter half of the seventeenth century. Among the MSS. contained in the collection formed by Elias Ashmole I came across several slips of paper in the hand writing of Ashmole himself bearing Astrological calculations or Horoscopes, drawn up with reference to the foundations of public buildings, two of these related to the ceremony at the Royal Exchange, and appeared to me from the state they were in, never to have been previously regarded as worthy of consideration. However, I made facsimiles of these rough memorandums[1] thinking they might prove useful. I now find them of the greatest interest when taken in connection with the ceremony I am discussing.

Before we consider the position Astrology held in the minds of the people during the latter half of the seventeenth century, I will briefly remind you of its origin, rise and progress. This occult science, probably as old as civilization itself, is found at the dawn of history in the Sabeism of Mesopotamia, from whence it spread to Egypt and by easy stages grafted itself on the mythology of Greece and Rome.

Although we find traces of it in the Sophism of India and China, as well as in the latter Polytheism of Egypt, yet it is to Chaldea we turn for its earliest inception, indeed to such a remote antiquity did the classic author Cicero[2] assign the practice of Astral divination among the Chaldeans, that he does not hesitate to place it at 470,000 years.

Of the importance to which the science rose, some idea may be gained from the constant reference made to it by authors of all shades of thought and culture.

For example we find in the Hebrew Bible[3] Astrologers mentioned in the Books of Daniel and Isaiah, while writers such as Diodorus, Strabo and Plato all testify to the early cultivation of the science by the Chaldeans. From the time of Berosus, Astrology gained ground among the Greeks, and in time became one of the recognised means of divination. In Rome the Astrologers were known by their national name, and are always alluded to as the "Chaldeans,"[4] even though the individual might be a Greek. Although recognised and rewarded by the Emperors, the practice of Astrology was at that date considered illicit.

With regard to mediæval Europe the practice of Astrology appears to have been due to Arabian influence during the Crusading mania, and, although condemned by Holy Church, yet the fascination of its study to the Mathematician and the Chemist (though sometimes an Ecclesiastic) was sufficient to protect it from decay until the completion of that revolution against papal power by the Monk of Wittenberg, Martin Luther, which allowed men to practice openly what had hitherto been dealt with as a secret.

England probably owes its school to Cornelius Agrippa of Cologne, who resided in London for a short period in the early part of the reign of Henry VIII. Many of his pupils, after his departure for Pavia, openly practiced in London as Astrologers, some even journeying to Strassburg to study under Paracelsus, who was there, and was held in high repute as an exponent of Hermetic Philosophy.[5]

The age of Elizabeth witnessed the growing favour extended to Astrology by the educated classes. Indeed the Queen herself was a great believer in Horary Divination : from the diary of Dr. Dee[6] evidence is found of the encouragement he received from her Royal bounty. Contemporary with Dee was Dr. Simon Forman of Lambeth, who was constantly employed by rich and poor alike in casting nativities and appointing auspicious days for the setting out on journeys, on the beginning of any important work. From this time to the end of the reign of Queen Anne Judicial Astrology was in high repute. Besides Drs. Dee and

[1] Ashmole MSS. (Oxford) 242, 78. *Vide* Macray's Index.

[2] Nam quod aiunt, quadringenta septuagenta Millia annorum in periclitandis experiendisque pueris, quicunque essent nati Babylonios posuisse, fallunt. Cicero, de Div. ii. 46.

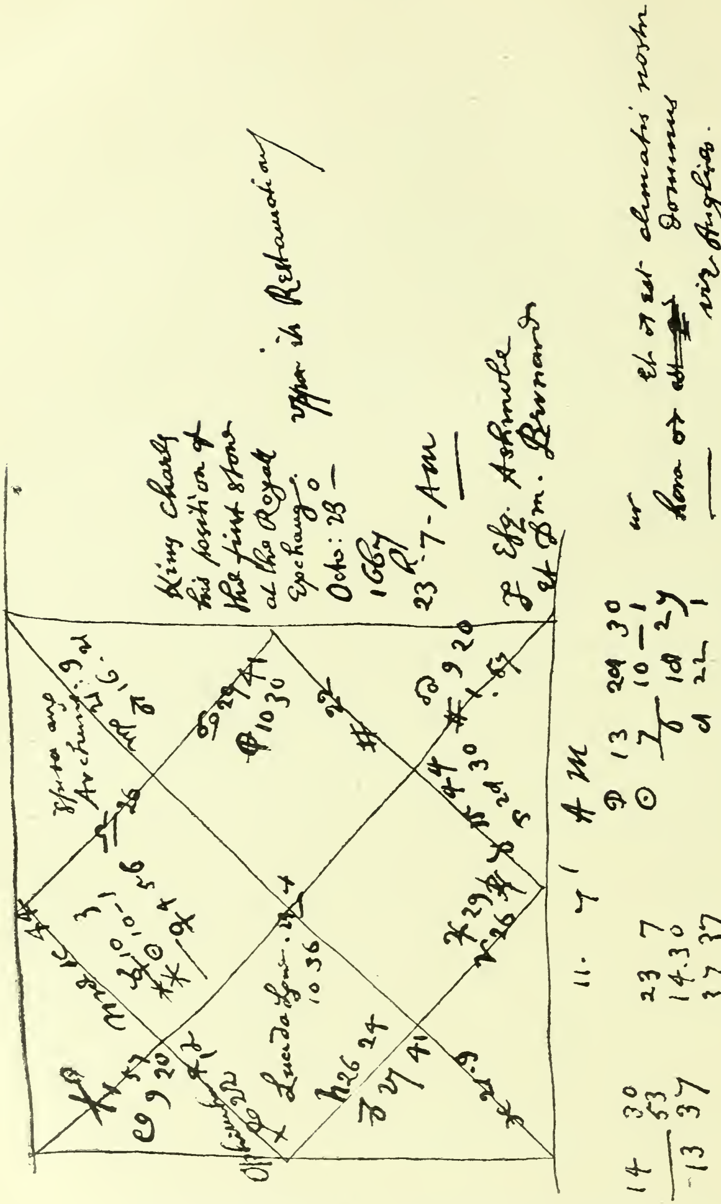
[3] Judges v. 20. Daniel i. 4, 17, 20, ii. 2, 27, iii. 6, v. 7, 8, 11, 15. Isaiah xlvii. 13.

[4] Compare Juvenal vi. 553-6. Chaldees sed major erit fiduca, quicquid dixerit Astrologos.

[5] *Vide* Lenglet, Histoire de la Philosophie Hermetique.

[6] Camden Society, vol xix., 1842.

Fig. I.



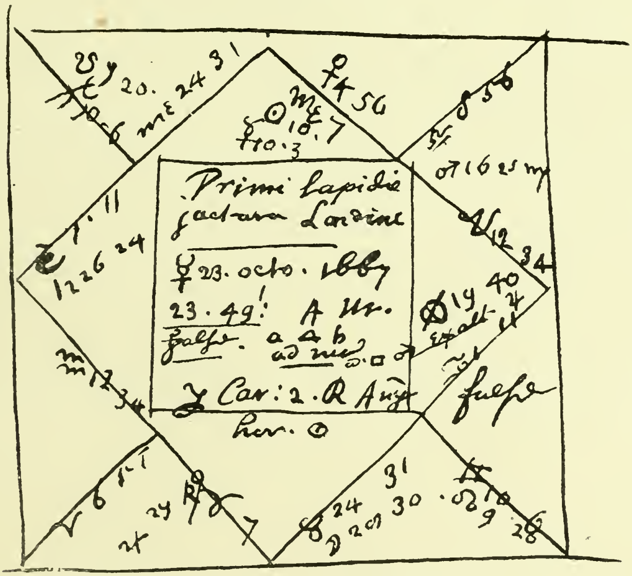
Facsimile of the Horoscope No. I. *Ashmole MSS.* 242, 77. Bod. Lib., Oxon.

Forman who were followed by Lilly, Booker, Gadbury and Evans, there were scores of country practitioners who gained their living by casting Horoscopes, telling fortunes, and predicting lucky days. In fact the two hundred years following the Reformation may be justly regarded as the Golden Age of Astrology in England.

It is not surprising, therefore, that at the levelling of the foot stone by the King, a scheme shewing the position of the Planets at the moment chosen for the actual ceremony was deemed important, and further that Ashmole, a man of some eminence in the Society of Astrologers of London, should have been selected as the expert, for it is more than likely that the Horoscope was cast before the event itself took place. Perhaps it is a little singular that Pepys did not exert himself to be present at the ceremony. It must not be forgotten that at this time Ashmole was a Freemason.

The Astrologers of London at this period, or possibly earlier, had formed themselves into a Society. It is to be regretted that so little of its history and its actions seems to be known beyond the mentions in Ashmole's diary of his having attended the Astrological Feasts. There is, however, in the British Museum (Add. MSS. 11302) a sermon preached by a certain Dr. Gell before the Society of Astrologers on August 8th, 1650, and among the Printed Books may be found two Sermons preached in 1649 before the "Learned Society of Artists and Astrologers," John Gadbury's Collection of Sermons of Drs. Gell[1] and Swadlin,[2] also one by Mr. Swan,[3] preached by command of Sir Edward Dering[4] and Henry Crisp, Esquire, the last of the Stewards of the said Society, were advertised to be printed in Gadbury's Ephemeris for 1684.

Fig. II.



Facsmile of Horoscope No. 2. *Ashmole MSS.* 242, 78. Bod. Lib., Oxon.

[1] Robert Gell, D.D., of London. Died 1676. Published Sermons, &c. His writings are curious, consisting of a number of discourses on particular passages, full of allegorical and cabalistical illustrations, along with some ingenious and solid criticisms. See Orme (William), Bibliotheca Biblica.

[2] Swadlin, Thomas, D.D., entered at St. John's College, aged 16, Oxford 1615, Rector of Allhallows, Stamford, 1664, died 1669. Published, among other books, King Charles his Funeral, etc., a sermon, 1661, quarto.

[3] Swan, John (possibly the Mr. Swan mentioned), published Sermons, Almanacs, etc. 1635-43-44-53-65, etc., in quarto. He does not appear to have been Reverend.

[4] Sir Edward Dering, Knt. of London, Merchant, was Knighted at Whitehall, 6th January, 1679. There also seems to have been a Knt. of the same name of Surrenden Dering, at some time about the same date but I fancy the former is intended.

To return to the Schemes of the "Nativity" of the Royal Exchange. Taking Fig. 1 we notice the date is October 23rd, 23h. 7m., a.m. This hour dating from noon of October the 22nd would be seven minutes past eleven on October 23rd.

Fig. 2, dated October 23rd, 23h. 49m. a.m., calculating as before, gives the time as eleven minutes to twelve noon, or forty-two minutes later than Fig. 1.

Fig. 1 has on the right hand side of the map or scheme the following:—

"King Charles his position of the first stone at the Royall Exchange uppon its Restauration October 23rd, 1667, 23h. 7m. a.m.

This note is followed by "P. Esq. Ashmole et Dm. Bernard,[1] evidently a friend of Ashmole's whose assistance he had requested.

Fig. 2 simply bears the following words within the square: "Primi lapidie jactura Londine p car 2. R ang." Or "the first stone laid in London by Charles the Second King of England."

Before entering upon the astrological bearing of either map we are confronted with this question, why there are two schemes for the same object at two different times?

The answer must be, either in these two Horoscopes we have the beginning and end of a ceremony lasting forty-two minutes; or that in fig. 2 we have the time and figure drawn up beforehand, but in consequence of some alteration, the ceremony actually took place earlier, and fig. 1 was afterwards cast in consequence of it being the correct moment. A third theory may be advanced that fig. 2 is the work of one Astrologer and fig. 1 of the other, and that finally fig. 1 was adopted and agreed to by both (Ashmole and Bernard) whose names are consequently appended.

Our W.M., Bro. Klein, who has carefully considered the two schemes favours me with the following readings, taking the view that they both relate to one ceremony:—

Fig. 1.—At the arrival of the King about 11 a.m. the ascendent was ♐ (Sagittarius) with ♃ (Jupiter) in the 4th house, and ♃ (Jupiter) is also in ♈ (Aries) namely one of the signs of the triplicity which it governs, by which means it is what is called "essentially dignified" and becomes very powerful, but just before the stone is laid at 11.49 a.m. ♃ (Jupiter) passes into the third house and becomes most powerful. Bro. Klein also points out at the foot of the fig. 1 ⊕ (the part of fortune) is carefully worked out by the astrologer.

In order to find the ⊕ (part of fortune) the Right Ascension of (the sun) ☉ has to be deducted from the co-ordinates of the place of ☽ (the Moon), Ashmole does this in the third column of the calculation. ☽ (the Moon) is placed in ♉ (taurus) the 13th (namely the same as the first) sign at 28°. 30′. distant from the commencement of that sign. From this is deducted the position of ☉ (the Sun) which is placed in ♏ (scorpio), namely the 7th sign at 10°. 1′. from the commencement of that sign. The result of this subtraction brings our calculation to the 18°. 29′. of the 6th sign. To this is to be added the place of the ascendent ♐ (sagittarius) which is in the 8th sign at 22°. 1′. This gives us as a result the 15th sign at 10°. 30′ which by deducting twelve signs gives the place required namely at 10.30 in the 3rd sign (♋ Cancer) and the ⊕ (part of fortune) is therefore found to be in the 7th house which is the most propitious house for commercial undertakings, especially financial operations and for Public Buildings.

Other calculations on the same scheme are for determining the true siderial time thus:—

To	23^h 7^m	the time of the commencement
add	14 30	the right ascension of ☉ at noon
	37 37	total
deduct	24 0	
	13 37	= the siderial time at noon, October 23rd.

Also in the first column we have a similar statement by deducting 53 solar minutes from the Right Ascension of ☉ namely 14^h 30^m, see above giving the same result.

Bro. Rosher points out to me fig. 1 ♄ (Saturn) is in the ascendant and in the sign ♑ (Capricornus) is very strong; ♄ is a Planet ruling building.

He is △ [trine] to ☽ which is favourable

and Q to ☉ ☿

♂ in 8th and ☊ in 12th seems to indicate evil probably damage by fire.

[1] Edward Barnard, 1638-1696, B.A. Oxon. 1659, D.D. 1684. Nominated by Chr. Wren as Professor of Astronomy at Oxford, 1669. Fellow of the Royal Society, 1673.

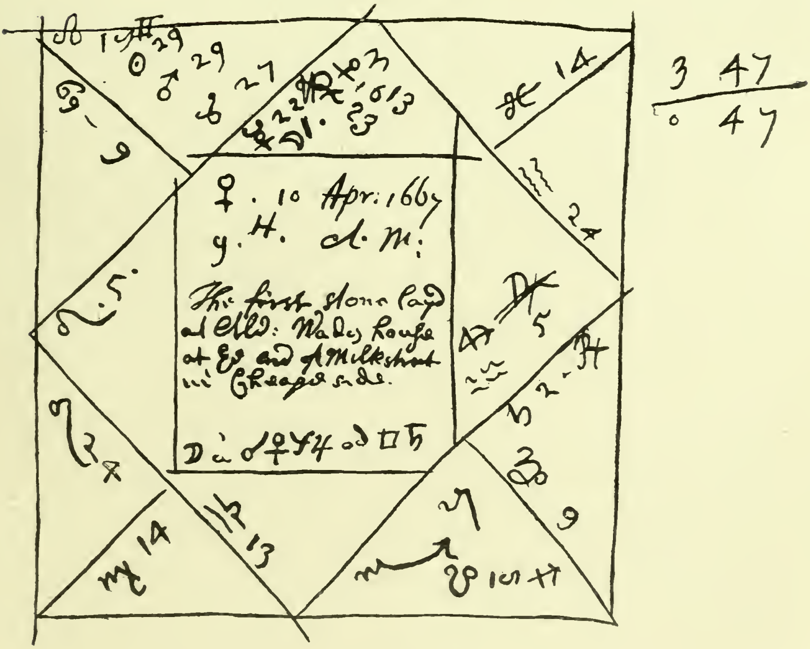
This is most interesting as the building was destroyed by fire on the 10th of January 1838. However ♎ (Libra) in mid-heaven probably gave the edifice a fairly long life.

Bro. Rosher is of opinion that in fig. 2 ♑ (Capricornus) is ascending and ♄ (Saturn) is Lord of the Horoscope, therefore fig. 2 is stronger than fig. 1, in other respects there is not much difference. To return to fig. 1, we find on the right hand of the calculation ⊕ (the part of fortune), a note concerning ♂ (Mars), who was the ruling Planet of Charles' life, and therefore that of the English People was at this moment ruling the hour of the day. It reads, "hora ♂ et ♂ est climatis nostri dominus viz Anglie;" evidently this coincidence was looked upon as a most auspicious omen, and therefore this note written doubtless after the scheme had been drawn up.

I would here point out that the drawing up of a map of the heavens shewing the position of the planets at the moment of laying a foundation stone, appears to have been frequently resorted to about this period, and was not peculiar to the Royal Exchange.

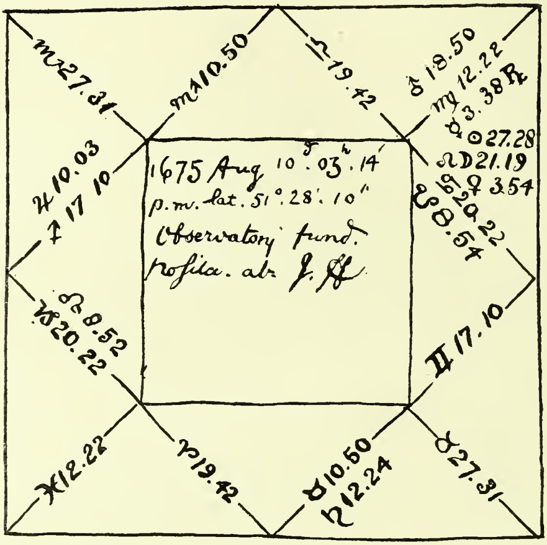
I have found a scheme (fig. 3) in the Ashmole MSS. at Oxford, drawn up by Ashmole for his friend Alderman Wade, whose house was rebuilt after the fire of London, at the corner of Milk Street and Cheapside. I also give a facsimile of the horoscope drawn up by Flamstead the Astronomer Royal for the moment of laying the foundation stone of the Greenwich Observatory, 10th August, 1675 (fig. 4).

Fig III



Horoscope No. 3 from *Ashmole MSS.* 242, 76. Bod. Lib., Oxon.

Fig IV



Facsimile of Flamstead's figure for the foundations of the Greenwich Observatory, 1675.

While taking into consideration this occasion of laying the foundation of one of the chief pillars of the Exchange, we must not imagine that the King was launching a new ceremony on the citizens; but rather that he was following a custom of great antiquity in the civilized world.

Hebrew tradition has wrapped the stone of foundation with numerous legends, and the christian church has always attached the greatest importance to it from the symbolic point of view. Classic Authors by their reference to these ceremonies show that in early days the profane world regarded the occasion as one worthy of recording minutely, for example, Tacitus[1] cites 21st July A.D. 70, as the day on which the first stone of the Triple Temple in the Capitol at Rome was placed in position, and details the particulars of consecrating it with water, the manner in which it was drawn to its place, also the burying under it of ingots of gold and silver, etc., etc.,

We read also that Quintus Caeilius Metellus laid the first stone of the Portico of Minerva at Rome, B.C. 10, the stone bearing the following inscription: *Lapis auspicatu sacratus.*[2]

The 12th, 13th, 14th and 15th centuries are remarkable in this country for the progress and development of ecclesiastical architecture, and the numerous occasions for dedication and laying foundation stones of new edifices produced a set form for the proper ordering of the same. It is with interest therefore that we turn to the office of *De benedictione et impositione primarii lapidis pro ecclesia Ædificanda* in the Pontificale Romanum.

We gather there that the stone is to be placed *in* the foundations, that it is to be square and angular, in fact a cube or "perfect ashlar," which is blessed before being laid.

The salt and water having been blessed and then mixed the ceremony consisted of sprinkling the stone with Holy Water, procession, prayers and benediction; thus, *deinde, parato cœmento, et cœmentario assistente, Pontifex cum mitra inchoat, schola prosequente, Antipthonam* [singing or reciting Genesis XXVIII. 18, concerning Jacob anointing the stone with oil, followed by Psalm CXXVI. containing the verses 5 and 6. May not these

[1] Tacitus Hist., Bk. IV. 53.
[2] Dict. Architecture, Papworth.

references to oil, seed time and harvest, etc., be the parents of our modern ceremony with its oil and corn.]

Quo dicto, Pontifex stans cum mitra tangit, et ponit ipsum primarum lapidem in fundamento dicens: In fide Jesu Christi Collocamus lapidem istum primarium in hoc fundamento: etc. The stone is lowered into position and fixed, the Master Mason in attendance to square and try the stone with square level and plumb, in order to demonstrate to all present that the cube is a perfect ashlar. *Interim cæmentarius locat ipsum lapidem cum cæmento, postea Pontifex spargit super lapidem aquam benedictam, dicens: aspergesme, Domine, hyssopo, et mun dabor; lavabis me et super nivem dealbabor.* "Purge me with hyssop, etc., etc., etc."

Thus the Bishop after having sprinkled the stone with Holy Water, to keep off the devil, the Litany and prayers having been chanted, a procession of the Clergy, Clerks and Scholars, Master Masons and Craftsmen perambulated the whole of the foundations whereever marked out, blessing the same. At length halting at the place where the first stone has been laid, benediction takes place.

In the 16th century Holy Church underwent the crushing blow of the fanaticism of so called reformers. For nearly a century and a half, men turned their attention from ecclesiastical to secular matters, and the craft of the Mason was diverted from the temple of the Almighty to the palaces of the enriched noble or the merchant prince. A new school of symbolism arose and the triangle of the Blessed Trinity gave way for the cornucopia of worldly magnificence. However within the fraternity of that craft which for so many centuries laboured under the shadow of the monastic orders, there must have remained some tradition at least of the great ceremonies which once took place on the occasion of placing the first stone of a new building on its foundation. Further, there must have remained the knowledge that the first, or corner stone, was symbolic, and that it must of necessity be a perfect cube, or at least *square* and *angular*, and that this was demonstrated to all present at the time of laying. Consequently when we come to the ceremony at which Charles II. was to be the important personage, we must conclude that he himself was not ignorant of the duties he was called upon to peform, and if as Pepys says, he "did it"[1] with the "usual ceremonies" which Rugge notes,[2] we must assume he squared and tried the stone as a Master Mason would have had to do for the prelate who in the days long gone by officiated in the character of Priest only.

Now comes the question, if the King laid the stone in true Masonic form, was he a member of the Fraternity? in other words—was Charles II. a Freemason?

In the second edition of Anderson's Book of Constitutions dated 1738, in part 3, chapter III., page 101 we read:—

> "CHARLES II., Stewart, succeeded his Father, and was magnificently restor'd, aged 30 years, on his own Birth-Day, 29 May 1660. In his Travels he had been made a Free Mason, and having observed the exact Structures of foreign Countries, he resolved to encourage the Augustan Stile by reviving the Lodges, and approved their Choice of
> HENRY JERMYN Earl of St. Albans as their GRAND MASTER, who appointed Sir JOHN DENHAM his Deputy Grand Master,
> Sir CHRISTOPHER WREN, } Grand {
> Mr. JOHN WEB, } Wardens. {

According to a Copy of the old Constitutions, this Grand Master held a General Assembly and Feast on St. JOHN'S Day, 27 Dec., 1663, etc.

Again under date 1666 (page 102), Anderson speaking of the re-building of London after the Great Fire says:—

> "The King levell'd the Footstone of the New Royal Exchange in solemn form, pn 23 Oct., 1667."

And again in 1673 (page 103):—

> "LONDON was rebuilding apace, and the Fire having ruin'd St. Paul's Cathedral, the King with Grand Master RIVERS his Architects and Craftsmen, Nobility and Gentry, Lord Mayor and Aldermen, Bishops and Clergy, &c., in due Form levell'd the Footstone of New St. Paul's, design'd by D. G. Master WREN, A.D. 1673."

In support of this statement we have the mallet, now in possession of the Lodge of Antiquity No. 2, which tradition accepts as the mallet used by the King on that occasion. In 1827 a silver plate was let into the head of the mallet stating that it was so affixed,

[1] See *ante* p. 4.
[2] See *ante* p. 4.

"To commemorate that this being the same Mallet with which
His Majesty King Charles the Second
levelled the foundation stone of
St. Paul's Cathedral A.L. 5677, A.D., 1673
was presented to the Old Lodge of St. Paul's
now the Lodge of Antiquity
Acting by Immemorial Constitution
By Brother Sir Christopher Wren R.W.D.G.M.
Worshipful Master of this Lodge
and Architect of that Edifice."

The question as to whether Sir Christopher Wren was ever a member of the Society of Freemasons does not come within the scope of this paper: Bro. Gould[1] and others have stated their views on this matter, and we wait the publication of the History of Lodge No. 2 before fnrther consideration of this subject can be of any assistance to the present enquiry.

Lastly in furtherance of the contentiou that the King was a Mason may be added the voice of tradition outside the Craft. Among the many houses pointed out as having been the residence of Nell Gwyn, Sandford Manor House at Fulham[2] is perhaps the least remarkable. About fifty years ago this house was demolished to make way for the Fulham Gas Works, and in excavating the ground for one of the large gasmeters a small Badge or Medal was discovered by the workmen.

In November 1896 this "find" was referred to in *Notes and Queries* under the title of "Charles II. and Freemasonry" as being a Masonic Jewel formerly belonging to the King. In a short correspondence I had with the writer to *Notes and Queries* I was only able to gather that in 1850 a Mr. Kirkham, the Engineer to the Gas Company, presented a badge (said to be Masonic) which had been discovered during the progress of the works, to his Lodge, but my informant could not give me the name or number of the Lodge, nor have I been able to find out if Mr. Kirkham is still living. This is, unfortunately, all that I know at present concerning a curious "find," and is all the evidenee I can bring before you outside the Craft.

In conclusion I would like to draw the attention of Masonic students to the following points of interest concerning the King and this ceremony.

As to the King, although I have failed to bring absolute proof before you that he was a member of our Society, yet I think the evidence at our disposal favours that contention. Anderson, writing early in the following century, states, as a fact, that Charles II. WAS a member of the Society. Now Anderson in 1738 would hardly be so definite concerning the King and the Craft unless he had received, or had access to, the very best of evidence seeing that many of the older Masons then living could easily have refuted the statement if untrue.

As for the ceremony, I think it very possible that it was Masonic, inasmuch as the promoters of it would have to be guided by a great deal of tradition, received doubtless in part from the foreign element which surrounded the Court of Charles, and who would be conversant with the ritual of the Church of Rome on such occasions, and partly from the tradition of members of the Craft who certainly must always have been responsible for the TRYING and SQUARING of the cube of stone on these occasions.

The remarks of Pepys as to a ceremony within "closed doors" is peculiar when we consider the freedom with which the Stuart Kings allowed the multitude to participate in all their public functions, and this remark applies more to Charles II. than to any other monarch.

Lastly we have Ashmole the Freemason, chosen from all the other Astrologers, many of whom were his superiors in the science, to draw np the scheme for a propitious moment.

With these few remarks for your friendly discussion, and with many thanks to our W.M. Bro. Klein and Bro. Rosher, for their able astrological assistance, and to Bro. Rylands for his valuable notes and advice on many points, I bring this paper to a close.

---

[1] Gould, History of Freemasonry, vol. III., pp. 1-60.

[2] See Faulkner's History of Fulham, p. 28.

The W.M., Bro. Sydney T. Klein, F.R.A.S., said :—The paper laid before us to-night is, as we should expect from the pen of Bro. Conder, one of considerable interest, giving as it does a peep into the customs, habits and modes of thought of the inhabitants of this great City more than 200 years ago.

I think the most interesting part of the Horoscopes is the calculation at foot of No. 1 which gives us clearly every step taken by Ashmole and Dr. Bernard in their endeavours to find out the exact position of the *Part of Fortune*, from which the future of the building was to be prophesied.

There is evidently a mistake in the date of the Horoscopes, as both Pepys and Rugge state that the ceremony of laying the foundation stone took place on the morning of October 23rd, 1667. The Horoscope, using Astrological time, should therefore have been dated October 22nd, 23h. 7m. The time of the Astrological day of October 22nd commenced at noon on that day, and ended at noon the following day; October 22nd, 23h. 7m. is therefore equivalent in ordinary time to 11h. 7m. a.m. on October 23rd. As a matter of fact, astrologically, October 23rd had not commenced when the ceremony took place and the date placed on No. 1 Horoscope, namely October 23rd, 23h. 7m., when turned into ordinary time would be October 24th, 11h. 7m. a.m., exactly 24 hours after the event took place.

I think it is quite clear that these Horoscopes were drawn up *after* the event took place, as a few minutes would make no difference to the position of the planets and both times are stated in odd minutes; this, I think, is also a strong argument in favour of a lengthy ceremony, the time occupied from the arrival of the King and the commencement of the ceremony, till, according to No. 2, the stone was actually placed in position, being 42 minutes. It may be noted that a King when "*quesited*" is always represented by the sign on the cusp of the 10th house. No. 2 Horoscope is certainly much stronger than No. 1, the delay of 42 minutes enabled the ceremony to take place during the hour of ☉ (the sun) instead of ♂. ♂ is a most undesirable influence in connection with a Commercial Building, whereas the ☉ has always been designated by the "Faculty" as most propitious to important public ceremonies, large buildings, and, generally, to matters of pomp and display and connected with royalty. The delay of 42 minutes actually brings the ☉ on to the Cusp of the 10th house, and, as already mentioned, the King would therefore be represented by the ☉ and this is specially designated by the words Car. 2. R. Añg., being underwritten by "hor ☉" in Horoscope No. 2.

Astrology was at its height in the 17th century both in England and on the Continent, France especially running wild over the prophecies of Nostradamus, and there can be little doubt that both Charles I. and his son were thorough believers in this occult Science. The word *Frater* was the usual appellation among astrologers in these times and if the sign 𝒻 before the King's name really stands for Frater it would not shew that he was a Freemason.

That a Horoscope should have been drawn up at the founding of the Greenwich Observatory is quite in accordance with the times. It is curious that the word Astrology, which should designate the Science of Astronomy, has by force of circumstances been relegated to the Pseudo-Science of Planetary Aspects, instead of the true Science which now goes under the name of Astronomy. Observatories were doubtless used in the first place for Astrological purposes. The first Observatory in Europe was built at Seville by the Spanish Arabs under the superintendence of the great Mathematician Jabir ibn Aflar (better known as the famous *Geber*) in A.D. 1190, it was called La Giralda and its fate as an Observatory building struck me very forcibly when I examined the remains of the original structure on my visit there in 1875. After the expulsion of the Moors, the Spaniards, not knowing what to do with it, turned it into a Belfry, the upper stories of the present structure having been built about 1600 and now contain 35 Bells; a sad ending to the high aspirations of its famous Founder. Perhaps Astrologers would point out that the end was to be expected, as there was no Elias Ashmole in those early days to arrange the date of its foundation to take place "hor ☉."

I shall be glad to hear any brother who may desire to comment on this interesting paper.

Bro. Chetwode Crawley, P.G.D., Ireland, proposed a vote of thanks as follows:—

It is with unfeigned satisfaction I find our W.M. has imposed on me the duty of proposing a well merited vote of thanks to our esteemed colleague for the interesting paper he has just read to us. The *Transactions* of our Lodge have never been more remarkable for width of scope and variety of subject than during the past twelve months, and Bro. Conder's contribution breaks fresh ground in both matter and method. He has struck out a path for himself, and has tinged the usually sombre hue of our *Transactions* with the more vivid colours of imagination. I can speak personally of the interest with which Bro Conder has

invested his subject. The draft of his paper, with which his fraternal courtesy supplied me, reached me at Oxford, whither I had gone to inspect the Samber MSS., for the discovery of which we are so deeply in Bro. Armitage's debt. I grew so interested in Bro. Conder's treatment of his subject that it allured me even from Samber, and led me to devote time and attention to his Most Sacred Majesty, Charles II. instead. The conclusions to which my investigations brought me are not the same as those of my learned colleague. When one has the misfortune to differ from an eminent authority—and Bro. Conder is an authority of eminence in his own line of research—it is only fitting that one should indicate the ground of difference.

To begin with; the order and character of the Ceremonial carried out at the site for the Royal Exchange, on 23rd October, 1667, do not present themselves to my mind in the same light as to Bro. Conder. For the purposes of his contention, some edifice or building on that site is required in such a state of completeness, that its doors, windows, or other apertures could be closed so as to prevent anyone outside obtaining an unauthorised view of what was going on inside. Into this edifice, none but Freemasons were to be admitted. All other persons, whether courtiers in attendance on his Majesty, or civic magnates in attendance on the Lord Mayor and Sheriffs, nay, even the Lord Mayor and Sheriffs themselves, were to be rigidly excluded. This view does not seem to be borne out by the full passage in Pepys' Diary, which runs as follows in Lord Braybrooke's standard edition:—

Extract from Pepys' Diary, Lord Braybrooke's Edition, London, 1851, Vol. iv., p. 241-2.

. . . . "Thence Sir W. Penn and I back into London; and there saw the King, with his kettledrums and trumpets, going to the Exchange, to lay the first stone of the first pillar of the new building of the Exchange, which, the gates being shut, I could not get in to see: so, with Sir W. Pen to Captain Cocke's, and again towards Westminster; but in my way stopped at the Exchange, and got in, the King being newly gone; and there find the bottom of the first pillar laid. And here was a shed set up, and hung with tapestry, and a canopy of State, and some good victuals and wine, for the King, who, it seems, did it[1]; and so a great many people, as Tom Killigrew, and others of the Court, there. I do find Mr. Gauden in his gowne as Sheriffe, and understand that the King hath this morning knighted him upon the place, which I am mightily pleased with; and I think the other Sheriffe, who is Davis,[2] the little fellow, my schoolfellow, the bookseller, who was one of Audley's[3] Executors, and now become Sheriffe; which is a strange turn, methinks."

[1] *i.e.*, laid the stone. [Footnote appended by Lord Braybrooke.]

[2] Thomas Davies, draper, son of John Davies, of London, Knighted and Lord Mayor in 1677. [Footnote by Lord Braybrooke.]

[3] Audley, the usurer: see vol II., p. 68. [Footnote by Lord Braybrooke.]

The scene depicted by Pepys, as it limns itself before the mind's eye, is that of a huge enclosure or hoarding, surrounding the newly cleared site of the Royal Exchange, and filled with the customary throng of loyal citizens, anxious to support the Lord Mayor and Sheriffs on so auspicious an occasion. There were neither pillars nor walls to obstruct the view of the ceremony, which was to be performed by the King, enthroned under the usual canopied shed, in full sight of the citizens. I do not think that Bro. Conder, or any one half so well acquainted as he with the Court practices of the time—above all, with the ostentatious publicity of this particular monarch—will contend that the shed was a closed structure. Such an extraordinary deviation from the usual course would not only have excited comment, but would have been handed down as a matter of serious constitutional importance. Into this large unobstructed enclosure the King entered, attended by "several persons of quality," and escorted by his newly raised Guards, as we gather from the "kettledrums and trumpets." As soon as his Majesty and his suite had got inside, the gates (not doors) of the hoarding were closed to keep out the rabble, and Pepys came up too late to get in. Inside the hoarding, the stone was levelled with "the usual ceremonies," the head workman trying and proving it under the superintendence of the Architect, whereupon the King followed out the time-honoured custom, perpetuated in the *Pontificale Romanum*, of tapping it thrice with a mallet, and declaring it "well and truly laid," or using other words and actions to the same effect. There seem to be no grounds here for inferring unprecedented secrecy. On the contrary, the usual pains seem to have been taken to court popular observation. The sequence of events in the extract from *Rugge's Diurnal* corroborates this view. Nor can it be supposed that "Tom Killigrew, and others of the Court," or the Lord Mayor and Sheriffs, or the "great many people" of Pepys' Diary were all Freemasons.

I confess to a wholesome awe in presence of Bro. Conder's admirable facsimiles of the Horoscopes from the Ashmolean collection, and I could be emboldened to offer criticism only by the blind courage, begotten of ignorance of astrology. My shortcomings in this direction are covered by the recondite explanations contributed by our accomplished W.M. The Lodge can congratulate itself on having at its head an adept in the Black (or, at least, Drab) Art, and from him and Dr. Wynn Westcott we can count on learning all that is to be

known—and more—of the import of the Horoscopes. My concern is not with their astral genuineness, as revelations of the will of the Heavens, but with their literary authenticity, as productions of Freemasonry. I am reluctantly compelled to differ again from Bro. Conder as to the Horoscopes of the Royal Exchange being in Ashmole's handwriting. They are, indeed, bound up in a volume of the Ashmolean collection, but they are in the handwriting of that Dr. Edward Bernard, to whom Bro. Conder has made reference.[1] On the reverse of the page on which the Horoscope is written, there are abundant manuscript annotations, also in Dr. Bernard's hand, which suggested to me the idea that he was, at this time, somewhat of a tyro in casting Horoscopes. He would thus appear to have calculated the Horoscope No. II., by himself, and being dissatisfied with it for some reason or other, he calculated No. I. from fresh data, under Elias Ashmole's supervision. This, however, is a mere surmise, and, like the other surmises to which Bro. Conder's imaginative treatment so gracefully lends itself, cannot be said to have emerged from the Egyptian darkness of Possibility, into the shadow-land of Probabitity. All that can be said definitely is that Ashmole did not write these Horoscopes, and that, as far as my personal investigation of the original manuscripts goes, there is no suggestion, much less proof, to be found in the documents or their annotations, that he was requested, either as an astrologer, or as a Freemason, by the authorities to cast the schemes. Nor was I able to find that Dr. Edward Bernard, in whose handwriting they are, was so requested. He seems to have cast them for his own amusement or instruction, as many a scheme of Nativity has been cast before and since. If an example be needed, it will be found in Cicero, in the very next chapter to that from which Bro. Conder quotes a passage, the context of which, by the by, does not exactly support the opinion ascribed to the Roman Orator. As far back as Cicero's time, amateurs were found casting Horoscopes for their own delectation, without being requested to do so by anybody.

It is somewhat late in the day to appeal to the Rev. James Anderson's version of a tradition as evidence of a fact. Unless otherwise corroborated, Dr. Anderson's testimony is not unquestionable even as to events within his own knowledge, and has little or no weight when he deals with tradition. A crucial instance of his inaccuracy will be found in the *Addendum*, p. 124 of the present volume, where he is shown to have misrepresented an event within his knowledge. His method of handling our traditional history is such that it would not surprise one to find that the fact of Mr. Henry Jerman being the architect of the Royal Exchange in 1667 was the foundation for the statement that Henry Jermyn, Earl of St. Albans, was Grand Master in 1663.

The anecdote about a medal or badge supposed to have been found at Fulham is so told by Bro. Conder as to be most interesting though most inconclusive. It will, however, surprise those of his readers who are bound by the ordinary rules of evidence, to find it styled "evidence outside the Craft." Historical investigation, when conducted in accordance with the laws of evidence, undoubtedly cramps the imaginative faculty, and it is not every investigator that will be able to see that any evidence, inside or outside the Craft, has been brought forward to show that Charles II. was connected with Freemasonry. It is not easy to see that the anecdote is evidence of anything at all, save Bro. Conder's archæological zeal. None the less, every reader can appreciate the originality and ingenuity with which Bro. Conder has ornamented an imaginative thesis. He has led us into a dim and shadowy country, and has kept our attention alive all the while. We can heartily congratulate ourselves on having so entertaining a guide through the flowery meads of Nephelococcygia.

Bro. Dr. Wynn Westcott, Sup. Magus of the Soc. Ros. in Anglia, supplied copies of the two figures as they would be drawn to-day (given herewith), with the Signs arranged on a circular diagram, instead of on the confusing old quadrangle, and had also marked in the "Intercepted Signs." He said:—As to Figure One,—It is probable that the astrologer took Jupiter to represent the event itself and the Proposed Building. Now Jupiter is Retrograde, this would tend to show delay and slow progress at first. But the movement is toward Pisces which is good, although the improvement would be long in coming. The Fourth House called the "End of the Matter" is Aries in this figure, and Mars is its Ruler, who is placed in Virgo, a solid earthly sign signifying stability. Yet Mars is a Fiery Planet, and hence danger from fire to this building. The astrologer probably took Mars also as the King, and as Mars forms no aspect with Jupiter, this implies that the King got nothing out of this business. Gemini is on the cusps of both the 6th and 7th houses, and Gemini is usually considered to be specially related to London.

Note that the Part of Fortune falls in the Seventh house, although in Cancer, this points to gain for London. Gain of reputation and money possessions is shewn by the Trine to Mercury and Sol.

[1] *cf.* W. H. Black's *Catalogue of the Ashmolean MSS.*

A Bad condition is the Square of Saturn and Jupiter, but this is balanced by the Trine of Saturn to Luna in Taurus. Speculations in money falls to the fifth house and this has Taurus on its cusp and Luna therein,—good for wealth. Venus is the Lady of Libra which is at the Zenith, and she is in Scorpio in conjunction with Mercury and Sol, these positions should make the building important and handsome. But Venus is in the house of Mars, another omen of a conflagration. The semi-sextile of Cauda Draconis (one of the Moon's nodes) with Mercury, Sol and Venus is a rather malefic aspect, shewing hidden enemies.

As to the Second Figure, the above position of Mercury, Sol and Venus to the Zenith renders it stronger for honour and prosperity, and the greater nearness of Saturn to rising is better for Building success. Capricornus is now ascending in place of Sagittary, and this earthly signs gives greater stability. Venus is here Lady of the Fourth house—the End of the matter, she is in Scorpio, but controlled by Mars from whom she receives a semi-square aspect, another testimony to a fire in the future time.

Figure 1.

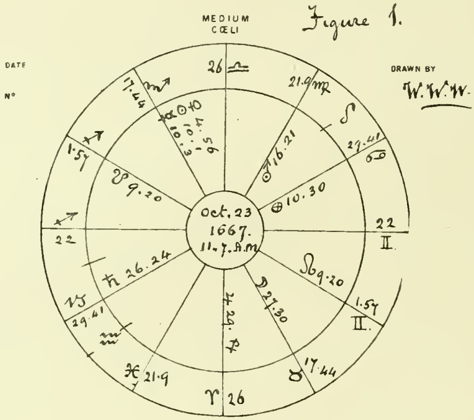
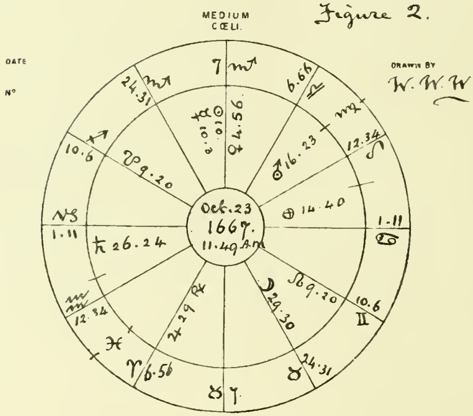


Figure 2.



Perhaps a reasonable supposition may be that the time of the first figure was that of the arrival of the King (Mars), and that the Second marked the final blow of the gavel which completed the laying of the foundation stone of this famous edifice. A valued old friend and fellow student (A.E.F.H.) whose name I have not received permission to publish, has joined me in the consideration of these two figures, and receives my heartiest thanks.

I have great pleasure in seconding the vote of thanks to our Bro. Conder for his interesting paper.

Bro. G. W. Speth, F.R.Hist.S., said that he feared Bro. Conder had based his conclusions on very slender evidence indeed. Nothing brought forward in the paper tended, in his (Bro. Speth's) opinion, to increase the possibility that Charles II. was a Mason, but such a possibility nevertheless obviously existed. In spite of the righteous indignation to which Bro. Chetwode Crawley had given vent in his reflections on Dr. Anderson as an untrustworthy historian, Bro. Speth was of opinion that the best argument advanced to indicate that Charles II. might have been a Mason, was the tradition to that effect recorded by Anderson. At an uncritical period every statement of Anderson's was gulped down without effort; during the recent hyper-critical period, which was now on the wane, nothing vouched for by Anderson was believed unless strongly corroborated; but he himself was inclined to hold that when Anderson alleged a fact he was generally not so far wrong. Details might be inexact, but some truth lay hidden at the bottom. Anderson, for instance, wrote of a certain connection in olden times between Freemasons and the London Company of Masons. This was derided, but we all knew that Bro. Conder had lately shown that such a connection did certainly exist, although not precisely that indicated by the Doctor. In the present case Bro. Speth preferred rather to believe that Anderson was recording a tradition, which might be true, than that he was inventing and falsifying history.

The following communication has since been received from Bro. W. H. Rylands, F.S.A., P.A.G.D.C.:

The subject of the laying of foundation stones, which Bro. Conder has brought under the notice of the Lodge is one of some interest; the history of this portion of masonic ceremonies has yet to be written. The idea is a very old one, and to trace its development and growth would be a curious study.

As Bro. Conder is aware there is in the possession of the Mercers' Company a MS. Book, in which is found an account of the laying of this foundation stone. It adds, if one may judge from what has appeared in print, but little to our knowledge, except that the King was entertained with a chine of beef, grand dish of fowl, gammon of bacon, dried tongues, anchovies, caviare, etc., and plenty of several sorts of wine. Evidently the libations poured out like the fare provided, were quite fitted to the occasion.

When the day was arranged I have no doubt the gentlemen of the horoscope had some say in the matter; having fixed a lucky day, then it became necessary to find out (if possible) from the stars the luck or ill-luck of the building. In all this quite naturally Ashmole plays his part, and it is interesting to note that two separate schemes were cast at some hours apart. On one of them is found twice repeated in different places the word "false;" I have carefully looked through the interpretations of these horoscopes but do not find any explanation of this word. It would be interesting to have the explanation, as it might affect the value of the scheme.

Bro. Conder suggests the question whether the ceremony that took place may not to some extent connect Charles the Second with Freemasonry, and support Anderson in his statement. It would be a perfectly legitimate line of argument, that the King "did it" simply as King, he being the highest personage in the Realm; the Exchange not being an ecclesiastical building, and the King having taken great interest in the building, it was quite natural that he should be the one selected to perform the ceremony. Still this argument cannot be taken as definitely settling the matter, when we remember that Freemasonry was in existence, and that there is nothing *impossible*, however improbable we may now consider it, in the suggestion that Charles may have been a member of the Order. These items of information have a value, as some day they may help to forge a link in a chain of evidence, either on this subject, or something connected with it.—W. H. Rylands.

In reply to my critical brethren on their remarks concerning the value of my paper, I must first of all acknowledge their kindness in according me their thanks for introducing a fresh field for friendly discussion.

I regret it only occurs to one of them that my object was not so much to prove that Charles II. *was* a Freemason, but that there was some foundation, however slight we may like to consider it, on which Anderson built up his statement that the King was a member

of our Fraternity; and that by ventilating these various side lights, a certain amount of information might be crystallized for the use of some future writer on the subject whenever the occasion arose.

The remarks of our Bro. Klein, and Bro. Dr. Wynn Westcott, on the astrological portion of the paper will be read with considerable interest by those brethren to whom Astrology is a science still worthy of consideration, and to those others, who lack interest in astral divination, the remarkable error pointed out by Bro. Klein in dating the Horoscopes will confirm the opinion that they may have been drawn up after the event took place.

Bros. Rylands and Speth both see in the argument points on which Anderson may have founded his remarks, and although Bro. Speth finds nothing to increase the possibility that the King was a Freemason yet he credits the Scotch Divine with the desire of being accurate.

As for my learned colleague Dr. Chetwode Crawley, he embraces such a combination of light-hearted persiflage with a subtlety of purpose peculiar, I believe, to his environment, that one hesitates before taking his remarks seriously; nevertheless I must confess surprise that with these rare qualities he undervalues the experience of a personally conducted tour through that enchanting "waste" he so aptly terms Nephelococcygia.

To thoroughly appreciate his argument a severe course of disaggregation is necessary, the result of which is a negation to the whole of my paper. There is however one point I am greatly obliged to him for, namely, the fact that the schemes are in the handwriting of Dr. Bernard and not Ashmole as I had at first surmised; but as he agrees that Ashmole had much to do with the Horoscopes, I do not think this fact detracts from the interest of the coincidence when taken in connection with the subject in view.

As I said in my paper, I do not attempt to *prove* the case, but merely wish to offer the result of my research into the *possibility* of Anderson's statement to the kind consideration of the readers of *Ars Quatuor Coronatorum*.—Edward Conder, Jun.

POSTCRIPT.

As reference has been made to Dr. Anderson's affirmation of the Masonic standing of Charles ii., it may be as well to reproduce here his exact words, taken from the Constitutions of 1723 and 1738.

1723, p. 41.

So that besides the Tradition of old Masons now alive, which may be rely'd on, we have much reason to believe that King CHARLES II. was an *Accepted Free-Mason*, as everyone allows he was a great Encourager of the *Craftsmen.*

1738, p. 101.

CHARLES II. *Stewart*, succeeded his Father, ... 29 *May*, 1660. In his Travels he had been made a *Free Mason*, and having observed the exact Structures of foreign Countries, he resolved to encourage the *Angustan* Stile by reviving the *Lodges*, ...

Now, as to the possibility of "old Masons" communicating the tradition to Anderson. The Stone at the Royal Exchange was laid in 1667, Charles died in 1685. Anyone born in 1650 might have been a Mason in 1670, or, if an operative, an Apprentice Mason at the time the stone was laid, and in 1723 would be only 73 years old. A man of 80 years of age in 1723 might have been a speculative Mason long before the ceremony, and even a man of 60 might have been a Freemason some years before the death of the king, and therefore conversant with the facts. So that there is no impossibility in the tradition being conveyed to Anderson first hand.

Anderson's statement of 1723 amounts to this:—I have been creditably informed that Charles was a Free-mason, and really, when you come to look at all the circumstances of his life and reign, there is a good deal to bear out and confirm the statement. In 1738 he scarcely thinks it necessary to argue the case; he had probably received further information, although we may never discover whence it came, and boldly says that Charles ii. had been made a Mason in his travels. In 1723 there was still some slight uncertainty in his mind; in 1738 he was evidently fully convinced.—E. Conder, Jun.

HIDDEN MYSTERY.

BY SYDNEY T. KLEIN, F.L.S., F.R.A.S., WORSHIPFUL MASTER.

IV.

Light.

IT may seem paradoxical to call Light a Hidden Mystery, but it is perhaps the most marvellous subject I could lay before you and the one that is least understood by the average man. We are so accustomed in our everyday life to take matters for granted that we overlook the mysteries contained in many things around us; the framers of our ritual however evidently looked beneath the surface, and hence the great importance which they attributed to the subject of my to-night's demonstration. In my Installation Address I showed that our senses of hearing and sight are alike based on the appreciation of vibrations of different rapidity. Loudness and pitch in music are equivalent to brightness and colour in light, but in the sense of sight, we get a new and wonderful appreciation beyond what is possible in that of hearing. Our sense of sight enables us to appreciate *form* and *situation* in space; we are able to know thereby that an object exists even when situated at enormous distances, and we can follow its movements without having material contact with that object, as is necessary in the case of sound.

This wonderful acquisition which we possess in our sense of sight is not fully appreciated by us, because we have never felt the want of it, but let us think for one moment of the ignorance as to our surroundings into which we should be plunged if the eye received its impressions of vibrations in the same manner as the ear does. Our eyes would then receive the light rays from surrounding objects but without being able to place them side by side, all the minutiæ which compose a landscape could only be understood in the same way as the ear takes in all the different sounds of a concert, namely, without attributing them each to a different part of space, in fact no image could be formed and although all the light would still fall on the retina, vision would be impossible. This is remedied in our eyes by the power of certain transparent substances to refract or bend the rays of light out of the straight, bringing them thereby to a focus, which is performed as you know by a lens situated in front of the retina, and upon that retina images are thus formed of all scenes passing in front of the eye, and from thence they are transmitted to the brain by means of the optic nerve. This lens has not however the power to separate the white light into its simplest component colours, namely to place them side by side. This can be accomplished in a certain fashion by means of a prism, as in the spectroscope; but this separation is not perfect because we find that certain of the colours thus laid out are caused by the overlapping of three primal colours, and I have brought you here to-night an instrument, only lately invented, by means of which you can understand what is the true explanation of colour vision. As the whole of music is based on the *triad* and a great musician can pick out by his ear and distinguish the *first*, *third* and *fifth* when a chord is struck, so can we, by this instrument, see that all pictures are formed of three primary colours, and, although our sense of sight is not able to divide and distinguish these three colours separately, we can at once do this on the screen by means of the ingenious mechanism of the instrument I am to show you to night.

DEMONSTRATION.

The Lecturer here exhibited by means of a very powerful Oxy-Hydrogen Lantern the Photo-chromascope lately devised by Professor Ives. A number of coloured pictures of vases of flowers, boxes of different coloured sweetmeats, etc., were thrown on the screen, and then by means of three condensing lenses in connection with a special rackwork, each picture was split up into three separate pictures, arranged side by side, each picture now being seen by means of its special monochromatic light, shewing that all the different shades of colour in a landscape are formed by the mingling and overlapping of three colours only.

The Lecturer then continued as follows:—

Let us now carry our investigation a little further concerning the wonderful sense by which we appreciate light. Those of you who were present when I gave my Installation Address will remember that I showed that the only reason why we could not see objects at a great distance was that the eye could only apprehend an object which subtended a certain definite angle, in fact the eye has not the power of appreciating parallel rays; if it had, an object would always appear the same size however far it was removed from the eye. The

appreciation of size depends upon the angle subtended by that object and conversely the appreciation of distance depends on what is called Parallax or the apparent displacement of projectment of an object when seen by our two eyes separately. Many of you have no doubt tried the well-known experiment of attempting to place an extinguisher on a candle by the use of one eye only, and proved that sight with one stationary eye gives no idea of distance. Parallax then is the angle subtended by the distance separating our eyes, when viewed from the distant object. For short distances the interval between our eyes is sufficient to give us a good idea of how far off an object is, but when we wish to calculate the distance of the moon (240,000 miles) we find this is not sufficient. We have then to measure a base line of several miles on some level plain and placing a telescope at each end of that known line we can mark the inclination of those two telescopes to each other, when focussed on a particular spot on the moon, we then know the angle of Parallax (180° less the sum of the two angles of inclination) which gives us the distance required. When however we go a step further and try to calculate the distance of the sun (93 milliou miles) we find our last base line altogether too short, we are now obliged to separate our two telescopic eyes by the whole diameter of the earth, which is accomplished by taking an observation of the sun at its rising and again at its setting. Once more we attempt a longer distance and find that this huge base line is altogether unequal to help us to appreciate the enormous distance of the stars. How can we get a longer base line than the whole diameter of the earth ? The astronomer provides it for us; the earth takes one year to complete its vast orbit round the sun, the diameter of that path is 186,000,000 miles, an observation of a star is therefore taken say to-day, and, after waiting six months to enable the earth to reach the other extremity of its vast orbit, another observation is taken, and yet it is found that the distance of the nearest fixed stars is so enormous that even this base line of 186,000,000 miles gives absolutely no result except in a few isolated instances, and even in those the angle of parallax is so minute that no reliable distance can be calculated.

Let us now come back to my first demonstration where you heard bars of iron giving out a loud musical note. This note was caused by vibrations at the rate of 500 in a second, and I think the best method I can adopt to give you a practical idea of what light really consists of, is to ask you to consider how long one of those bars would have to continue vibrating at the almost inconceivable rate of 500 times per second, before it has accomplished the full number of vibrations per second which affect the eye as light. This bar would not only have to continue its vibrations without diminution for seconds, minutes, hours, weeks, months, years or hundreds of years, but for 20,000 years before it has accomplished the number of pulsations which light gives out in one of those beats, namely, in one five-hundredth part of a second: this 20,000 years must therefore be multiplied by 500 giving 10,000,000 years as the time required by a tuning fork, vibrating 500 times per second, to complete the full number of pulsations which strike the eye and give the impression of light in one second of time. What a marvellous sense then is sight when we find that not only can it grasp these innumerable vibrations, but can actually differentiate colours, appreciating as a different colour each increase of about one tenth in the number of frequencies. In my Installation Address I showed that light, as appreciated by us, was situated about 40 octaves above the highest sound we can hear, and that the whole visual spectrum was comprised in less than one octave; what then would be the result if our appreciation of light vibrations were lowered only one octave ? Matter would then be visible to us only by means of what we now call the frequencies of radiant heat; glass would be quite opaque, and our windows would have to be made of carbon, ebonite or other substances which are transparent to the infra red rays, in fact under these conditions even iron would be more transparent than glass. A fresh set of new conditions would also come into force if our sense of sight was raised one octave, and yet it is inconceivable that there can be any limit to the rate of frequencies which must, as shown in my former paper, extend in one direction to the infinitely quick, and in the other to the infinitely slow; once more we come face to face with the mysteries of time and space, and in conclusion I would like to carry the consideration of these one step further. In my Installation Address I suggested that what we required in order to carry the subject further was a microscope by which we could examine these enormous frequencies, and I will now try and lay before you a mode of thought by which we can approach nearer to the unravelling of these mysteries. Our sense of sight is caused by the fact that the nerves of the retina are influenced by, or respond sympathetically to, a certain known frequency of vibration, the limit of this sympathetic action is less than one octave, namely, the vibrations which give the impression of red are rather more than one half of the number of vibrations which give us the impression of violet, and all colours between these two, namely, orange, yellow, green, blue aud indigo are the impressions which intermediate rates of vibration make upon our retina. But the space between these limits is infinitely small, it is only a mathematical point on the line of infinite extent stretching from the Creator down to the created; it is the narrow bounds of our sense of sight; on both sides

are similar vibrations but they are either too long or too short to influence vision and the result is darkness.

But let us look at our subject in a different aspect and we shall grasp more clearly that time is not a reality, but is only a mode or condition under which our material senses act. A tune may be played either a thousand times slower or a thousand times quicker, but it still remains the same tune, it contains the same sequence of notes and proportion in time, the only characteristics by which we recognise a tune. And so in the same way with our sense of sight, an *event* may be drawn out to a thousand times its length or acted a thousand times quicker, it is still the same scene. An insect vibrates its wings 20,000 times in a second and must be cognizant of each beat, whereas we have seen that we, with our senses of sight and hearing, can only appreciate respectively six and twenty vibrations in a second as separate beats. That insect must therefore be able to follow the life of a plant or a flash of lightning under the conditions of a microscope magnifying several thousand times, compared with our vision. The whole life of some of these insects extends over a few hours only, to them there is therefore no day or night, the sun is always stationary in the heavens, they can have no cognizance of seasons. If on the other hand we take the converse of this, we may conceive conditions under which our own power of appreciation might be reduced to only one vibration in twenty-four hours; we could then have no knowledge of the sun except as a broad band of light extending across the heavens, we could not follow its movements so as to see its shape. Let us look at this from another aspect: we are looking at the insect whose wings are beating 20,000 per second and we travel away from it at the rate of light, the present will then always be with us, the wing although still vibrating at that enormous rate would appear to be stationary and would continue in that state for a million years provided we continued our flight with the rays of light. It is thus possible to understand how the growth of a flower, the flight of a bird or the lightning flash might be drawn out and examined under conditions of time which would lead to the discovery and tracing of even the principle of life itself. But let us go one step further and increase our flight beyond the rate at which light travels, scenes would now progress in the opposite direction to that which we are accustomed to, men would get out of bed and dress themselves at night and go to bed in the morning, old men would grow young again, tall trees would grow backwards and enter the earth, embedding themselves in the seed, and the seed would rise upwards to the branch that nourished it. Once more we must call a halt. Time and Space are only relative modes by which our senses appreciate our surroundings; if everything connected with us were from this moment to move twice as quickly or be half the size we should be absolutely ignorant of the change, and if this were carried to extremes and everything happened infinitely quicker and all our surroundings became infinitely smaller we could have no cognizance of the change, our sun and the stars with their respective distances might be reduced in size until they were no larger than the molecules of iron in the blade of a pocket knife, an eternity compressed into a moment and yet we should have no knowledge of change. We must recognise therefore that Time and Space are not realities but are limits only, set to our corporeal senses, in fact they are but transient conditions under which matter exists. The *Spiritual*, the *Present*, the *Here* are the only realities, all else is but shadow which will cease to exist when the Light of Truth reigns supreme.

The beginning and end coalesce, a million years is coincident with a moment of time, and we can now perceive the fallacy of the stock argument that "the belief in omniscience necessitates a belief in fatalism." The future is *present* to the spiritual; though to our senses a million years is almost unimaginable and every moment of that time events are subject to the free-will action of man, yet to the spiritual there are no such limits; the creation of the world and its future dismemberment, the birth of each one of us and our death, must be at the same moment. We can therefore understand how the Deity is cognizant at this very moment of what is taking place millions of years hence without in any way interfering with the free-will of those who live and act during that period; in fact, to the spiritual the present includes the whole of past eternity and overlaps future eternity. When we have once grasped this we begin perhaps for the first time to penetrate the meaning of those mysterious words of Christ:—

"Verily, verily, I say unto you, before Abraham was *I am*." (ἐγω εἰμι.)

REVIEWS.

APPENDIX to the History of Freemasonry in Whitby[1].—At page 119 of our last volume I had the pleasure of reviewing the History, by Bro. the Rev. E. Fox-Thomas, to which the present pamphlet is a fitting appendix. It gives us the proceedings at Church, in Prov. G. Lodge and in Lodge attending the Centenary Celebration of the Lion Lodge, No. 312, Whitby, on the 15th July of last year. The pamphlet is, of course, uniform in size with the History, and should be bound up with it. Not the least pleasing features of the brochure are the Sermon by our Reverend Brother, which contains much that incites to reflection, and the portraits of two old and still living Whitby Masons, Bro. J. Stevenson, P.M., J.P., born 1818, initiated 1844, and Bro. J. N. Lawson, P.M., born 1823, initiated 1846.—G. W. SPETH.

Landguard Fort.[2]—This handsome book has little claim upon us as Masons only, but it is the result of years of hard work by our Bro. Leslie, who has so long been active in our service as Local Secretary for the Army. Except to residents on the East Coast, I presume the very name of the fort in question is barely known, nevertheless it has a stirring history of its own, and has bravely borne its part in the annals of our country. This history is pleasantly told by Bro. Leslie in some 130 pages, which reveal an amount of patient research which only a love for his subject and pride in his profession could have inspired. We have several maps of the fort, beginning with one of 1534, portraits and biographies of many of its governors and commanders, and numerous other illustrations. Many of the old letters and documents quoted are intensely amusing, and they lose nothing in the telling at the hands of our Bro. Leslie.—G. W. SPETH.

South African Masonry, Historical Jottings.—South Africa is entering upon the historical stage in Masonry. I have lately had occasion to review a lodge history, and now there lies before me a curious production, which perhaps may be best described as an album. Last year the *Cape Times* commenced giving weekly full-page portrait-groups of several of the South African Lodges and these have now been collected into a book printed on fine art paper, to which have been prefixed slight sketches of some of the Lodges and of the several jurisdictions under which they work. The result is not altogether satisfactory, the Cape process block makers seeming not to be quite up to the standard of our own; the book is unwieldy, being some 15 inches long by 10 high ; and the sketches here and there leave something to be desired in point of historical accuracy. But despite these blemishes the production is not without interest, and even value, and its appearance is promising as an indication of a desire on the part of South African Masons to know something about the history of the Craft, more especially in their own home. In the preface the publishers show that they are fully aware of some of the defects to which I have alluded, and plead the difficulty attending a first effort, an excuse the validity of which it would be churlish not to recognize. We are glad to welcome it as it is, but we await better things now that a beginning has been made.—G. W. SPETH.

Joppa Mark Lodge History.[3]—Bro. Armstrong has done well to make the history of his Mark Lodge better known, and in the limited space at his command has communicated several interesting items as to its eventful past; the pamphlet being nicely got up.

The Records commence in 1856 when the Lodge was held at the Angel Hotel, Birkenhead, and apparently was there started by the "*Travelling Mark* Lodge," now called the "Grand Lodge of Mark Master Masons, of Ashton-under-Lyne District," the latter still keeping apart from the regular Mark Grand Lodge, with H.R.H. the Prince of Wales as Grand Master.

In 1857 the Lodge "Joppa" obtained a Warrant from the Grand R.A. Chapter of Scotland, being the fifth thus warranted in England, It was not until 1872 that it joined the Mark Grand Lodge of England and became No. 11 on its Register, when the Hon. Wilbraham Egerton (now the Right Hon. Earl Egerton, of Tatton) was installed as W.M. A list of officers is appended from 1856 to 1898.

Some twenty such Lodges were thus chartered in England by Scotland, nearly all of which are now on the Roll of the *Mark Grand Lodge* ; the absentees being the four only, I believe, that have succumbed to adverse circumstances and have been erased.

[1] G. Kenning, London, or J. N. Lawson, 13, Royal Crescent, Whitby, 1s. 1d. post paid.

[2] The History of Landguard Fort, in Suffolk. By Major John Henry Leslie, late Royal Artillery. . . . London, Eyre and Spottiswoode, 1898.

[3] History of the Joppa *Mark* Lodge No. 11, by John Armstrong (*Liverpool Masonic Journal* Office, 1898).

Bro. Armstrong states that the Degree was worked by "authority of the Grand Lodge, meeting from time immemorial at York," but he does not quote any evidence, and until he does I must be forgiven for doubting the accuracy of the statement.

His remark also that "the supreme bodies exercising Masonic jurisdiction in Scotland, Ireland and America have always regarded the Mark Degree as an essential and integral portion of Ancient Freemasonry" requires qualification, as in most instances it is the Grand *Chapters*, not the Grand *Lodges*, that so recognize it. Neither does Bro. Armstrong distinguish between the early custom of *choosing a Mark*, and the more modern Mark *Degree*.—W. J. Hughan.

Dublin Wills and Inventories.[1]—This is an extra volume issued by the Royal Society of Antiquaries of Ireland, and the editor and compiler is an esteemed member of our Correspondence Circle. This latter fact should alone insure it a brief notice in our columns, but apart from this, it cannot be said that the study of Wills and Inventories is altogether foreign to our pursuits in the Quatuor Coronati Lodge. Most of us know what excellent use has been made of this class of documents by Bro. W. H. Rylands, to whose patient researches in the Registry at Chester is due our knowledge that the members of Ashmole's Lodge at Warrington and Randle Holmes' at Chester were not operative but speculative Masons. I fear that no such important result to Freemasonry will accrue from the perusal of the pages before me, but there is no limit to the possibilities of any addition to our general knowledge.

Collections of old wills are numerous in England, and the publication of them has been undertaken by many societies and individuals. The present collection (1457—1483) is the only one known in Ireland prior to the middle of the sixteenth century, and its publication by Bro. Berry must therefore evoke great interest. The study of such documents is far from being as dry a pursuit as might be imagined; the light thrown thereby upon the social customs, appliances, needs, comforts and luxuries of the times very quickly fascinates the reader.

Bro. Berry's book is a handsome volume of 275 pages, with a most learned, instructive and pleasant introduction by the author, extending to 63 pages. The wills are all given in the original Latin, the abbreviations and other peculiarities being most faithfully preserved and imitated, and below each Document Bro. Berry supplies a careful translation into vigourous English. In more than one instance the translator betrays his membership of our Fraternity, inducing him unconsciously to prefer Masonic phrases which come unbidden rather than seek for others less familiar. For example, on p. 99 we have "*honorabilis* vir ffrat[r] Willm̄us Stevenot prior" rendered as "the *worshipful* the brother William Stevenot, prior," and elsewhere we have "*Magros & gardianos* dce Capelle" given as the "*Masters* and *Wardens* of the said chapel." No exception can possibly be sustained in either case, but it may be doubted whether a non-mason would have chosen the words italicised by me. The transcripts are followed by 50 pages of most interesting notes, explanatory of many of the articles and customs alluded to. As the book issues from the University Press, Dublin, I need scarcely add that type and illustrations are a delight to the book lover.—G. W. Speth.

Turner's Sketch of Masonry in Blandford.[2]—Freemasonry in Blandford seems to have been confined to three lodges, neither of which overlapped the other. The first lodge existed from 1771 to 1781, and of it nothing is practically known, so that Bro. Turner's task in alluding to it is an easy, if disappointing one. In 1815 the second lodge, Honour and Friendship, No. 665, was established, and had a successful career, expiring in 1835 or thereabouts, for no very apparent reason. Copious extracts from the minutes of this Lodge are given in the book before me, and are in many cases of general interest. In 1816 a silver trowel was presented to the lodge, which, after disappearing for a series of years, was fortunately recovered by the present lodge in 1883, and it was decided that the Senior Past Master should in future wear it attached to his collar. To this I do not object, but I do wish respectfully to enquire what authority there is for a statement in a footnote that the trowel was the jewel formerly worn by the Deacons. The old Lodge was somewhat fond of fines. Fines are met with in all old by-laws, but so far as may be judged by recorded minutes, seldom enforced. Not so in "Honour and Friendship." In 1817 a brother was fined one shilling for leaving the lodge "between the second and third ballot," and the I.G. was fined the like amount for allowing him to do so. Later on in the same year a Brother

[1] Register of Wills and Inventories of the Diocese of Dublin . . . 1457—1483, from the original manuscript in the Libray of Trinity College, Dublin, edited with Translation, Notes and Introduction by Henry F. Berry, . . Dublin, . . . 1898.

[2] A sketch of Freemasonry in Blandford from 1771 to 1897, by George E. Turner, ... By-laws of Lodge "Honour and Friendship," No. 1266. Blandford, . . 1897.

was fined 6d. for neglecting to salute the Master on entering, and two others were fined 6d. each for being a quarter of an hour late. In 1820 a Brother was fined 2s. for leaving the Lodge without the permission of the J.W., and the S.W. was fined 1s. for keeping his column up dnring refreshment. There are other instances not less curious mentioned, showing at least that strict discipline reigned in the Lodge. In 1822 we find minutes showing that the I.G. was promoted to be Tyler, and that both officers were paid, the Tyler ranking above the I.G. This is an arrangement which is quite new to me. The old minute books were often illustrated by pen and ink drawings by the secretary, and a woodcut is inserted in this book representing one of his more successful efforts. It is a terrible temptation to a man who can draw ever so slightly to find himself with a pen in his hand and for the moment no actual writing to be done. As a secretary I have experienced this, and am in the habit of drawing all sorts of lines on my rough minutes, which gradually resolve themselves into patterns, or perhaps caricatures. So far, however, I have refrained from exercising my perverse talent on the actual pages of the minute-book, but I can feel for the Blandford secretary and sympathise with him. The temptation is almost irresistible, aud as he seems to have really succeeded in ornamenting and not spoiling the pages before him, there is, in his case, nothing to forgive.

From 1835 to 1869 Blandford was once more without a lodge, but at the later date the second "Honour and Friendship" No. 1266 was warranted. Of its Founders only two remain, whose portraits, as well as those of the compiler of the History, Bro. Turner, and of the Prov.G.M., Bro. Montague Guest, are given. It is needless to say that little of general archæological interest can be expected in the minutes of so young a lodge, but the records are none the less interesting to the members themselves. The book concludes with lists of members, officers, etc., and the by-laws of the Lodge, from which fact I presume that it will be presented to every initiate and joining member, a most laudable custom.

Bro. Turner has, for the most part, allowed the minutes to speak for themselves, adding few remarks of his own. Those upon which he has ventured are elucidatory of excerpts which would otherwise have failed to show their true importance, and he appears to have been very judicious in his choice of minutes for reprinting, avoiding prolix repetition and matters of no interest to anyone. He pleads for lenient criticism, which is quite unnecessary as the work is well done throughout.

An introductory chapter by that veteran of introdnction writers, Bro. W. J. Hughan, deals with the history of the Province of Dorset in his nsually clear, concise and happy manner, and adds considerably to the interest of the whole. The "Sketch," as it is modestly styled by the writer, is a welcome addition to our fast growing List of Lodge Histories.—G. W. Speth.

NOTES AND QUERIES.

PRINCE EDWIN and the Benedictines.—You published in vol. x., pp. 160-61 Bro. Baume's letter, covering an excerpt from Mabillon about Prince Edwin having been received in A.D. 944, into the Benedictine Order near Bath. On page 161 are these words: "The fact recorded in the monastic records, that Edwin had been received"—viz., in England and before or in A.D. 944—"into the Order of the Benedictines is *unassailable*." The little note I sent yon tended to question so strong an assertion. Lately, I happened upon this sentence: "At an early period of his career *Dunstan introduced* into England a new Order of Monks, the Benedictines." (Chambers' Encyclopædia, vol. iii., p. 709). The only date that I have seen given for Archbishop (or Saint) Dunstan's birth is A.D. 925. Therefore, in 944, he was only nineteen years of age. Is it credible that a lad (however precocious, and however highly placed, socially), accomplished, at the age of nineteen, the introduction into England of a new Order of Monks? If, then, the Encyclopædist's assertion, "that it was Dunstan who introduced the Benedictines into England," be trne, the date of their coming mnst have been later than A.D. 944. What becomes then, of Bro. Baume's *un*assailable fact that in A.D. 944 the Benedictines received Prince Edwin into that Order?—Wm. Barlow.

Ancient Builders.—The following, which appears in the June number of the *Masonic Chronicle*, Columbus, Ohio, and has been copied from the *Jewish Review*, seems to me of sufficient interest to justify its insertion in this column.—R. F. Gould.

"It is quite evident from the Talmud that the ancient rabbis in the earliest centuries of Christianity were associated in a society resembling the Freemasons of to-day. They were called Boandin, or Builders. In the tract Sabbath, 144, in the Talmud, is the following: 'The wise men are called Builders, because they are always engaged in the upbuilding of the

world.' They called themselves Chaberim, 'associates,' 'friends,' 'brethren,' and had symbols of their own. One of the highest officers among them was named Shammai, who was always represented with a 24in. gauge in his hands like a scepter. The mysteries of the triangle, square and circle, are frequently mentioned. In an ancient manuscript of the Talmud there appeared the three figures in one circle, as also the shield of David, 'Magan David,' which consists of two triangles. This will give new food for the Masonic historians. All the manuals and guides touching upon the ancient Masonic order seem to have ignored the above data."

Epitaph of a "Mason."—My brother has called my attention to the following which has a certain interest to Freemasons. It is from Abbot's Kerswell, Devon, and is printed in *Antiente Epitaphes* (from A.D. 1250 to A.D. 1800), by Thomas F. Ravenshaw, M.A., F.S.A.

WILLIAM, sone of ARTHUR MASON
of CORNWOOD a hopeful Minister
of the Word, in his journey
from Exon was here with
much loue & griefe interd, May 25
Año Dñi: 1639. then aged 28.

MASON, how is't that thou so soon art gone
Home from thy worke? what was the fault i' th' stone,
Or did thy hammer fayl, or did'st suspect
Thy Master's wages would thy worke neglect?
Christ was thy CORNER-STONE, Christians the rest;
Hammer the Word, GOOD LIFE thy Line all blest,
And yet art gone, 'twas honour not thy crime
With stone hearts to work much in little time:
Thy Master saw't, and tooke the off from them
To the bright stones of NEW JERUSALEM:
Thy worke & labour men esteem a base one,
God counts it blest. Here lies a blest FREE MASON.—W. H. RYLANDS.

The Duke of Wharton, Grand Master.—One more instance of the erratic behaviour of Philip, Duke of Wharton, "Whose ruling passion was the lust of praise."

"Though wondering senates hung on all he spoke,
The club must hail him master of the joke."

Amongst the letters preserved at Lowther Castle is a curious narrative written by Lord Lonsdale in September 1723, to his cousin, James Lowther, of the conduct of the Duke of Wharton and Sir Christopher Musgrave. The following is the text of the letter so far as relates to the escapade.

1723, Septr. 26, Lowther. . . . . "There is a story has been very currently reported in this county, which if it be true, you may very likely be better informed of att London, since in all probability it must have come to the knowledge of the Government, but as the matter was transacted a good distance from hence, and my intelligence of it is not very certain, I can only lett you know how it is told here. The Duke of Wharton went about ten days ago to his estate in Swaledale, near Richmond, and Sir Christopher Musgrave went along with him; when they were there the Duke took an occasion of treating about threescore of the country people, and after they had drank a good deal, the Duke and Sir C. Musgrave pulled off their coats and waistcoats fell down upon their knees and drank the Pretenders' health by the name of James the 3rd of England and 8th of Scotland, and obliged all the people who were with them to do the same. The noise of this was quickly spread, and the wives and daughters of the people who were in company came immediately crying to fetch their husbands away. Some of the men being frightened themselves went to make information of this to a Justice of Peace, but the Justice in all probability not caring to meddle with so great a man, told the people who came to him, that if they would bring the offenders before him, he would do as the law directed, but he would grant no warrant. Whether any part of this story be true or no, I can't pretend to say, but as I am told it was brought into this country by several people of that neighbourhood, and many of them were such as said they were present themselves. If this be really as it is represented, I don't see how the Government can avoid takeing notice of it, for as it was done so openly and before such numbers of people it will be generally known, and everybody who has ever lived in the country and are friends of the Government must certainly know the very bad consequences that will attend the not punishing so flagrant an action as this." [*Hist. MSS. Com., Lonsdale Papers.*]—F. COMPTON PRICE.

Ashmole's Life.—Bro. G. W. Bain, of Sunderland, has in his valuable Masonic Library a *small* paper copy of the life of Ashmole, of 1717, which has a "bastard title," or small first title, that is new to me, for it contains the price, all other copies I know of have only the first four lines. This seems to point to there having been two issues in 1717, possibly two different editions, as the two issues do not look quite the same else.

Bro. Bain's copy has the brief title as follows :—

MEMOIRS

OF THE

LIFE

OF

Elias Ashmole, Esq.;

Price 1s. 6d.

It is a wee gem of a book and of considerable value and interest from a Masonic point of view, as well as scarce.—W. J. Hughan.

Sculptured Stone, Masonic.—Annexed is a photograph of a curious carved stone in the possession of the Royal Forest Lodge, No. 401, Slaidburn, Yorkshire. It is enclosed in a cupboard on the immediate left of the Master's chair, which is opened only during Lodge business and at other times kept locked. The crown at the top is carved out of solid stone and measures twelve by nine inches. The sculptured part below this is a piece of York flag, three feet by two. The plinth is of York stone and rests on wooden pillars three feet high, so that the total erection is about six feet and a half from the floor. It is rather surprising that no record exists in the Lodge minutes of the acquisition of this curious achievement, although the minutes are complete since the year of the Lodge's foundation, 1829. Neither is there any tradition extant as to how the stone came into possession of the Lodge. Seeing that symbols are engraved on the stone which refer to other than the Craft degrees, I thought there might at least be some indication in the minutes that such degrees were worked by the Lodge, because, although established so comparatively recently, it lies out of the way, and old customs might have been continued for many years unchecked. But there is nothing of the sort to be discovered.

Of its twenty-one members, twenty live at no less a distance than nine miles from the Lodge, and this they walk or drive five or six times a year. From Clitheroe there is a stiff moorland climb of nearly five miles, reaching an altitude of more than 1,000 feet. It is not surprising therefore to find that the meetings are still ruled by the old fashion of the full moon.—G. W. Speth.

A Curious Medal.—Bro. Cloudt, secretary of the Lodge Parfaite Union at Mons, Belgium, has kindly sent me the photograph of a curious commemorative medal which has come into the possession of his Lodge. At first sight it is distinctly Masonic. On the one side we have the well known symbol of the pelican feeding its young, with the legend MORIAMUR DUMMODO VIVANT, Let us die provided they may live. On the reverse is an armed man treading a demon under foot, surrounded by flames, holding in one hand an equilateral triangle, and the legend TRIUM SIMUL ARRIPIT ANSAM, Of three together he grips the handle. This is a proof of how easily we may be led by false appearances.

The medal was found in 1866 by a peasant, in the Faubourg St. Lazare, Mons, in an earth rampart facing the plain of Nimy, a last remnant of the old Spanish fortifications. It is of brass, and we give a reproduction of the photograph herewith. The only clue to its origin is in the dates. That on the obverse, 1648, points probably to either the Treaty of Münster on the 30th January, or the Peace of Westphalia on the 14th October of that year which put an end to the Thirty Years War, and assured the independence of the United Provinces. The figure on the reverse is possibly that of Frederick Henry of Orange, Stadtholder of the Netherlands from 1625-1646. If the date be 1632 it may refer to the capture of Maestricht, if 1639 to the struggle with Archduke Ferdinand, 1637-39. The last figure, as will be perceived, is somewhat doubtful.—G. W. Speth.

The Old Charges.—William of Wykeham and Shakespeare.—Amongst the "Charges Singular" for every Master and Fellow is the well-known Ordinance sometimes numbered 13, viz., "That no Fellow shall go into the Town in the night-time without some Fellows that shall bear him witness that he was in an honest place."

In the *Visitatio Notabilis de Selburne*, a curious record printed in the *Natural History and Antiquities of Selborne*, Wykeham enjoins the canons not to go abroad without



SCULPTURED STONE. Royal Forest Lodge, No. 401.



A CURIOUS MEDAL.

leave from the prior, who is ordered on such occasions to assign the brother a companion, *ne suspicio sinistra vel scandalum oriatur.* [Appendix, p. 448. Holt White's edition.] This Monkish law appears to point out the origin of the particular Masonic enactment, and it may be observed that Shakespeare, in *Romeo and Juliet*, Act v., sc. ii., makes adherence to the rule directly lead up to the three-fold catastrophe of the play. Friar John, entrusted by Juliet's confessor with the weighty missive to the banished Romeo at Mantua, "Going to find a barefoot[1] brother out, one of our order to *associate* me," finds the desired ally in a house "Where the infectious pestilence did reign." The companions are surprised by the searchers of the town, who, says Friar John, "Seal'd up the doors and would not let us forth," so that Romeo, "wedded to calamity," and unaware that Juliet is but in a trance, returns to Verona armed with the Apothecary's "soon-speeding gear," and falls a sacrifice, together with Paris and Juliet, at the tomb of the Capulets.

Steevens, in his notes to *Romeo and Juliet* says; "Each friar has always a friar assigned him by the Superior when he asks leave to go out; and thus, says Baretti, they are a check upon each other.".—F. Compton Price.

Elias Ashmole's Epitaph.—[Extract from John Aubrey's Natural History and Antiquities of the County of Surrey. Lond. 5 vols., 8vo., 1719. Vol. i., pp. 10, 11. Lambeth Church.]

. . . . And now I am come, as a Mourner, to pay my last Office at the Grave of my worthy Friend and old Acquaintance Elias Ashmole, Esq., whose Body lyeth bury'd in the *South* Isle, (*sic*) at the *East* End, on the *North* Side, under a black Marble, with this inscription.

Hic jacet inclytus ille & eruditissimus
Elias Ashmole, Lichfeldiensis,
Armiger. Inter alia in Republica
Munera, Tributi Cervisias Contra-
Rotulator, Fecialis autem Windsoriensis
Titulo per Annos plurimos dignatus:
Qui, post duo Connubia, in Uxorem duxit
Tertiam, Elizabetham, Guglielme Dugdale
Militis; Garteri, Principalis Regis Armorum,
Filiam, Mortem obiit 18 Maii, 1692,
Anno Ætatis 76; sed durante Musæo
Ashmoliano Oxon. nunquam moriturus.—F. Compton Price.

SUMMER OUTING.

JUNE 30—JULY 3.

THE 10th annual outing of the Lodge was this year devoted to a study of York and its neighbourhood, the traditional cradle of the Craft, the undoubted seat of one of the oldest lodges known, and of the former Grand Lodge of All England, remarkable alike for its historic, Masonic, and architectural interest. The following brethren left King's Cross terminus on the 30th June by the 3.25 p.m. train, in reserved saloon carriages, viz.: Bros. Sydney T. Klein, W.M.; G. W. Speth, P.A.G.D.C., Sec.; G. Greiner, I.G.; H. Lovegrove, P.G.S.B.; Dr. G. Mickley, P.A.G.D.C.; J. J. Thomas, P.G.Std.Br.; Dr. T. Charters White, W. J. Songhurst, G. Powell, F. A. Powell, J. Thompson, F. J. Rebman, J. W. Stevens, R. S. Ellis, J. Robbins, C. B. Barnes, J. P. Watson, E. T. Edwards, F. L. Gardner, G. H. Buck (Gosport), Dr. C. Wells (Cookham), T. Cohu and J. L. Bennett (Bromley), C. E. Ferry (Isleworth), W. H. Tarrant (Oxford), E. Hulbert (Stroud), Capt. C. E. Reynolds (Chesterford), Dr. C. R. Walker (Eastbourne), R. Orttewell (Malden), H. Woodcock (Sidcup), W. Busbridge (Plumstead), and J. Wakelin (Witham). At Peterborough they were joined by Bro. H. Bambridge (Yarmouth), and arrived at York at 7.40 p.m., having partaken of tea *en route*, which was provided at Grantham. At York they found awaiting them Bros. F. Stevens (Manchester), Professor Swift P. Johnston (Dublin), C. F. Brindley and Dr. J. Stokes (Sheffield), T. Purvis, Seymour Bell and T. Pickering (Newcastle), J. Bodenham, P.A.G.D.C. (Newport, Salop), T. J. Salwey (Ludlow), C. Letch Mason (Leeds), H. J. Sparks (East Dereham), Dr. W. W. Wynn Westcott, P.M. of the Lodge; and T. B. Whytehead, P.G.S.B. (York).

[1] A Franciscan.

The headquarters were at the North Eastern Hotel (Bro. F. W. Halliwell), where most of the brethren were accommodated, but some few had to sleep out at the Adelphi and Great Northern Hotels.

Dinner was served at 8.30, and the remainder of the evening devoted to conversation and the study of the beautiful Itinerary compiled by Bro. Whytehead.

By breakfast time at nine on Friday morning, our party had been increased by the arrival of Bros. Capt. M. D. Bell (London), J. A. Jones (Middlesborough), W. M. Battersby (Dublin), H. Brown (Durham), M. C. Peck (Hull), T. B. Redfearn and A. Bruce (Glasgow).

At 10 o'clock a start was made under the guidance of Bro. Whytehead to perambulate the city. After viewing the Micklegate Bar, we ascended the walls which were followed to the Lendal Bridge, and crossing this, the Gardens of the Yorkshire Philosophical Society were entered. Here we viewed with interest the ruins of the Hospital of St. Leonard, founded by Athelstan, remnants of the old Roman walls, the Museum of the Society, the remains of St. Mary's Abbey (1074), Henry VIII's. Manor House, and the old Guest House of the Abbey, now used as a Museum of Roman Antiquities. A very pleasant two hours were spent in surveying all these interesting objects, and then a move was made to the Minster. Here we were met by the Dean, Bro. Purey-Cust, P.G. Chap., who conducted us to the Zouche Chapel, where, with the aid of plans, he explained the different states of the building at different epochs, and also exhibited the various relics and plate of the cathedral, imparting at the same time a great deal of information about their history.

After the conclusion of this most interesting lecture, we were conducted by the Dean through the building, all of which was thoroughly explained, although our kindly guide deplored that our time was too short to do justice to the subject. We, however, promised to return on some future occasion, and once more benefit by his perfect knowledge of the grand old Minster and its history. Shortly before two o'clock we left him, and placing ourselves once more under the guidance of Bro. Whytehead, visited St. William's College *en route*, and made our way to the Freemasons' Hall, St. Saviourgate, the property of the Eboracum Lodge, No. 1611. Here we were met by Bro. W. H. Chambers, W.M., and several of the brethren, and after inspecting the handsome lodge-room, a splendid collection of Masonic engravings, the Bible of the extinct Grand Lodge of All England, and being entertained by a selection of music on the fine organ, we were heartily welcomed to a sumptuous lunch, for which our appetites by this time were quite prepared.

A few speeches of welcome to York, and thanks to our entertainers, naturally followed, and cabs having been meanwhile ordered, we bade them farewell for the time, and commenced a drive round and through the city, pausing here and there to admire the many objects of interest presented to our view. In the course of this drive a lengthened stay was made at the Merchants' Hall, the property of the ancient Guild of York Merchant Adventurers—still an active body. The hall is in itself curious from an architectural point of view, as is its underground chapel reached through a trap door. But beyond this, it is, Masonically interesting because here the Grand York Lodge met, as did the Apollo Lodge of Freemasons, and here Drake, the then Junior Grand Warden, delivered the famous oration on the 27th December, 1726.

The drive terminated at the ancient Guildhall (1446), which was thoroughly inspected, and finally a move was made to the adjacent Mansion House, where we were met by Bro. Melrose, an ex-Lord Mayor, and where, by direction of the Lord Mayor, the city plate was displayed for our benefit. Dinner at headquarters at 6.30, where we were joined by the Dean, Dr. F. F. Bond, of Brighouse, R. Hudson, P.G.S.B., and some of the local brethren. The only speech was one of thanks to the Dean for his kindness during the forenoon, to which he eloquently replied.

At 8.30 the brethren proceeded to the Masonic Hall, Duncombe Place, the property of the York Lodge, No. 236, where the Lodge was opened under the presidency of its W.M., Bro. A. Procter, with a full attendance of his officers, many members, and a few visitors from the other York Lodges. The York Lodge is the fortunate possessor of most of the relics of the extinct Grand Lodge—pedestal, candlesticks, minute books from 1712, rolls of members, five rolls of the Constitutions, old jewels, etc.—all of which were displayed for our inspection and explained by Bro. A. H. Furnish, the librarian.

The Grand Officers having been saluted, the W.M., Bro. Procter, delivered the following address of welcome: "Brethren,—Your summons informs you that this Lodge of emergency is convened for the purpose of receiving a visit from the W.M. and brethren of the Quatuor Coronati Lodge, No. 2076, and on behalf of the York Lodge I offer to our distinguished visitors a most hearty and cordial welcome. The title of the Lodge has, I believe, caused a little perplexity to some of our brethren who have only recently become aware of its existence. I understand it has some reference to an old legend of four crowned martyrs, but, beyond that, my information does not extend, and it would be interesting to hear from some of the brethren something of the legend and of its connection with the

foundation and objects of our visitors' Lodge. My membership of the Outer Circle has given me some little acquaintance with its most valuable work and with the names of its prominent members. It forms a centre for all students of Masonic history and literature and for the collection of documents and objects of value and interest to the Craft, which are stored and cared for, and placed at the disposal of Masons who desire to prosecute literary work. Here, all discoveries and theories are examined and discussed by the most competent authorities and the results made known to the Masonic world by means of that valuable publication known as *Ars Quatuor Coronatorum*, so ably edited and compiled by the Secretary, Bro. Speth. To those who desire, as Craftsmen, to make the liberal arts and sciences their study, the most valuable aid is given by this Lodge, and the readers of the *Ars Quatuor Coronatorum* will all have fresh in their memories those truly marvellous papers on 'Hidden Mysteries,' which have recently appeared from the pen of the W.M., Bro. Klein, in which some of the wonderful works of the Almighty are described with vivid force and made to appear rather as chapters of romance than as dissertations on the hard facts of nature and science. In another direction, the interesting and ingenious theory of the W.M. upon the genuine secrets of a M.M. has startled the Masonic world. His paper on 'The Great Symbol' was a marvellous monument of labour and research, tracing as it did the history of geometry from the earliest times of Socrates and Plato, and exhibiting forcibly the relation to Masonry of the knowledge of the square and of that amazing proposition which is the foundation of Masonry. Then the recent labours of the Secretary, Bro. Speth, on the question of the number of Degrees worked by Masons in pre-speculative times, have found expression in a paper showing infinite labour and extensive Masonic knowledge, and whatever theory one may adopt, the learning and information to be gathered from the paper and the discussions thereon are invaluable to a Masonic student. The publications which are regularly sent to the Outer Circle are most fascinating documents, and the interest in them grows upon one from time to time; indeed, I do not know of any expenditure of 10s. 6d. a year which yields such a satisfactory return. The Craft is under the greatest obligation to the Quatuor Coronati Lodge for its work, and I consider it a great privilege to have the opportunity of receiving its members here, and that an honour is conferred on our ancient Lodge by the presence of our visitors this evening. In coming to our city, our visitors are coming to what has often been called the 'Mecca of Freemasonry,' and if tradition is to be accepted, this designation would seem to be not far wrong. It is at any rate matter of history that there was a Grand Lodge of All England at York, and of this we shall offer you visible and actual proof in the shape of some of its Records and Constitutions which you will have the opportunity of inspecting, and of their old banner which stands on my right, and the obligation pedestal with its cover, and the candlesticks of the W.M. and Wardens, which formed part of their Lodge furniture. This is an inheritance of which we are naturally very proud, and it was with great pleasure and satisfaction that we acceded to the suggestion of Bro. Whytehead, your J.W., whom we appreciate so highly in York, and offered you an invitation to pay us a visit. I end as I began, by saying we are delighted to have the opportunity of receiving the W.M. and brethren of this distinguished Lodge, and we welcome them most heartily."

Bro. S. T. Klein, in a short speech, thanked the W.M. and the brethren of the York Lodge most heartily for the splendid welcome afforded them in their ancient Lodge and beautiful hall, and expressed the pleasure which all his companions in the pilgrimage to York felt at visiting the old city under such propitious circumstances.

Bro. G. W. Speth, in compliance with the request of the W.M., next gave a sketch of the legend of the Quatuor Coronati, and of the reasons why the Lodge had assumed the name as its title.

The Lodge was then closed, and the visitors and members repaired to the upper room where the rest of the evening was spent in a most delightful manner, with the aid of speeches, song and recitation, tobacco and wine, in goodfellowship and fraternal affection.

After breakfast at 8.30 on Saturday morning, the party was increased by the arrival of Bros. P. Cobb, York; W. N. Cheesman, Selby; S. Pegler, Retford; and R. J. Smith, Leeds; and we took the train at 10.20, special saloons having been provided by the Railway Company, for Cotswold, where we arrived at 11.10. Here we found carriages awaiting us and were driven to the ruins of the Benedictine Byland Abbey close by, where half an hour was devoted to its inspection. We were then driven by a beautiful road amid charming scenery over Wass Bank and some moors to Helmsley, and alighting at the Black Swan found a welcome lunch prepared for us.

A fresh start was made at 2 o'clock in the carriages to Rievaulx Terrace, overlooking the ruined Abbey, a vast sweep of lawn, semi-circular in shape, backed by beautiful woods and commanding one of the most picturesque views in all England. At each end of this terrace, some two miles long, stands a temple, and advantage was taken of the steps of one of these to photograph the party; owing, however, to a high wind and the consequent unsteadiness of the camera, the picture is scarcely good enough for reproduction. Then by a circuitous

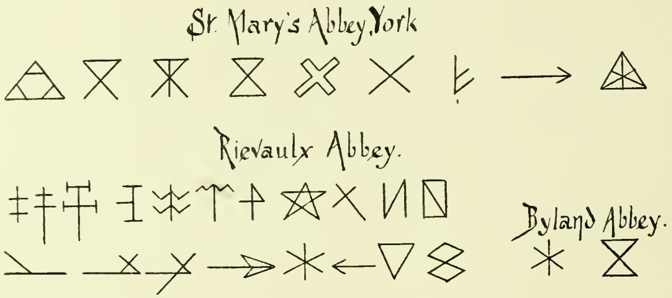
descent, rather steep in places, through the wood to the Abbey below, a Cistercian building of the 12th century, one of the finest ruins in the country. Here we lounged and chatted for an hour or more, and regaining our carriages about 4.30 were driven through the Park to Helmsley, partaking of a refreshing cup of tea at the Black Swan. Train at six p.m. to York, and dinner at eight.

After dinner, the tables having been cleared and dessert set, we were favoured with the company of many of the local brethren, each of the Lodges in York being represented by several of its members. It is scarcely necessary to describe the proceedings, song and toast followed each other in quick succession, the pleasure which the Quatuor Coronati brethren felt in being able to entertain their hosts of the day before and the delight which they had derived from their vist, were duly pourtrayed, the brethren who had contributed to the success of the outing, Bros. Whytehead, Speth, Halliwell, and others were warmly thanked. "The Health of the York brethren and the prosperity of their Lodges" was drunk with all honours, and responded to, and it was with reluctance that the brethren separated about midnight.

Sunday was, of course, a comparatively idle day but none the less enjoyable. After nine o'clock breakfast, most of us attended morning service at the Minster, and afterwards sauntered about the town until dinner at 2.30. Three hours later came the inevitable good-byes—a sad ceremony, not unsweetened, however, by the thought that the visit might and would be some day renewed, and then at 5.20 our train steamed out of the station for London amid the cheers of many local brethren and some few of our own who intended remaining over until the Monday.

Throughout the excursion the weather had been exceptionally propitious—during our walk about the city on Friday, when too much sun would have been trying, the orb of day had been veiled as if for our especial comfort; on Saturday and Sunday it shone brilliantly; but owing to the fact that we were driving, and that a delicious breeze was blowing, at no time was it oppressive, and what rain did fall was kind enough to perform its gentle ministrations during the night. Had it been possible to select one's own weather, no better choice could have been made.

A few Masons' marks were collected by Bro. Seymour Bell, which we have reproduced:—



The York Outing of the Quatuor Coronati will long remain a treasured memory with those who took part in it.

OBITUARY.

IT is with deep regret that we announce the death of—

Bro. **William Henry Lee,** at Brighton, on the 17th April. Bro. Lee will be well known to most of us as an official of long standing in the Grand Secretary's office, from which he retired a year or so ago on a pension in consequence of failing health. He was a member of several London and Middlesex Lodges, and in the latter province was, till shortly before his death, Assistant Grand Secretary. He was also a Past Grand Deacon of Middlesex. Although seldom present at our own Lodge meetings, he had been an enthuisastic member of our Correspondence Circle since March, 1890.

Bro. Capt. **Benjamin Hill Russell,** of Grantham, in April, who joined our Correspondence Circle in November, 1893.

Bro. **Thomas S. Waltman,** of Philadelphia, U.S.A., on the 3rd May, who joined our Correspondence Circle in May, 1897.

Bro. **Samuel George Jones,** of Adelaide, South Australia, on the 15th April, after a painful illness of over three years, during the latter portion of which he was unable to leave his armchair day or night. Bro. Jones joined our Correspondence Circle in November, 1889, and in May, 1891, was appointed our Local Secretary for South Australia, an office which he only resigned very reluctantly a few months ago, when increasing illness rendered him totally unable to attend to our affairs.

Our Lodge has suffered a serious loss in the death on the 8th April (Good Friday), of Bro. **William Thomas Newitt,** of the Eastern Telegraph Extension, Madras. Our Brother was a Past Grand Warden of that District, and a very prominent Mason, well known to all for his zeal and activity, and no less well loved for his many amiable qualities. His enthusiasm for the Craft had induced him to constitute himself a sort of unofficial Masonic agent, and Madras brethren were in the habit of leaving sums of money in his hands for Masonic purposes, he undertaking as a labour of love to keep their various subscriptions going during their frequent absences, order Masonic clothing, etc., for them from home, and generally to make himself useful to them and the Craft in Madras. In March, 1892, being on a visit home, he was present at our Lodge, at once applied to join our Circle, and volunteered to act in Madras and India generally as our Local Secretary. The result of the advocacy of our Lodge which he then initiated is shown in our long list of members in India, and the attention he gave to our affairs is proved by the fact that at our annual audit we never had to deplore any arrears in that empire. Early last year he returned to England for the sake of his health, was present on several occasions at our Lodge, joined our Excursion to Peterborough in June, and will doubtless be affectionately remembered by his fellow excursionists for his geniality and kindly humour. During the late autumn and winter, however, his health had been very indifferent, although a fatal result was scarcely anticipated. From a purely business point of view his loss to our Lodge is to be deplored, but to those who really knew Bro. Newitt, that fact sinks into insignificance compared with the void in their affections which his death must produce.

As we go to press the morning papers report the death of **Harriett G. M. (Mrs. J. C.) Murray-Aynsley,** at Great Brampton, Herefordshire, on the 6th August. The deceased lady took a great and intelligent interest in Freemasonry, with which she had diligently made herself acquainted, so far as is possible for a woman, and was one of the earliest subscribers to our *Transactions*, contributing several interesting articles and notes. Her residence for many years in our Indian Empire had been productive of that fascination which Oriental life so often exercises over enquiring minds, and even at her advanced age she was continually drawn there, extending her travels into parts not often traversed by the feet of European women, accompanied by her husband, the Rev. J. C. Murray-Aynsley, and a few native servants only. Latterly Mrs. Murray-Aynsley became convinced that Freemasonry was a survival of the Mysteries of Mithras, and published her views thereon in recent numbers of the *Freemason*. Owing to the bent of her mind and her diligent habits of research, she would inevitably have become a foremost light among Masonic students, had her sex not unfortunately debarred her from acquiring that intimate knowledge of our Fraternity which is so essential to the formation of correct theories.

THE LAST GAVEL STROKE OF FREDERICK THE GREAT.

BY BRO. G. W. SPETH,

FREDERICK'S initiation, as Crown Prince of Prussia, has often been told (*cf. Ars Quatuor Coronatorum*, x., 188), and much has been written about the Royal Lodge which he constituted, and over which he presided, in the Palace at Potsdam, but I am unaware of ever having read any particulars as to the closing scene of his Masonic career. The *Bauhuette* of the 13th August has an article under the above heading, taken from the Silesian *Logenblatt*, of which the main facts are as follows. I regret that there is no reference as to the *Logenblatt's* source of information, and it seems to me remarkable that the tale, if true, should have remained untold so long.

Shortly after the close of the second Silesian war Prince Kaunitz, the minister of Maria Theresa, opened a correspondence with Major-General G. C. von Wallrawe, Chief of the Engineer Corps, and induced him to betray the plans of the Fortress of Neisse. The correspondence was discovered in the post and unassailable proof of the betrayal laid before Frederick in the shape of a letter from Wallrawe to Kaunitz. Wallrawe was not only a man whom the King had personally trusted and treated as an intimate friend, he was also a member of the Royal Lodge, and Frederick saw himself betrayed in every quality, as king, as friend, and as Mason. The Lodge had not been called together for four years, but after full consideration the King ordered it to be summoned once more for the 10th February, 1748, at Potsdam.

At the conclusion of the proceedings the royal Master spoke as follows—" One of the Brethren here present has offended against the laws of the Craft, his duty to the State, his oath, his fealty and gratitude to me as his Worshipful Master and his King, and deserves death.

"As King I do not want to know it, as Master I would wish to pardon him, as a Brother I desire to give him my hand and help him to raise his fallen self, and as a man I will forget the past.

" I only demand that he shall acknowledge his crime here and now, repent and reform, in this case everything shall be strictly kept among ourselves and never again mentioned.

" Should he however be silent and not seize the pardon here offered to him, then I must point out to him that as Master I shall be obliged on account of his acts to close this Lodge for ever, and as King and Ruler of the State, to hand him over to justice."

The brethren were naturally much disconcerted, but as Wallrawe had no suspicion that his treason was discovered, no reply was made. The King repeated his adjuration a second and a third time, and then, with tears in his eyes, closed the Lodge for the last time, and passing into the ante-chamber ordered General Wintereld to arrest the traitor. He was condemned to imprisonment for life in a fortress, and many years after died in the dungeon at Magdeburg which he himself had built as superintendent of the fortifications.

"FREE" AND "FREEMASON."

To the Editor of the "Freemason."

DEAR SIR AND BROTHER,

In the " New English Dictionary on Historical Principles: Founded Mainly on the Materials Collected by the Philological Society," three new parts, embracing the letter F, have recently been published. It may interest those of your readers who have not seen this work to know that among the words of Teutonic origin under that letter, 32 definitions are given of the word *Free*—

" The primary sense of the adjective is 'dear;' the Germanic and Celtic sense comes from its having been applied as the distinctive epithet of those members of the household who were connected by ties of kindred with the head, as opposed to the slaves. The converse process of sense development appears in Latin *liberi* 'children,' literally the 'free' members of the household."

The article on *Freemason* is as follows:

" 'Free masons,' in the fourteenth and following centuries, were a certain class of skilled workers in stone . . . . often mentioned in contradistinction to 'rough masons,' 'ligiers,' &c. They travelled from place to place, finding employment wherever important buildings were being erected, and had a system of secret signs and passwords by

which a craftsman who had been admitted on giving evidence of competent skill could be recognised. Early in the seventeenth century the societies of freemasons (in the above sense) began to admit honorary members, not connected with the building trades, but supposed to be eminent for architectural or antiquarian learning. These were called *accepted* masons though the term *free masons* was often applied to them; and they were admitted to a knowledge of the secret signs, and instructed in the legendary history of the craft, which had already begun to be developed. The distinction of being an 'accepted' mason became a fashionable object of ambition, and before the end of the seventeenth century the object of the societies of free masons seem to have been chiefly social and convivial. In 1717, under the guidance of the physicist, J. T. Desaguliers, four of these societies or 'lodges' in London united to form a 'grand lodge,' with a new constitution and ritual, and a system of secret signs; the object of the society as reconstituted being mutual help and the promotion of brotherly feeling among its members. The London 'grand lodge' became the parent of other 'lodges' in Great Britain and abroad, and there are now powerful bodies of 'freemasons,' more or less recognising each other, in most countries of the world."—

Yours fraternally, E. FOX-THOMAS.

Whitby, 29th July, 1898.

AUTHORITATIVE RECOGNITION OF BRO. G. W. SPETH'S PHILOLOGICAL THEORY OF THE WORDS "FREE" AND "FREEMASON."

To the Editor of the "Freemason."

Dear Sir and Brother,

Your readers are greatly indebted to Bro. the Rev. E. Fox-Thomas for having brought to their notice articles on the words *Free* and *Freemason* to be found in the great "English Dictionary" of the Philological Society, which is in process of publication by the Clarendon Press, Oxford, under the editorship of Dr. J. A. H. Murray and his colleague, Mr. Henry Bradley, M.A.

The notices quoted from that epoch-making work in your issue of 6th August, 1898, would be sadly incomplete if the article on the word *Freemason* were omitted. The more so, as it implies a verdict on the various theories as to the origin and import of the word *Free* in the compound *Free*mason.

It will be fresh in the recollection of all students of the literature of our Craft that our distinguished Brother, G. W. Speth, F.R. Hist. S., brought before the Quatuor Coronati Lodge last year a paper which he modestly entitled "A Tentative Enquiry" into the meaning of the word *Free* in *Freemason* and kindred compounds. His theory, briefly stated, may be said to be that *Free* in such compounds implies freedom from the control of Masons' Guild or company, not freedom of the Guild. This last was the general acceptation of the word amongst Masonic scholars, and Bro. Speth's explanation seemed to many of them almost revolutionary. With this summary of the philological position, the ordinary reader will appreciate the following extract from the Clarendon Press Dictionary:

"From the New English Dictionary; Oxford, 1897 (Vol. iv., p. 597).

"Freemason (Frīme'son,—sn). [f. Free a, + Mason.

"The precise import with which the adj. was originally used in this designation has been much disputed. Three views have been propounded. (1) The suggestion that *free-mason* stands for *free-stone mason* would appear unworthy of attention, but for the curious fact that the earliest known instances of any similar appellation are *mestre mason de franche peer*, 'master mason of free stone' (Act 25 Edw. iii. st. II. c. 3. a.d. 1350), and *sculptores lapidum liberorum* 'carvers of free stone' alleged to occur in a document of 1217. (*H. Findel's Hist. Mas.* 51. citing Wyatt Papworth); the coincidence, however seems to be merely accidental. (2) The view most generally held is that *freemasons* were those who were 'free' of the masons' guild (see Free a 29). Against this explanation many forcible objections have been brought by Mr. G. W. Speth who suggests (3) that the itinerant masons were called 'free' because they claimed exemption from the control of the local guilds of the towns in which they temporarily settled. (4) Perhaps the best hypothesis is that the term refers to the medieaval practice of emancipating skilled artisans, in order that they might be able to travel and render their services wherever any great building was in process of construction.]"

It will be seen that a modification of Bro. Speth's theory has been adopted by the learned editors, after a prolonged research and an exhaustive survey of the whole ground.

It is no light matter for Bro. G. W. Speth to have had his explanation of the word *Free* in these compounds thus formally sanctioned. The tribunal is the highest in the Republic of Letters as far as Philology is concerned. The Editors are men of world-wide reputation as scholars. They are completely outside the Craft, and thus totally unbiassed by the traditional misconceptions that we have inherited from our Masonic forefathers. We must ruefully acknowledge that the number of Masonic authors whose works command respect among scholars can be summed up on the fingers. Hence the great value of the authoritative recognition of this theory of Bro. Speth's, at once so novel, and so modestly introduced. It might almost be said that he has gained the Blue Ribbon of the Philology of Freemasonry.

Again thanking Bro. E. Fox-Thomas for his happy thought of bringing before your readers the latest results of linguistic research,

I am, Dear Brother, yours fraternally,

W. J. CHETWODE CRAWLEY.

Trinity College, Dublin,
August 8th, 1898.

CHRONICLE.

ENGLAND.

ROYAL Masonic Institution for Girls.—At the Annual Festival of this School on Wednesday, 18th May last, the subscriptions announced amounted to £9512 8s. 6d.

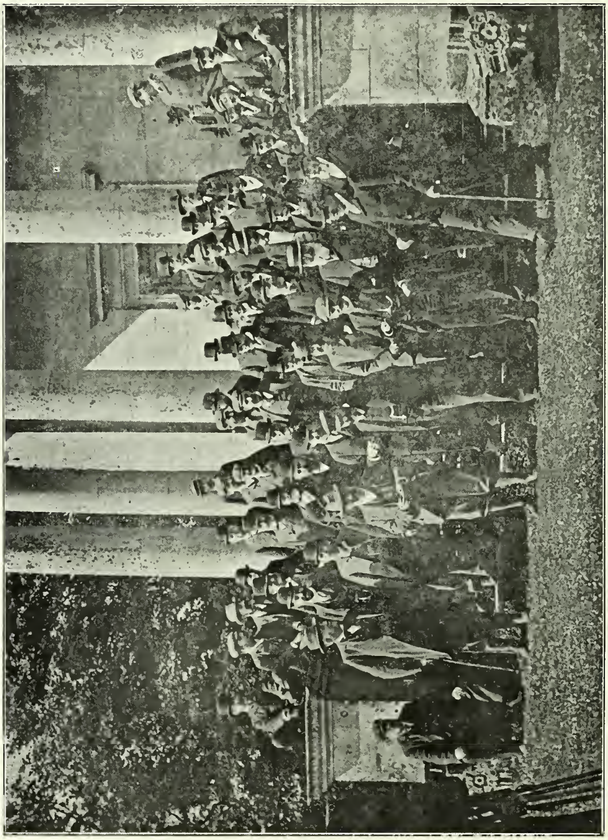
Royal Masonic Institution for Boys.—At the Centenary Festival of this Institution, held under the presidency of the Prince of Wales, on Friday, 10th June, the subscriptions announced amounted to the unprecedented total of £134,000.

Grand Lodge and the Grand Lodge Peru.—At p. 95, under the heading "Ireland," we gave a Report of the Committee of the Grand Lodge of that Jurisdiction, whence can be gathered a precise idea of the regrettable departure of the Grand Lodge of Peru from the straight ways of the Craft. At our own Quarterly Communication on the 1st June last, the matter was brought forward for action by means of a recommendation from H.R.H. our M.W.G.M. With absolute unanimity the recommendations of the M.W.G.M. were adopted, and the Grand Lodge of Peru and its members were declared unlawful and untrue, and cut off from communication with English Masonry. We learn that since then the former Grand Master of Peru has failed to obtain re-election, and that the Peruvian Masons are about to retrace their steps.

We understand that Bro. R. F. Gould's "**Military Lodges**" (Crown Octavo, handsomely bound in cloth, price 5s. nett), "An Account of Lodges in Regiments and Ships of War, together with Biographies of distinguished Military and Naval Brethren, and Anecdotes showing the Influence of Masonry in Warfare, &c., &c.," is in a very forward state, and will shortly be issued to subscribers. The publishers (to whom all applications for the work and remittances should be sent) are Messrs. Gale and Polden, 2, Amen Corner, Paternoster Row, London, E.C.

SOUTH AFRICA.

Cape Town.—The majority of Foreign Lodges print an annual list of their members and officers which is sent to all the Lodges in communication with them, a very excellent plan which is deserving of imitation by our English Lodges. The last list of the Lodge "De Goede Hoop," Netherlands Constitution, the mother lodge of South Africa, is before us, and is a most elaborate document. First we have a list of the officers for the year; then lists of all the different committees; then a full list of members amounting to 132; next one of Honorary Masters and Members, followed by a list of members holding Provincial Grand Rank; and finally, a list of the members of the Lodge who are also members of our Correspondence Circle, nine in all. This last category is an innovation which we should like to see extensively imitated by other lodges.



SUMMER OUTING, 1898. THE BRETHREN AT RIEVAULX TERRACE.

(Enlarged from a snap-shot by Bro. S. Pegler.)

FRIDAY, 7th OCTOBER, 1898.

THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present: Bros. Sydney T. Klein, W.M.; C. Kupferschmidt, A.G.S.G.C., I.P.M.; C. Purdon Clarke, *C.I.E.*, S.W.; T. B. Whytehead, P.G.S.B., J.W.; G. W. Speth, P.A.G.D.C., Secretary; Admiral A. H. Markham, P.Dis.G.M. Malta, Steward; W. M. Bywater, P.G.S.B.; Hamon le Strange, P.G.D., Prov. G.M. Norfolk; F. H. Goldney, P.G.D.; Dr. Belgrave Ninnis, P.G.St.B.; W. H. Rylands, P.A.G.D.C.; E. Macbean, P.M.; Dr. W. Wynn Westcott, P.M.; Rev. J. W. Horsley, and E. Armitage.

Also the following 81 members of the Correspondence Circle: Bros. J. A. Taleen, W. R. Barr, W. H. Tarrant, E. A. T. Breed, F. W. Potter, G. Graveley, G.Pt., A. Walsh, Dr. T. Charters White, W. S. Nicholes, J. Peeke Richards, T. Cohu, A. Lovell, A. O. Marshall, T. G. Dee, W. H. Pocklington, H. Woodcock, C. Stanley Gibbs, C. J. Marrian, S. W. F. Morrish, A. W. Dentith, W. Hancock, J. C. Pocock, H. P. Hay, G. W. Pavitt, M. E. Swan, W. Busbridge, Dr. F. J. Allan, J. Songhurst, O. Green, F. J. Rehman, H. Griffiths, F. W. Hancock, W. Gripper, Hubert White, L. Danielsson, W. G. Walford, Rev. C. E. L.'Wright, C. H. Bestow, Dr. G. Mickley, P.A.G.D.C., Dr. E. Haward, G. P. C. Hills, C. S. Burdon, A. W. Letts, J. F. Hinley, W. Kipps, W. M. Hope, F. W. Mitchell, C. Spencer, T. Whitehead, G. Piddock, E. L. Shepherd, P. J. Edwards, W. Hamsher, E. M. Gurney, Rev. J. F. Greenwood, E. Parsons, O. Heinemann, E. Fullbrook, Hugh James, H. W. Noakes, P. G. Edwards, T. Horn, T. Adams, E. C. Stimson, F. G. Miller, J J. Hall, H. Praeger, J. C. Edmonds, C. M. Coxon, V. W. F. Dickins, H. F. Kingdon, W. F. Stuttaford, E. J. Turnbull, J. Lloyd Bennett, J. W. Stevens, J. Young, A. D. Essien, F. Hallowes, J. R. Bell and R. C. Cheesman.

Also the following 18 visitors: Bros. C. F. Silvester, Bangalore Lodge No. 1063; R. Crawley, Ionic Lodge No. 227; O. W. Owen, City of London Lodge No. 901; H. Sadler, Grand Tyler; H. H. White, St. Stephens Lodge No. 2424; F. W. Reeve, Prince Alfred Lodge No. 94 (N.S.W.Con.), Sydney; H. J. Harrowes, Rosedale Lodge No. 145; F. Richardson, Constitutional Lodge No. 55; T. W. Gale, The Great City Lodge No. 1426; W. H. Cave, Kensington Lodge No. 1767; T. C. Slingsby, Trinity Lodge No. 254; H. P. Squire, P.M. Temple Lodge No. 101; W. R. Palmer, Cama Lodge No. 2105; H. Vroom, Broxbourne Lodge No. 2353; J. L. Hasse, W.M. of the Lodge Les Amis du Commerce et la Persévérance, Antwerp; A. J. Kruger, P.M., T. Murdock, and O. von Eller, of the Lodge Anglo-Belge, Antwerp.

The W.M. called attention to the presence among the visitors that evening of four brothers from Antwerp, who had come as a Deputation from the Lodges of that city to greet the brethren of the Quatuor Coronati, and to convey an official invitation from the said Lodges to send a Deputation to Antwerp on the occasion of the conjoint Lodge of Mourning to be held in that city in commemoration of Belgian Masons departed this life during the last seven years, the festival being fixed for the 20th of November next. [The official invitation was subsequently read by the Secretary.] The W.M. begged to assure these brethren that they were heartily welcome amongst us, that we appreciated their kindness in personally bringing the letter of invitation, and that he trusted they would take back with them pleasant memories of this evening. Bro. A. J. Kruger, P.M. of the Lodge Anglo-Belge, in returning thanks for himself and companions, explained that the Lodge from which he hailed was composed largely of English and American Masons resident in Antwerp, and possessed the peculiar privilege, although under the authority of the Grand Orient of Belgium, of working according to the ritual of the Grand Lodge of England, of wearing English clothing, and conducting its operations in the English tongue.

Five Lodges and seventy-five Brethren were admitted to the membership of the Correspondence Circle.

Bro. Edward Armitage was, on ballot, unanimously elected a joining member of the Lodge.

Bro. Caspar Purdon Clarke, *C.I.E.*, Senior Warden, was unanimously elected Worshipful Master for the ensuing year. Bro. Sir Walter Besant, M.A., was unanimously re-elected Treasurer. Bro. J. W. Freeman was unanimously re-elected Tyler.

The W.M. proposed, and the S.W. seconded, that

Bro. Frederick Joseph William Crowe, Torquay, Devon, Organist and Choirmaster of Upton Church, late Assistant Organist of Wells Cathedral, Professor of Music, P.Prov.G.O. Devon, a member of our Correspondence Circle since November, 1888, author of "The Master Mason's Handbook," "The Scottish Mason's Handbook," "The Irish Mason's Handbook," "Masonic Clothing and Regalia," and of several papers read before the Lodge, or printed in our *Transactions*,

be elected a joining member of the Lodge.

The Secretary called attention to the following exhibits:—

A handsome silver engraved jewel, very similar to that figured by us in vol. viii., at p. 15, lately acquired for the Museum.

A beautiful silver-gilt pierced jewel, inscribed "Wm. Burgiss, March 4th, 5782," presented to the Lodge by Bro. C. Swinn, Manchester, very similar to the one figured in vol. viii., p. 52.

An engraving, entitled "Mirror of Wisdom," and dedicated to the Fraternity on the Union of the two Grand Lodges, being simply No. 1 of the set of six plates engraved by Lambert de Lintot (reproduced by us in vol. iii., p. 36), but republished under a new title, in which state it is not so well known. Exhibited by Bro. J. C. Pocock.

An india-ink drawing of "Montgomerie, Grand Guarder." The drawing is the property of Dr. Chetwode Crawley, to whom it has been suggested that it was by A. V. Haecken, and the preliminary study from which he had engraved the celebrated mezzo-tint of the first Grand Tyler. Our Brother desired the opinion of the experts in the Lodge on this supposition. A close inspection led to the general conclusion that the drawing was copied from the engraving by an inferior artist.

The W.M. then called upon Bro. W. H. Rylands, who read the following paper:—

NOTES ON SUSSEX MASONRY.

BY BRO. W. H. RYLANDS, P.A.G.D.C., P.M., F.S.A., &c.

THE following paper is nothing more than a few notes: the result of two visits I made to Lavant in 1895 and 1896.

It must not be forgotten that the Roman Chichester, which has been identified with Regnum the city of Cogidubnus, King of the Regni, and Legate in Britain of the Emperor Claudius, whose kingdom included the modern counties of Sussex and Surrey, was the earliest, and the chief City of the principal Southern Provinces. "The City of the Regni" was connected with the new capital "Noviomagus," by the military road called the Stone Street; Noviomagus being about ten miles south of Londinium.

It also became an Anglo-Saxon colony. S. Wilfrid, the Bishop of the South Saxons had his See on the promontory of Selsea, which was not removed until shortly after the Norman Conquest, when the Cathedral was built at Chichester. Camden records "In this Isle there are some obscure remains of that ancient little city, in which those Bishops resided, cover'd at high water, but plainly visible at low water."

The name Chichester has been derived from Cissan-ceaster: Cissa the son of Ælla having it is said, when the South Saxon Kingdom had been established, made Regnum his head-quarters and re-named the City after himself: the *chester*, or fortified town of Cissa. In Norman times it was of considerable importance, having been given by William to one of his friends Robert de Montgomerie, who did much to restore the City, building himself a castle there, and giving a large portion of land for the Cathedral and religious houses belonging to it.

The City was incorporated by King John in 1213, and he established Mints there. The walls which surround the town are said to be probably of Roman origin, and in the reigns of Henry III. and Edward III. imposts were levied for their repair.

Of the Merchant Guild which existed at a later period, but little seems to be known.

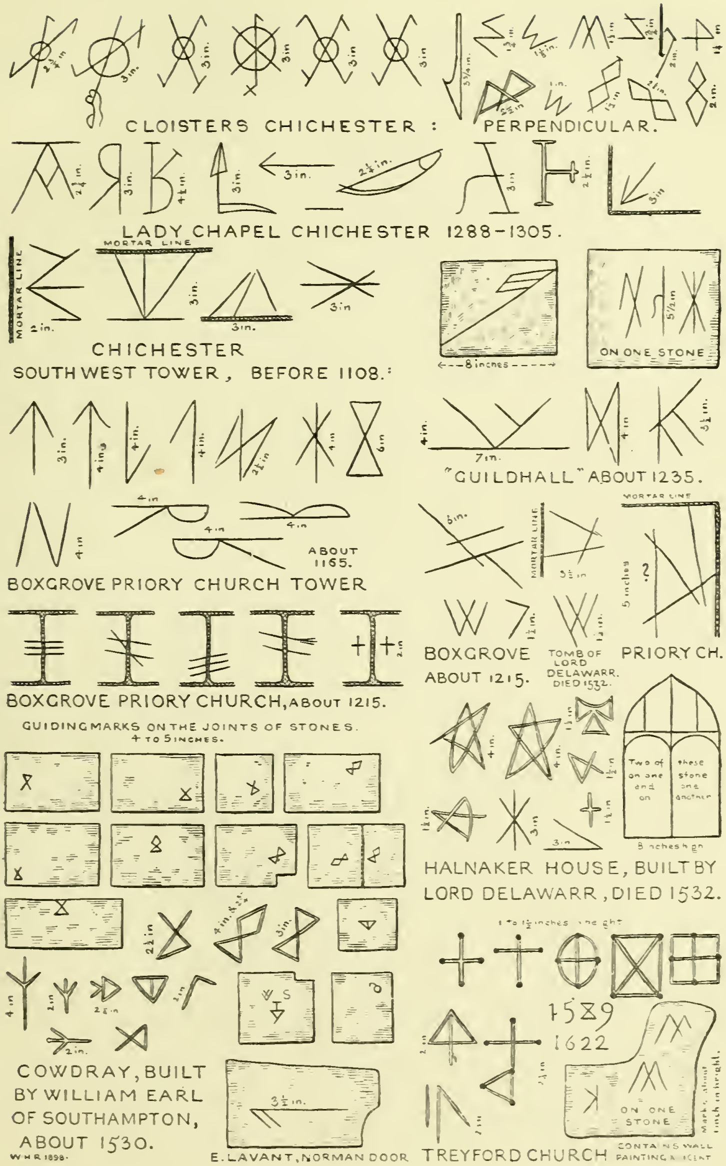
From the above short sketch, it will be seen that from its earliest foundation through a series of occupations the place was of great importance, and that the building operations carried on there must have been considerable.

As already stated the walls of Chichester are said by some authorities to be of Roman origin; this means no doubt that they follow the lines of the Roman City, it seems very likely that they date from the fourteenth century. They are built of rough stones, without any masons' marks.

In what is now called Priory Park are situated the supposed remains of the castle built by Roger de Montgomery, at the time of the Conqueror, now nothing more than a mound. Besides this is the desecrated Chapel of the Grey Friars, built about 1233, called "The Guildhall." This building, though of considerable interest, is indeed desecrated; and it is a disgrace that it should be allowed to remain in its present dirty and uncared-for state, cumbered with hoardings and a general assortment of rubbish. From it I copied several marks: and I may mention that the stones on which they occur seem to have been cut down to fit their present position.

I also obtained marks from some of the churches and other buildings in the neighbourhood; but was much disappointed in my excursions in Sussex with regard to Masons' marks: the hand of the "restorer" has been terribly at work. In most instances the stones have been so much scraped as to entirely obliterate these records of the ancient builders. In some other instances, it almost seemed as if there was a kind of hatred for these memorials, and the first order given must have been, to remove all traces of the masons marks. In the Cathedral I copied some of an interesting character, but not nearly all. It would be an excellent piece of work to collect, with careful notes of the size, and other points of interest, the whole of the marks now existing there. I commend this to the consideration of the Chichester brethren in case future "restorations" should remove even those that still remain.

At the meeting of the Lodge held on the 3rd of May, 1895, Bro. C. Bamfylde Warre exhibited with other Masonic objects of interest, a curious relic discovered in the caves at Lavant, near Chichester. After visiting these caves in 1895 and 1896 I was much interested in all the antiquities found there: on writing to Bro. Bamfylde Warre for further information about the various finds, and the one exhibited by him, in particular, he very kindly obtained for me the information desired in the form of the Paper read before the Sussex Archæological Society at their annual meeting held in August, 1894, by Bro. C. Dawson, F.S.A., F.G.S., who together with Mr. J. Lewis, C.E., F.S.A., directed the excavation and examination of the caves during the years 1893-1894; by the kindness of the author I have been allowed the use of his Ms.

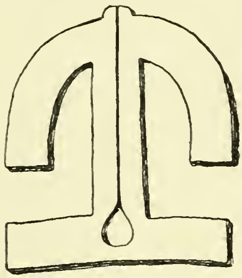

CLOISTERS CHICHESTER : PERPENDICULAR.
LADY CHAPEL CHICHESTER 1288-1305.
MORTAR LINE
CHICHESTER
SOUTH WEST TOWER, BEFORE 1108.
ON ONE STONE
8 inches
"GUILDHALL" ABOUT 1235.
ABOUT 1165.
BOXGROVE PRIORY CHURCH TOWER
BOXGROVE ABOUT 1215.
TOMB OF LORD DELAWARR. DIED 1532.
PRIORY CH.
BOXGROVE PRIORY CHURCH, ABOUT 1215.
GUIDING MARKS ON THE JOINTS OF STONES.
4 TO 5 INCHES.
Two of these on one stone and one on another
HALNAKER HOUSE, BUILT BY LORD DELAWARR, DIED 1532.
1589
1622
COWDRAY, BUILT BY WILLIAM EARL OF SOUTHAMPTON, ABOUT 1530.
W H R 1898.
E. LAVANT, NORMAN DOOR
TREYFORD CHURCH

From this I have extracted the following notes. The caves are situated at Hayes Down, Lavant, they consist of chambers and galleries, communicating with one another, divided by large and small pillars of chalk. The roofs are carefully arched, the work being done symmetrically and with skill; pick marks are rarely found, except in the south and west chambers, and they are apparently recent. The passages and chambers honeycomb the ground to the extent of almost an acre, and out of the main galleries branch at least eight other passages, both large and small; the height of the passages is from four to five feet, and they are situated from four to twenty feet below the surface.

Several theories have been advanced as to the origin of these caves. Bro. Dawson is of opinion that they are not chalk-pits, and I must agree with him; such an explanation seems to me to be quite impossible. He considers that they were probably in the first instance quarries of chalk and flint, at another time used for storing purposes, places of refuge in time of danger, and dwellings for the people themselves and their flocks. At a later period they were used by the Romans as rubbish pits, they might, like other caves, have been used by smugglers, but of this there are no traces at Lavant.

The objects found, were all dug out from the original flooring, which consisted of fine chalk nearly a yard in thickness; they are of very different dates, including flint implements, Celtic remains, Roman and Romano-British pottery, objects believed to belong to the sixteenth century, tallies or seals of the seventeenth century, a half-penny of 1771, which had probably slipped through the roof, as well as some fragments of glazed pottery of about the same date. The Roman articles show a late period of occupation, and were probably thrown there as rubbish.

Among the objects found was the one exhibited by Bro. Bamfylde Warre, unfortunately I did not make a sketch of it at the time, and when I asked permission to do so, it could not be granted, as it with the other antiquities was then fastened in a glass case and on its way to Goodwood, to find a resting place among the other curiosities in the possession of the Duke of Richmond and Gordon, on whose estate the caves are situated. Bro. Dawson, however, kindly furnished me with a clear though reduced photograph, from which I have made the annexed sketch, to scale, the size of the original object.



It is thus described in the catalogue—"Curious copper badge (thought by some to be Masonic, or belonging to some trade guild) found a yard beneath the debris of the cave, near the door, by workman Hammond. It was then corroded but he cleaned it before giving it up. Date doubtful." Bro. Dawson informs me that "the metal of which it is made is soft hammered copper there being at the top a flattening of the metal, as if something had been attached to suspend it. The object is rudely executed, is about the thickness of a sixpence and three quarters of an ounce in weight; the edges have been rubbed smooth. Down the centre is what appears to be a plumb line, reaching to the hole cut in the lower bar. We have nothing to go by as to date, since the objects found in the cavern are of varying date for reasons mentioned in the paper. The depth at which it occurred seems to point to an early date, but this may be misleading."

From the above, which carries considerable weight, coming as it does from the one most conversant with the caves and all that was found in them, it is clear that there is very little to go upon. Nevertheless, in considering the matter it must not be forgotten that various specimens of the masonic square have come down to us from an Operative period, and a period also, during which there is clear evidence to prove that Speculative Masonry was not a new departure. The Speculative Masons would naturally model their teaching on those implements and ideas best known to the Operative Mason, as in truth it is found they did. A level or plumb was almost as necessary, or at least second to the square among the implements required for building purposes; and although no specimen of a plumb has come down to us, it is very clearly to be seen, from the Roman tombs figured in a former paper (*A.Q.C.* vol. viii., p. 106) and in a later form, represented in the initial letters in the edition of Ptolemy's Geography, printed in Strasburg in 1525. It was a well recognized working tool, of nearly the present form, as also the more primitive and simple form of plummet, found in the thirteenth century stained glass at Chartres Cathedral. Other examples could be easily produced, for instance, those figured by Gwyllim, in his Heraldry.



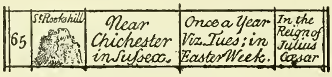
No one, it must be remembered, has claimed for this Lavant object, an earlier date, than the sixteenth or seventeenth century ; it is true, that even in fixing this date the rudeness might have misled those who have given it the earlier of the two periods, but I am inclined to think there is nothing impossible in the conclusion.

One point is quite clear, if it really is a Masonic plumb, its size (1¾ inches in height by 1½ inches in width) precludes its having been used for any operative purpose; therefore, if it is a Masonic Badge only, it must, one would think, have been used in speculative or accepted masonry. The line down the centre, reaching to the hole in the lower bar, as well as the evidence of some mode of attachment for suspension as pointed out by Bro. Dawson, seem to point clearly to such a use; and though we do not happen to possess another old example of a speculative mason's level, it by no means follows that no such thing existed. In early times it seems to me most probable that for the purposes of moral teaching, the real working tools were used, not only as being always at hand, but being the tools constantly in use, they would more readily appeal to the mind. Little by little they have degenerated, even during the last century the jewels were for the most part larger in size,[1] than the toys they have since become.

The level certainly had, like the square, a symbolism; to quote one instance, Gwyllim in his Heraldry (1611, p. 208) in describing the tools "for Masonry and Stoneworke" says: "This Instrument [the level and plummet] is the *Type* of *Equity* and *Vprightnesse* in all our *Actions*, which are to be *leulled* and *rectified* by the *Rule* of *Reason* and *Iustice*. For the *Plummet* euer fals right, howsoeuer it be held, and what euer betide a *Vertuous* man, his *Actions* and *Conscience* will be vncorrupt and vncontroulable."—(Freemason, 11th June, 1881.) To this is added, "To this head must be reduced all manner of *Instruments* that doe pertaine to the seuerall *Trades* of *Bricklaiers*, *Plaisterers*, *Pauiers*, and such others, whose worke consisteth of *Stone*, *Lime or Mortar*. So much may suffice for examples for *Masonry*."

The Lavant Caves, where the level was found are situated only a very short distance from St. Rook's Hill, indeed I was informed that it had been supposed that one of the galleries reached underneath it.

The Lodge of Saint Rook's Hill, Chichester, does not appear in the earliest list of Lodges now extant, but it must be remembered that it was not until the list of the year 1725 that the Lodges beyond a short distance from London begin to appear in the official lists. They sent in their names and acknowledged the Grand Lodge in London but slowly at first. In Prichard's copy of the official list of 1730, is the Lodge of Rook's Hill, near Chichester, and it may well have had a long life before lists were invented; Bro. Hughan says in the introduction to his facsimile of the 1734 list (p. 22) "likely enough it was a very old Lodge, and on joining the Grand Lodge did not care to pose as of modern origin."—(1734 list, p. 22.) In the list of 1730 (it is No. 63) and in those of later date it is entered as *No.* 65, *St. Rook's Hill*, [over an engraving of a hill] *near Chichester, in Sussex* [meets] *once a year viz.*,



Tues. in Easter Week [constituted] *in the reign of Julius Cæsar.* Bro. Lane states that no date of constitution is given in the lists, and that the Lodge was erased as No. 57 on the 29th of November 1754, but was continued in the lists to 1756. It is entered on the list of 1757 "constitution vacated."

Another Lodge, the Swan, in East Street, Chichester, of which no date of warrant occurs in the 1729 list, was warranted according to some of the later lists on the 17th of July 1724. It was certainly in existence in 1695. This Lodge first appears in Pine's Engraved Lists of 1725; it died out about 1750. It was held on the third Friday in the month, and it is reasonable to suppose that both these Lodges may have existed at the same time, one meeting only once a year from an old custom, and the other meeting once a month. Unfortunately no names are entered to either Lodge in the MS. List commenced in 1730.

It is interesting to note that Anderson in the Constitutions of 1738 states (p. 192) that the St. Rook's Hill Lodge was constituted in 1730. If this were really the date at which it commenced working, would the official list of the Grand Lodge not have stated it in all their lists, instead of so far as we know inserting the date from the time of Julius Cæsar ? It may have been "constituted" or bought a "constitution" in 1730,[2] and nevertheless have had a much earlier existence. Whether St. Rook's Hill from the round form

[1] The plate in Piccart's "Religious Ceremonies," will give an idea of the square and compasses.

[2] Sadler's, Masonic Facts and Fictions, p. 15*n*.

of the camp also called "The Trundle" was a Roman Camp is of little moment in this question, it was believed to be so, the Lodge met upon it and, therefore the Lodge was of Roman date, Julius Cæsar was the best known of the Romans in Britain, therefore the Lodge dated from his time; the logic is so easy!

In the edition of Camden's Britannia, by Gibson, published in 1695 (page 179) the following note has been added from Aubrey's Ms: "A place called St. Rook's Hill; and upon it is still to be seen an old camp, the diameter whereof is two furlongs and better. The form of it is circular, from which, thus much may be undoubtedly gather'd, that it is not Roman, but probably Danish. Those who have an opportunity of searching into the Records of the place, would do well to consider whether the true name is not St. Roch's Hill, for he was patron of pilgrims, and here was formerly a Chapel, which might possibly enough be dedicated to him."

There seems to be no doubt that St. Rook and St. Roche are one and the same, but the origin of the name of the hill is not clear.

There formerly stood on the north side of the Chancel of East Lavant Church an arched recessed tomb in which is a large flat slab bearing the remains of an incised cross, the ends of the one arm now visible terminating in what would be called in heraldry a cross pommée; the decorations of the niche show that it is of the fifteenth century. To make space for the new organ it has been removed to the east wall of the chapel under the tower, on the south side of the church. This tomb is traditionally attributed to St. Roch. The church is dedicated to St. Mary.

The Rev. W. Crooke was made Rector on the 15th of July, 1726, and in the Register Book is the following note in his hand-writing:

"Augt. ye 16th S^{t}. Rook's day, said to be bury'd in E. Lavant Chancell and that to be his monument in ye North-wall of ye said Chancell."

St. Roch, who is said to have lived in the fourteenth century, was a pilgrim, whose whole life was spent in good deeds and charity, he was principally invoked as a protector against the plague.

The origin of the tradition existing at Lavant, as also the reason for calling the hill on which the camp is St. Rook's hill, I am unable to explain.

The hill it is said stands 667 feet above the level of the sea, on which may be seen traces of an extensive circular encampment of British origin, occupied during the Civil War in 1645 by 1000 Club men, who Cawley complained obstructed the levy of money and soldiers for Fairfax's Army, and were guilty of "divers outrageous proceedings."[1] Smith's Freemason's Companion is quoted in the guide as to the Lodge being founded at the time of Julius Caesar, "showing that this Fraternity had an assembly here from a very early period. The last gathering of the brethren here is said to have taken place under the Grand Mastership of the Duke of Richmond, who was Grand Master in 1724."

Charles Lennox, Duke of Richmond and Lennox, then the Master of a Lodge,[2] was proclaimed Grand Master on the 24th of June, 1724, which position he occupied until his successor, Lord Paisley, was elected on the 27th of December, 1725. The best known residence of the Duke is of course at Goodwood, the racecourse is almost immediately at the foot of St. Rook's Hill, and only about two miles from the house.

If the Duke held a Lodge (said to be the last) on the Hill during his Grand Mastership in 1724-1725, the Lodge must have been working before 1730, when it is said to have taken its Constitution. There is, however, a reference to a later meeting quoted by Gould in his History of Freemasonry (vol. ii., p. 10*n*.) from *The Weekly Journal or British Gazeteer* of April the 11th, 1730 (No. 264).

"A few days since, their Graces the Dukes of Richmond and Montagu, accompanied by several gentlemen, who were all Free and Accepted Masons, according to ancient custom, form'd a lodge upon the top of a hill near the Duke of Richmond's seat, at Goodwood in Sussex, and made the Right Hon. the Lord Baltimore a Free and Accepted Mason."

Tuesday in Easter Week, the day on which the Lodge met, as stated in the Lists, fell in the year 1730 on the 11th of April, so if the Weekly Journal was really issued on that date the two Past Grand Masters held the Lodge a few days too early.

The Right Hon. Charles Calvert, Earl of Baltimore, was one of those present at the occasional Lodge held at Kew Palace, on the 5th of November, 1737, when Frederick, Prince of Wales, was made a Mason.—(Const. 1738, p. 137.)

Because the date given by Anderson in the 1738 Constitutions, the year in which the Lodge first appears in the Lists, and the year in which the Lodge mentioned above was held, all coincide (1730), it must not be concluded that one proves the other, and that this

[1] Castles, Mansions and Manors of Western Sussex, by D. G. C. Elwes, F.S.A., 1876, p. 201.

[2] Constitutions, 1738, p. 117. He is entered as the Master of the Horn Tavern at Westminster in the MS. List at the Grand Lodge, 1725, which office he seems to have still held in 1738. (*Constitutions*, 1738, p. 131).

date was that of the foundation of the Lodge. There is no reason to discredit the words of the note, "according to ancient custom," and indeed I think that the two Past Grand Masters would scarcely at that date have assisted in the performance of a ceremony on the hill, entirely without precedent.

The late Bro. Woodford suggested in the *Freemason* (14th January, 1882) that the yearly visit at Easter was a relic from the time of the trade guild, and in a letter signed T.F. in the same paper (21st January, 1882) the opinion is expressed that a tradition still lingered with the Freemasons of Chichester, at the period when the Lodge was constituted in 1730, of some annual ceremony which took place in Easter week. It is then added "I am of opinion that the hill was in Saxon times, and perhaps for a long time afterwards, used as a meet-hill, and I believe the citizens at a remote period used to march in procession to St. Rook's Hill to meet the Bishop on his return from Parliament."

That these annual assemblies of the Guilds were usual is quite clear, that in at least one part of this Island annual Masonic assemblies were the custom, will be seen from a note I sent to the *Freemason* in 1881 (12th November) on the meeting of the Lodge at Arbroath in a cave when the Lodge walked there in procession on St. John's day for the purpose of admitting members and the performance of the mysteries of the craft. To the cave the Masons seem to have claimed a kind of right, by building a door, a right only surrendered, apparently by choice, about the time when their masonic hall was built.

In the Constitutions of 1738, page 170, the statement is made, that "in antient times the Master, Wardens and Fellows on St. John's Day met either in a Monastery, or on the top of the highest Hill near them, by Peep of Day: And having there chosen their new Grand Officers, they descended walking in due Form to the Place of the Feast, either a Monastery or the House of an Eminent Mason, or some large House of Entertainment, as they thought best tyled."

From this, the only point that need be selected is the mention of the highest hill conveniently situated.

It is clear from the well known petition of Edward Hall, a member of the Swan at Chichester, who had been made a Mason by the first Duke of Richmond in 1696, and whose petition according to the Minutes of the Grand Lodge of the 2nd of March, 1732, was recommended by the second Duke, that the first Duke, father of the Grand Master of 1724, was a mason.

It is worthy of note also that Anderson writes in the Constitutions of 1738, page 107, "This year (1695) our most noble Bro. Charles Lennos Duke of Richmond and Lennox (father of the present Duke), Master of a Lodge at Chichester, coming to the Annual Assembly and Feast at London, was chosen Grand Master, and approv'd by the King."

It seems almost impossible not to connect these two statements, Anderson would be aware of the minute, as in the compilation of his book, no doubt he made use of the records of the Grand Lodge, and finding that the Duke was a Freemason, he added him to his list of Grand Masters.

The first Duke was born on 29th July, 1672, created Duke of Richmond and Lennox on the 9th of August, 1675, when he was about three years old, and died on the 27th of May, 1723, aged 50, when he was succeeded by his son afterwards the Grand Master, who was born the 18th of May 1701,[1] and died on the 8th of August, 1750.

Anderson's statement that the first Duke was the Grand Master in 1695, when he was twenty-three years old, is perhaps excusable when it is remembered that the Duke was made a Knight of the Garter, at the age of nine years, he was elected on the 7th, and installed on the 20th of April, 1681.

The Goodwood estate was purchased from an old family of the county named Compton, by the first Duke, it is said about 1720. There was at that time an old house on the estate, this was pulled down to make place for a hunting seat, the present mansion was built towards the end of the eighteenth century by the third Duke, who died before it was completed.

Unless he was at Chichester on military duty, I have so far failed satisfactorily to explain the connection of the first Duke with this district at the time he was a member of the Lodge at the Swan in and before 1696. It is true that shortly before the 10th of January, 1693, he married Anne the widow of Henry Belasyse, second Baron Belasyse, of Worlaby, and daughter of Francis Brudenell, styled Lord Brudenell by Frances, daughter of James Savile, Earl of Sussex.

It was Charles Fitz-Roy, son of Charles II., by the Duchess of Cleveland, who was created Earl of Chichester and Duke of Southampton on the 10th of September, 1675.

[1] Anderson, 1738, Constitutions, p. 195, says that "Weymouth, Grand Master granted one (a deputation) to noble Brother Richmond for holding a Lodge at his Castle D'Aubigny in France." Thomas Thynne, second Viscount Weymouth, was the Grand Master in 1735.

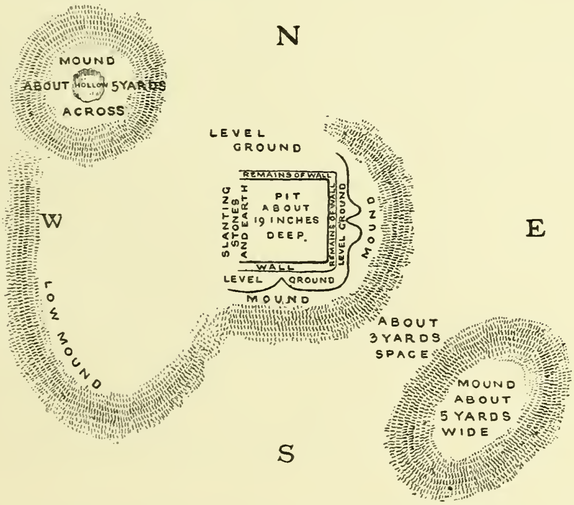
The first Duke, who died at Goodwood on the 27th of May, was buried on June the 7th, 1723, in the Lennox vault in Henry the Seventh's Chapel, Westminster, his body was removed to the Richmond vault, under the Lady Chapel, in Chichester Cathedral, on the 16th of August, 1750, when the vault was built to receive the body of the second Duke, who died the 8th of August, 1750, aged 49, but no monuments exist in the Cathedral to either.

St Rook's Hill is situated on the Downs, about five miles from Chichester, the earthwork fortifications on the top are said to cover about five acres, they are circular in form, with a double vallum and deep fosse. Near the centre are the walls of a small building, 14 feet by 11, of hard flints cemented with a very hard mortar. Its age and purpose are entirely matters of conjecture.

Such are the ordinary remarks made in the Guide Books. The hill was one of the stations fixed upon by the Board of Ordnance in 1791, for taking the great Trigonometrical Survey of the Coast. Had this small building been made at that time, its age and purpose could hardly be considered matters of conjecture. Nor can I suppose that the foundations are those of the small chapel referred to by Aubrey, which was more likely to have been situated nearer to the present house at Goodwood, and may be connected with the remains of building and underground passages in a wood not far from the house now called the "Monk's Cell."

When staying at Lavant, I examined these remains of building on the top of St. Rook's Hill, and found that the stones used were not only embedded in very hard mortar, but appear to have been to some extent squared. The walls are unfortunately much damaged on three sides, and it is not now easy to discover exactly what amount of space they originally enclosed: the bottom of the space or pit, as I will call it, seems to be floored with stones: and the walls which do not rise above the ground level, are about nineteen inches in height.

The pit is, or rather has been, so far as I could judge, almost a square; it may have been a little longer from east to west, indeed it is possible that there was no wall at the west end, the earth and stones simply sloping into the pit. The best measurement I was able to obtain was the length of only one side. The building is situated *in* slightly raised



ground, and is set exactly north and south. The annexed rough sketch plan will explain better than words the general position of the walls and mounds, but it must be noticed that on the east side there is a mound, extending more or less round the south side. Immediately at the edge of the pit, on the east and south sides, is a narrow slip of flat ground, above which is cut on both these sides, the one on the east being more evident, a rude projecting seat, raised above the slip of level turf; thus commanding a view directly into the pit.

The mound in which these seats are cut, is about thirty-five inches above the floor of the pit, and so far as it now remains would be quite sufficient in area for a number of people to stand round the pit, and thus conceal it, the walls being probably no higher than they are now.

The extreme length from east to west may have been twelve feet, but I do not think it was ever fourteen, as stated in Murray's Guide. Of course the walls may have been much more damaged since this measurement was taken.

At the north-west and south-east corners are two mounds, about five yards in width, and distant about three yards from the mound running round the pit; these if used for points of out look, would command the whole prospect. The pit with its mounds, it must be remembered, is situated on the highest point of the camp, and rather nearer the east end.

In all probability, when the Lodge met on the top of the hill, it would be simply under the canopy of Heaven.

May not these walls enclosing a space nearly square, with the peculiar mounds and seats, be the remains of the Lodge "building," used by the Dukes of Richmond and Montagu, and said to have been used by the Masons of Chichester since the time of Julius Cæsar?

The Rev. G. Gaisford, Rector of Lavant, very kindly allowed me the use of a Ms. book in his possession, containing notes on the churches of East and Mid Lavant. From those referring to Mid Lavant Church I learnt that, "in 1829 a vault in the chancel foundered, from which four breast plates [coffin-plates] were taken, and cleaned, and are now to be seen in the Chancel." These plates all of them belonged to the May family, who were landowners in the parish, and no doubt it was the family vault which fell in. Richard May, Merchant Taylor of London, became in 1581 the proprietor of Roughmere, or Rawmere, where he commenced to build a large mansion, which was completed by his son.

About 1765 the estate was sold to the Duke of Richmond, by the then possessor, Sir Thomas May, Knight; Rawmere, which was quite near to Lavant, having been long neglected, had fallen into a bad state of repair, and this fine old house of the Renaissance period was taken down about the year 1820.

One of these metal plates was from the coffin of HUGH MAY, Esq., Comptroller of the works to Charles the Second, and of his works at Windsor: it is 7 and $\frac{3}{8}$ inches in height, by 5 and $\frac{7}{8}$ inches in width, and as will be seen from the plate annexed is an inscription of peculiar interest. With Mr. Gaisford's permission I took a rubbing from which I have made the copy.

He was the seventh son of John May, Esq., of Rawmere, who died in 1630, by Eliza Hill, his wife. The death of Hugh is thus recorded in the Registers of East Lavant:

Burryings 1684.

M^r^. Hugh May Esqr. was burryed March I. [16] 84.

The following entry occurs: "Henry May the sonne of M^r^. John May was baptised the 2th of Octob. Ano. dom 1621." As the year agrees, and there appears to have been only one Mr. John May at the time it may be an error for Hugh. Baptist or Bab May as he was called; keeper of the Privy Purse, the notorious companion of Charles the Second, was cousin[1] of Hugh, not brother as has often been stated.

Hugh May was a well-known architect in his day, and is several times mentioned by both Pepys and Evelyn. On the brass he is called "Comptroller of the works to King Charles the Second," etc. Pepys has preserved in his diary a note bearing on the subject.

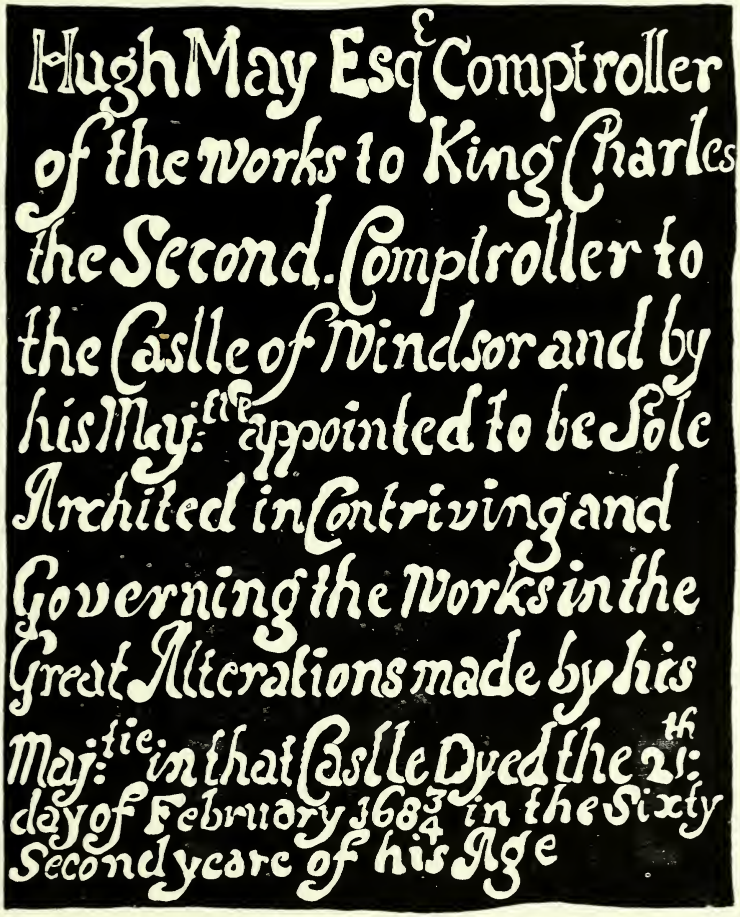
"March 21st, 1668. Met Mr. May, who tells me the story of his being put by Sir John Denman's place (of Surveyor of the King's Works, who, it seems, is lately dead) by the unkindness of the Duke of Buckingham, who hath brought in Dr. Wren. Though he tells me he hath been his servant for twenty years together. . . . . But he tells me that the King is kind to him, and hath promised him a pension of 300*l.* a year out of the Works."

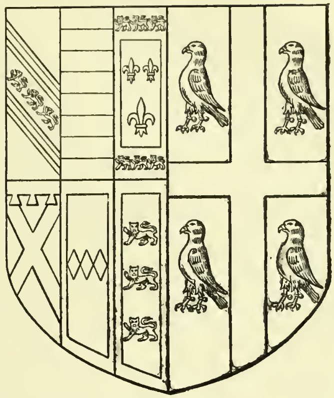
Sir Christopher Wren was Assistant Surveyor General in 1661, and the reversion of the office having been promised to him, he succeeded to it on the death of Denham, which took place on the 16th of March, 1668.

Another brass plate is now let into a tablet fixed to the west wall of the chapel on the south side of the church, it records: "Gulielmus Westbrooke hoc fecit Anno Domi 1671;" though it is not clear what it was that he made it was probably some portion of the Church.

[1] Le Neve's, Knights, Harl. Soc. vol. viii., pp. 348-350. Pedigrees of the May Family will be found in Dallaway's, Sussex; the Castles. etc., in Western Sussex, by D. G. Cary Elwes, F.S.A., and in the *Harleian*, volume viii.

[2] Dallaway's History of Sussex.


Hugh May Esq^e Comptroller
of the works to King Charles
the Second. Comptroller to
the Castle of Windsor and by
his Maj:^tie appointed to be Sole
Architect in Contriving and
Governing the Works in the
Great Alterations made by his
Maj:^tie in that Castle Dyed the 21:^th
day of February 1683/4 in the Sixty
Second yeare of his Age



Sussex has furnished another Grand Master. Antony Brown, Lord Viscount Montagu was born in 1686, and succeeded his father as sixth Viscount in 1717. He was proclaimed Grand Master on the 19th of April 1732, and held that office until the 7th of June 1733. He was a Roman Catholic, and when he died at the age of 82 in 1767, he was buried "under a raised table tomb of black marble in the cloister of Easeborne Priory, at the east end of the south aisle of the church."[1] The tomb still exists in the Church at Easeborne in the Chapel at the end of the north aisle. The arms with mantling, crest and supporters and the family motto SVIVEZ RAISON are carved at the end of the tomb; of six quarterings, the first being *Brown*; impaling the arms of his wife.

The inscription on the top of the tomb, which I copied, is as follows:—

I H S
Beneath this Marble
Are depoſited the mortal Remains
Of the Right Honourable Anthony
Viscount Montague:
His Lordſhip was born in the Year 1686
And departed this Life on the 23rd Day of April 1767
In the Eighty Second Year of his Age:
Here alſo lies Intombed
The Right Honourable Barbara
Viscountess Montague
His faithful & beloved Conſort:
Her Ladyſhip was the third Daughter
Of Sr John Webb Bart of Hathrop
In the County of Glouceſter;
She was born in the Year of our Lord 1697
And died on the 6th Day of April 1779
Aged Eighty two Years.
This plain Tomb was erected
To their Memories
As a small Tribute of Gratitude & Reſpect,
And as a laſting Memorial
Of his Filial Affection
By their only surviving Son
The Right Honourable Anthony Joseph
Viscount Montague,
In the Year of our Lord 1781
Requieſcant in pace.

Lastly I will refer to the Roman slab, which has found a resting place in an alcove or temple, specially prepared for it in the High Wood grounds a few paces north of Goodwood House. I give an account of it with more pleasure, because nothing of the kind has appeared in our *Transactions*, where in my opinion all such things should find a place. In the present case more particularly, as it has been often quoted in Masonic books, as referring specially to the Masons, an opinion in which I cannot agree.

It was discovered in the year 1720, in North Street, Chichester, in digging the foundations of the Council Chamber, probably on or near the site of the temple, the dedication of which it records, the remains of walls being found at the same time.

[1] Dallaway's History of Sussex.

Its great interest in history of course arises from the possibility of its forming a link in the chain of evidence, which would connect the Roman city Regnum with the Claudia and Pudens of Martial, as well as the Second Epistle of St. Paul to Timothy (chap. iv, v. 21). An article in the *Quarterly Review* (vol. xcvii) may be referred to, in order to see all that may be said from this point of view, consistent with dates and historical probability.

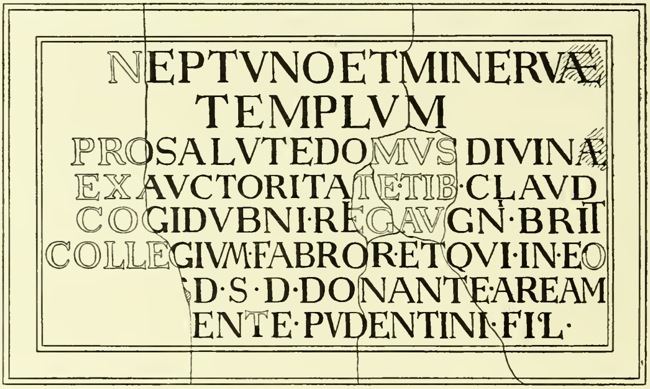
"It was usual during the earlier period of the Roman Conquest, to leave the British chiefs in nominal command of their tribes, with more or less power or wealth, according to their tried obedience and devotion to their imperial masters. In Cogidunus or Cogidubnus, a chief of the Regni of Sussex, we have an instance of a British Prince who was so faithful to the Romans that he was allowed to enjoy his dignity and title of *rex* or king, from the reign of Claudius to that of Trajan, and his name appeared down to the latest period of Roman rule on an inscription, as one of those who embellished the city of Regnum (Chichester) with public buildings.

" This inscription refers no doubt to the same British prince mentioned by Tacitus as receiving favours from Claudius, and who appears by it to have taken the name of the emperor in addition to his own.

"Quædam civitates Cogiduno regi erant donatæ; is ad nostram usque memoriam fidissimus remansit, vetere ac jam pridem recepta populi Romani consuetudine ut haberet instrumenta servitutis et reges' (*Taciti Agric.*, c. 14)."[1]

The stone is of grey Purbeck, not Sussex marble, unfortunately it was broken at the time it was found, and a portion of the original inscription is wanting. The commencement of all the lines, to a width of from ten to fifteen inches, as well as a piece in the centre, about eight and a half inches wide, covering portions of three lines have been restored. I am sorry to say that although the stone is covered with glass, being exposed to the changes of temperature it has considerably suffered, and seems in places to be crumbling away. The letters were well and carefully cut, and, except as described, have not been much damaged.

When staying in the district I made a sketch of the inscription of which the annexed is a copy; some portion of the restoration in the centre may be the original lettering.



The text with the abbreviations extended would read :—

. . . . . *N*EPTVNO ET MINERV*Æ*
TEMPLVM
*PR*O SALVTE DO*MVS* DIVIN*Æ*
EX AVCTORITAT*E TIBERII* CLAVD*II*
*CO*GIDVBNI R*EGIS* LEG*ATI* AVG*VSTI* IN BRIT*ANNIA*
*COLLE*GIVM FABROR*VM* ET QVI IN EO
[2] D*E SUO DEDICAVERUNT*[3] DONANTE AREAM
*PUD*ENTE[4] PVDENTINI FIL*IO*

[1] Wright's *Celt, Roman and Saxon*, p. 51.
[2] Hübner in the *Corpus Inscript. Latin. vii.* 18, leaves this portion blank.
[3] *dant*, Hübner. [4] *Clemente*, Hubner.

Soon after the inscription was discovered, an account of it was published by the celebrated antiquary Roger Gale. It is dated October 31st, 1723, and it was reprinted in October, 1873, just 150 years after, by the late Bro. Woodford in the *Masonic Magazine* (pp. 103-107).

Gale suggests that the blank at the commencement of the seventh line may be restored by the words *a sacris sunt* or *Honorati sunt*, but this I should be rather inclined to dispute. It has however been accepted in many of the published translations, one of which is as follows :—

> To Neptune and Minerva this Temple
> For the welfare of the Divine Imperial family
> by the authority of Tiberius Claudius
> Cogidubnus legate of Augustus in Britain.
> the Guild of Smiths, and those in it
> who minister in sacred things, have at their
> own cost dedicated, a site being given
> by Pudens the son of Pudentius.

In this translation the *Collegium Fabrorum* is taken to be the guild of smiths. Gale suggests that as the *Fabri Navales* were included in the workmen usually described as *Fabri*, it may have been that section of the *Collegium*, which dedicated the temple to Neptune owing to the proximity of Chichester to the sea, and he adds that the rest of the fraternity might very well pay the same devotion to Minerva, the goddess of all arts and sciences, and patroness of the Dædalian profession. Others have insisted, like Bro. Woodford, on the Masons being intended, and the inscription has been often quoted as the earliest record of a guild of Masons in Britain. I have been unable to trace the author of this interpretation, but no doubt in the identification he did not overlook that portion of the life of Neptune, or Poseidon, where he is related to have, in conjunction with Apollo, built the walls of Troy for Laomedon, such a circumstance would no doubt, in the minds of some, entitle the god to be looked upon as a brother mason !

The fact that Gale mentions Dædalus, the Athenian, as well as the rest of the fraternity of the *Collegium*, seems to denote that he did not consider the inscription to record the single work of the shipbuilders, though no doubt it was his reference to that trade as forming a portion of the *Collegium Fabrorum*, which has caused some more recent writers to advance the theory that the shipbuilders or carpenters dedicated the temple.

In considering the real meaning intended by the words *collegium fabrorum*, it is much more natural, and much more in accordance with the precise system of the Romans, to conclude that the whole of the *Collegium Fabrorum* is to be understood, as these words are ordinarily used, indicating the guild of workers in hard materials, in which the builders, both masons and carpenters, would take their natural places.

Had it been otherwise intended, one would expect to find the trade or guild specified as for example it is given in the inscription of Julius Vitalis the smith of the Twentieth Legion, found near Bath.

In the present instance no more appropriate goddess could have been chosen than Minerva, who besides being the goddess of storm, was the patroness and preserver of all social institutions, and had wisdom, science, knowledge, and all the Arts, inventions and trades under her immediate care.

Neptune, who takes the first place in the dedication, was equally appropriate, as he being the god of the sea very naturally received more worship in the seaport towns, and those places like Chichester near the coast-line. In such towns festivals were held in his honour, and statues of him erected in the harbours, in order to propitiate him and secure his favour. The coast-line upon which Chichester is situated, it must be remembered, is a net-work of harbours, much of the land being liable to inroads of the sea.

The W.M. felt sure that the Brethren would join with him in according a hearty vote of thanks to Bro. Rylands for his interesting paper. They had not seen so much of their brother lately as they would like, and he hoped he would be able to attend more regularly in the future. Bro. Rylands had described for them a "highest hill" on which it had been proved that Masons did occasionally hold meetings. He had also quoted passages to show that Masons sometimes met in caves, and had given them a very interesting description of a cave, or series of caves, in which an article, which was probably a masonic jewel, had been discovered; but he had not suggested what appeared to be a natural sequence of these facts, viz., that the Masons had also met in this particular cave. Did Bro. Rylands think such could have been the case ?

Bro. G. W. Speth remarked that Bro. Rylands seemed to have been lucky in the enjoyment of a rather long autumn holiday, a piece of good fortune which he envied him, and he seemed to have made the most of his time Masonically, and had now given them the benefit of his studies on a very interesting spot. Bro. Speth admired the judicious reticence shown by their learned brother, who had refrained from placing possibilities, or even probabilities, before them as ascertained facts. The portion of the paper which had most interested him was that dealing with St. Rook's Hill and the tradition that the Masons met there annually. The tradition not only existed, but was possessed of such vitality that Lodge meetings were actually held there in alleged continuance of old custom, and indeed there was nothing to throw any real doubt upon the truth of the tradition in this case, except the very natural and immaterial exaggeration in the matter of dates. Had tradition alleged frequent or monthly meetings on the hill, Bro. Speth would not have rejected it, but his interest in the facts would have been less, because it seemed to him that in the statement of *annual* meetings we had a very possible survival and echo of the "annual assemblies" of our MS. Constitutions. Chichester was a notable place in its day, given to much building of a high class, and therefore likely to be the centre Masonically of the surrounding district, or even of the whole county of Sussex. The ordinary affairs of the Chichester operative lodge might easily have been conducted in the Lodge attached to the Cathedral, but it was conceivable that at the annual "Head-meeting Day" or "Morning-Speech" St. Rook's Hill was selected, as affording more room, being easily tyled, and in harmony with ancient usages. In course of time the Annual Assembly undoubtedly lost its erstwhile supreme importance, and must have entirely lapsed in many parts of the country, but it did appear as if in Chichester the custom had been kept up till a time overlaping modern Masonry, although the occasion may only have then partaken of the nature of a festival. He invariably attached greater credit to tradition than some of the brethren were willing to concede, and in this case he might almost say he accorded it complete belief. He begged most heartily to second the vote of thanks. The paper covered a wide field and touched on many subjects, and he thought that one at least of these was of considerable importance.

Dr. Belgrave Ninnis would like to know whether the Lavant Caves had ever been seriously discussed in the Transactions of any Archæological Society?

Bro. J. W. Horsley agreed with Bro. Speth in the general trustworthiness of tradition. He quoted a case which came under his own notice when curate at a little Oxfordshire village—Curbridge. The Parish Clerk, an illiterate man in spite of his official position, invariably insisted upon bringing some ashes from his own household hearth and strewing them on the coffin in addition to earth whenever any parishioner was laid to rest in the Churchyard, giving as his only reason that it had always been done in that village. In the course of time some barrows were opened in the neighbourhood and it was demonstrated that the earliest obsequies had been by fire: doubtless owing to the influence of Christian missionaries, this had been discontinued, but later burials showed that a fire had been built over the body after interment. This was probably also objected to by the priests, for still later interments only showed an admixture of charcoal with the earth. And this last phase of the custom had remained so firmly implanted in men's minds, that the Parish Clerk of the 19th century carried out a custom that was the lineal descendant of Præ Christian rites. With regard to St. Roche he said:—August 16th is indeed the day on which St. Roch, the patron saint of those stricken with the plague, was commemorated, and he is said to have died A.D. 1327, but I cannot find a suggestion that he visited England, still less that he was buried in East Lavant Church. He was born at Montpelier in Languedoc, of rich, but apparently honest, parents. When they died he was but twenty. He distributed all his wealth to the poor and to the hospitals, and became a sort of peripatetic Father Damien, labouring chiefly in Italy but returning to die at his native place. There his body rested until the plague stricken Venetians kidnapped it and built over it a magnificent church. His fame spread wherever the plague did, and by the seaside, whether at Venice, or Gibraltar, or Chichester, we might expect to find a Scuola di San Rocco, a San Roque, a Rook's Hill. Bro. Horsley also enquired whether the Lavant Caves were not probably Dane or Dene Holes, such as were to be found in such numbers on either side of the lower Thames, in Essex or Kent, places for the hiding and storage of corn, and of the Britons in troublous times?

Bro. Edward Armitage wished to know how long these caves had been known, when and how they were discovered.

The vote of thanks was then carried by acclamation, and BRO. W. H. RYLANDS replied.

In expressing my thanks to the W.M. and brethren for the kind manner in which they have received my few scattered notes, I should wish also to thank those who have added remarks. As these remarks for the most part bear on the caves themselves, perhaps it will be more convenient if I compose my replies rather into the form of a consecutive story than repeat the somewhat disjointed answers I made at the meeting.

The Lavant caves were discovered by accident in 1892 or 1893. A shepherd on erecting a post in order to pen in some sheep, or to mend a fence, drove an iron rod into the ground, and much to his surprise, before he had struck it many times, it vanished through the earth; he examined the place in search of his implement, and then discovered a deep hole. A more extended examination was made and the existence of the caves became evident. I must mention that the caves run under the ground on both sides of a fence, and in some places are very near the surface; I think I was informed that it was in or near this hedge that the shepherd drove the iron. The news of the discovery soon spread, and the place was visited by a number of people, not only from the county, but from London and elsewhere.

An examination of the caves was organized, great interest being taken by the Duke of Richmond and the Earl of March, together with the then occupier of the farm on which Hayes Down is situated, as well as others. A good number of excavations were made, and the interior of the caves was in many places shored up with wood, in order to make the examination more complete, the whole of the work being, as I have stated, directed by Bro. C. Dawson, F.S.A., F.G.S., and Mr. J. Lewis, C.E., F.S.A., during the years 1893-1894. The Sussex Archæological Society had taken the matter up, and at their annual meeting in August, 1894, Bro. Dawson read a paper describing the caves and the work carried on there; this paper and a series of articles which appeared from time to time in the local papers are so far as I have been able to discover, the only notices of the caves that have appeared. It is much to be regretted that the examination of the caves was allowed to cease.

I have already mentioned the opinion expressed as to the origin and purposes of the caves, and may also refer to some notes in the *Transactions* of the Sussex Archæological Society, vol. XXXIX., pp. 159-160; but would now add that no definite conclusion has been arrived at on the subject, it is, however, I think, considered that the caves are not to be classed with what are called "Danes' Pits" or "Dane Holes." The caves are very extensive, and some of them run for a long distance underground, indeed, as already mentioned, one was said to lead to St. Rook's Hill.

The knowledge of their existence seems to have entirely died out, and although they *may* have been used by the Club-men[1] who occupied the camp in 1645, they appear to have been unknown to Camden, Aubrey, Dallaway and Gibson, the editor of the edition of Camden's Brittania in 1695. It is, of course, possible that the secret of their existence was at sometime known to some of those living in and about Chichester, and a portion of them may have been used as a Lodge, though it seems to me unlikely that this was the case. It would be a little difficult to understand how the caves could be used for such a purpose, without their existence becoming generally known; moreover, the statement is made that the Lodge was held by the Dukes of Richmond and Montague "*at the top of a hill*," *i.e.*, no doubt St. Rook's Hill, and the caves are not there situated.

The discovery of the Masonic jewel, if Masonic jewel it be, in the caves under a yard of debris, perhaps raises a difficulty, while it suggests the idea that the caves were used as a Lodge; it seems, nevertheless, quite natural, as the main road over the Downs passes quite close, to suppose, that like the other objects found, dating from the XVIIth and XVIIIth centuries, it had fallen through the roof, and was buried like them by the gradual falling away of the roof inside.

The Lodge it is said was held on the hill; the caves are situated on the Downs at the foot of an incline leading to the top of it; but in the summit exists that strange little building, and as far as I remember, the question was put to me, whether I considered the building to be an ancient Lodge, constructed for the purpose. I am not prepared to go so far as this. The building has every appearance of being ancient, but it is impossible, without more information than we now possess, to fix its date; it may be of almost any age. I do not suppose that it was constructed for the Duke of Richmond in or about the year 1730, but suggested that it was probably used by him and the Duke of Montagu, when they held the Lodge in that year. It is also impossible to say how long the Lodge had then been held

[1] For an account of the "Clubmen," see *Transactions* Sussex Archæological Society, vol. xxxiv., p. 29, etc.

on Rook's Hill, just as it is not possible to say exactly how late it was held there, although these are points of considerable interest; for if the hill was used on one or more occasions, as seems to be proved, and then "according to ancient custom," it may have been used for a long number of years previously.

In my opinion it is as unsafe to cast aside tradition entirely, as it is to entirely credit it; there seems always to be a nucleus of truth, though often so presented that it is difficult to believe it. As in the present instance, it was the Masons who travelled five miles to hold a yearly meeting on the hill, and not, so far as we are told, a combination of the trades, it seems likely that this Lodge, which met there for Masonic purposes, certainly it may be said in 1730, had carried on the ancient custom of an Annual Assembly. This, of course, is a very important point, and it is most unfortunate that the early lists of the members of this Lodge, and those of the Swan, which took its "Constitution" in 1724 are not extant, as it might perhaps be possible to discover how far the two Lodges worked together, and if they both joined in the yearly meeting. A suggestion has been made, in explanation of the connexion of St. Roch's name with Lavant and the hill, which may be the true one. It must, however, not be forgotten that the date of the death of the Confessor is very uncertain, being variously stated as having occurred sometime between 1327 and 1350, and that the incidents of his life, particularly his travels, are of a legendary character; so much so that they must be looked on as untrustworthy, and due probably to popular invention. His veneration did not commence until the year 1414, and his life was not written until 1478. I failed to find even a suggestion that the travels of St. Roch extended so far as England, but the tradition must have existed that he was in some manner connected with Lavant, otherwise why did the belief exist that he was buried there, a tomb in the chancel of the Church being assigned to him? Lavant must have possessed the tradition, possibly as correct in detail as many other legendary histories, that St. Roch ended his travels at the place, and was buried there. It is a legend that it is impossible to imagine was invented in even fairly modern times.

Aubrey as already mentioned, who died in 1699-1700 states that there was formerly a chapel in the neighbourhood which might possibly enough be dedicated to St. Roch. Mark Antony Lower published in the *Transactions* of the Sussex Archæological Society,[1] some extracts from a Survey made by the command of the Duke of Norfolk. The Survey was commenced on the 25th of September the xii of Elizabeth, or A.D. 1570. Mr. Lower writes—"The late Chapell of St. Rook's," is incidentally mentioned. This stood on the lofty elevation still called Rook's Hill, near the remarkable circular earthwork called the Trundle, in the parish of Singleton. The dedication was probably to St. Roche the Confessor."

From this it is clear that a chapel had existed bearing the name of St. Rooks, which had been dismantled or desecrated before the year 1570: also that Mr. Lower supposed that it had been situated, (probably deriving his information from Aubrey's note in Camden), near the earth-works at the top of the hill. Had the little square building been intended he must have described it as *within* the circular earth-work.

It must be noticed that the tradition does not tell us that St. Roch was buried in the chapel, but in East Lavant Church, the nearer of the two to the hill. This church was of some antiquity: although the present building is of late date, it still retains the good Norman doorway at the west end, which is about the only portion of the old church now remaining. Near Goodwood House, as I have already mentioned, are some architectural remains, adjoining an arrangement of brick built passages, commonly called the grotto or the "Monks Cell." These remains may of course have been moved to their present situation but I am inclined to think that they are the remains of "the late chapell of St. Rooks," and possibly mark the site of it. The chapel would however be well situated on the Racecourse side of Rook's hill. The mention noted by Mr. Lower follows quite close on the description of Goodwood Park, so it may be supposed that the two were connected.

From these circumstances I am not entirely satisfied that the name of the hill was derived from a supposed "Scuola di San Rocco," founded at Chichester, five miles away: and I am rather inclined to believe that the Chapel of St. Rooks was connected with pilgrims more than with the plague. It is certainly curious to find a chapel apparently dedicated to St Rook, such a dedication being I believe rare in England. It would perhaps be out of place to pursue the subject here, but I may mention a curious fact which may be only a concidence: the "infamous" Latin word *rocha* or *rocca*, like the old French *roc*, *roce*, *roche*, *roque*, and *rocque*, has reference to a tower, a fortress, a cave cut in the rock and a fortified mound of earth.—W. H. Rylands.

[1] 1857, vol. ix., pp. 224-225.

HIDDEN MYSTERY.

BY SYDNEY T. KLEIN, F.L.S., F.R.A.S., WORSHIPFUL MASTER.

V.

Beauty.

IN each of my former Demonstrations I have given illustrations from one of the Physical Sciences, showing that, on the Material plane all Physical work is rendered possible and is indeed accomplished by Sympathy and by Sympathy alone. The same principle may even be seen in the commonest source of power with which we are acquainted, namely in the working of a steam engine; the machinery can only be kept in motion provided the steam is let into the cylinder at the exact time when the piston is in a particular position, if the steam entered the cylinder at any other time the engine would be brought to a standstill and no work could be done, however great the force stored up in the boiler. It is therefore provided that each thrust is given, automatically, in exact time with the revolution of the shaft. This may be seen perhaps more clearly in the case of a heavy swing;—a single slight push will move it only a few inches, whereas a repetition of these slight pushes will gradually augment its motion until it swings to its full capacity;—but these pushes must be timed in sympathy with the time of swing, which depends upon the length of the suspending rope, otherwise instead of augmenting the swing it will destroy its motion.

In the illustration taken from Electricity (Mystery No. 2) we saw the working of Sympathetic vibrations at great distances without material contact; we found the force intimately connected with Chemical action (Mystery No. 3) and analogous in many respects to that wonderful force which we know as Vegetable and Animal Life. Can we then carry our investigation still further and trace that wonderful force *Life* also exerting its influence on other forms of Life under the same law of Sympathetic action? I think we can. I will first take what I believe to be an example of *Animal Life appreciating Vegetable Life*, and to understand this, let us for one moment return to Mystery No. 1 and consider the curious fact that, if we are in a room with a piano and we sing a certain note, say E flat, we not only hear that note coming back from the piano, but, if we examine the strings, we find that all the E flats are actually vibrating in sympathy, because they are in perfect harmony with the note given out by the voice, but none of the other strings are responding because they are out of harmony. With this simile in mind let us consider the curious fact that a moth always lays its eggs on that particular plant upon which the caterpillars, when they hatch out of these eggs, must feed. The study of the Life History of Insects has always been of great interest to me, as I firmly believe that we are on the verge of a great discovery in Psychology, and that the first indications are being revealed to us through the investigation of the Biology of Insects. Some of you may perhaps have watched this progress of ovipositing, as I have done, and noticed how the female moth will hover in a peculiar way over different plants but does not alight until she comes to a plant near akin to the one she is seeking. She then alights but remains, on tip toe as it were, with legs outstretched and wings quivering and soon mounts again into the air; it is only when she alights on the proper food plant that she shows unmistakably that she knows her quest is ended and her eggs are laid. This particular plant has no other attractions for her, she takes her food irrespectively from any other flower which secretes honey, and yet, when she is ready to fulfil her destiny, she is unerringly drawn towards that particular plant which must be the food of her offspring. What is this wonderful sense? We call it instinct, a name which is made to cover all other senses in the lower animals, of which we have no cognizance ourselves. Let us take our own senses as a guide:—we find that they are all based on the appreciation of frequencies, of greater or less rapidity, by means of organs specially adapted to vibrate in sympathy with those pulsations, and thus we gain knowledge of external things. As we saw in Mystery No. 1 two iron bars, when vibrating close to each other, gave out a pure musical note when they were in perfect harmony, and they then had, as it were, "*rest*" together, but when one was put even slightly out of harmony there was discord and "unrest." In our sense of hearing we can only appreciate up to 40,000 vibrations as a musical sound, whereas we have seen that with Light and electrical discharges we can appreciate sympathetic frequencies of many millions, and indeed many hundreds of millions in a second, and yet it is possible that, in the sense we are now examining of Life appreciating Life, we may be in the presence of frequencies as far removed from Light as Light is from sound. If then we may follow the analogy from our highest senses we seem to get a clear explanation of the mystery of Insect discrimination. The insect in her then

state could have no pleasure in the presence of certain plants, their modes of frequency being out of sympathy with that particular Insect life, and it may be conceived that not only is there no inducement for the Insect to alight on that plant but that even in its near proximity that insect would feel a *restlessness*:—when however a plant is reached which is near akin to the one required, less antipathy or unrest would be felt, and when the true species of plant is reached all would be harmony, pleasure and rest, the functions of Insect Life would be vivified and its life work accomplished under the influences of Sympathetic action.

I have made several other investigations on this subject, but I must only give one more to illustrate the higher form *Animal Life appreciating Animal Life.* There is a large class of Insect called *Ichneumonidae* which lay their eggs in the bodies of caterpillars, and, as in the case of a moth laying its egg on the special food plant upon which its caterpillars can feed, so does each species of these insects unerringly lay its eggs in the body of a particular kind of caterpillar. It must be a wonderful sense which can enable an Ichneumon Fly to do this; it has never seen the caterpillar before, as the egg, from which its own caterpillar was hatched, was laid inside the body of one of those caterpillars, and the caterpillar upon which it fed had been eaten up and disappeared at least six months before the Ichneumon Fly had made its way out of its own cocoon; and yet this Insect is not only forced, by some mysterious power, to lay its egg in the body of a caterpillar, but there is only one species which will serve its purpose, and it has to hunt up this caterpillar from among thousands of other different species. Let me put before you perhaps the most mysterious illustration which we have under this heading, wherein the Ichneumon Fly cannot even get sight of its prey, nor employ any sense similar to our own for its detection. There are several specimens of moths whose caterpillars live in the very heart of trees. We will take the case of the caterpilliar of Zeuzera Aesculi, the Leopard Moth; the egg of this Moth is laid in a crevice of the bark and, when first hatched, the small larva penetrates through the bark into the centre of an apple, pear or plum tree, and then commences to eat its way upwards, forming at first a very small tunnel but gradually increasing it, as the caterpillar grows larger, into a passage of about half an inch in diameter. In such a position, surrounded as it is by solid wood the thickness of which would probably not be less than $1\frac{1}{2}$ or 2 inches, we might suppose that the caterpillar would be safe from its enemies, but it is not:— There is a large Ichneumon Fly which cannot propagate its species unless it can lay its eggs in the body of this particular caterpillar. This Ichneumon Fly can, from outside, not only tell that inside the stem of that tree there is a caterpillar, but can locate the exact spot and, still more wonderful, is able to determine whether or not that caterpillar is the particular species it is in search of. There are numerous other species of moths whose caterpillars feed in the centre of trees and yet the female Ichnuemon is able to mark down as her prey, although far out of reach of any sense possessed by ourselves, that one species which alone can serve her purpose. As soon as she has located the exact position of the caterpillar, she unsheathes a long delicate ovipositor, with which she is provided, and drills it right through the intervening solid wood until it pierces the body of the caterpillar, she then lays an egg down that long tube into its body and repeats the process two or three times. The caterpillar itself does not appear to feel any inconvenience from this process and continues to feed and grow larger; but it has the seeds of death within itself and the two or three little caterpillars, which hatch out of the eggs of the Ichneumon, are also growing rapidly inside it; at last when the time comes that the large caterpillar should have been full fed and it has eaten its way outwards until it rests close under the bark, prepartory to turning into a Chrysalis, its enemies finish their destructive work and, if the tree is then opened, the empty skin and cartilage skeleton of the large caterpillar is found together with two or three large cocoons; these cocoons if kept will produce in time specimens of the Ichneumon Fly, and these will in their turn go about their murderous work as soon as their proper hunting season comes round again.

This is only an isolated case of thousands of similar occurrences in every locality, in fact, if you walk along any palings in the country in the early summer, you will see at every few steps the evidence of similar tragedies. Those of you who live in the country must often have seen on palings little heaps containing a dozen or more of the yellow Microgaster Cocoons, and if these are examined carefully they will be found to be surrounding the skin of a caterpillar. These minute cocoons may be kept under a wine glass and, from each, an Ichneumon Fly with its sharp ovipositor will emerge in due time. It is curious what mistakes can be made even by intelligent persons. I have had the skin of the caterpillar and this little heap of yellow Microgaster Cocoons sent me to examine, and have been seriously asked whether this was not a true case of Parthenogenesis, the suggestion being that the caterpillar had actually laid eggs, instead of waiting until it had became a moth, and that its efforts to alter the course of nature had been too much for its constitution and it had died in the act. There are other illustrations I should have liked to

give but time will not permit; the most remarkable being perhaps the knowledge a Queen Bee possesses of the proximity of another Queen, even when that other is still in the pupa state, sealed up in a waxen cell. I have made numerous experiments with Queens of the common black English Bee (Apis Mellifica) and also the yellow striped Italian Bee (Apis ligustica) which belong to the same order (Hymenoptera) as the Ichneumon Flies, and the same marvellous sense of life appreciating life at a distance and through solid matter, is experienced. What then is this marvellous force *Animal Life?* We feel that it is not the same as our Innermost Self, it does not enable us to control our passions, on the contrary it feeds those passions:—it does not endue us with the feeling of moral responsibility, on the contrary it wars against restraint:—it does not contain that divine germ which we feel at times impelling us, in spite of ourselves, to thoughts and inspirations so far above all material objects that even our corporeal senses shudder at the knowledge we seem to get, at those intervals, of the Infinities of Perfection which we know to be the very attributes of the Godhead. Animal Life is not then the *Summum bonum*, it is not Perfection, the "Beauty" of my subject, it is not *Eternal Life.* Can we then carry our subject any further? Can we with our finite senses and by means of analogy in the Physical Sciences, get any nearer to the understanding of that marvellous Infinity the "*Knowledge of God*" which we are told by Christ is "Life Eternal," (John xvii., 3.)

In the series of Hidden Mysteries I have laid before you during my year of office, I have tried to lead you to the contemplation of this, the last and indeed the greatest, Mystery which surrounds us in our earthly pilgrimage. If I have been successful in my endeavours, I may now attempt to lay before you some thoughts by which we may perhaps get a clearer idea of even this great marvel.

Animal Life, Vegetable Life, Chemical Action, Electricity, Light and Material Vibrations, are then purely mundane, they will disappear when the fiat of the Deity is withdrawn and matter ceases to exist; they are forces acting under finite conditions and are only appreciated by us under the finite conceptions of Time and Space. They are the result however of the Will of the Deity, the materialisation of His Thoughts, and we have examined them for the purpose of trying to gain thereby, though only "as through a glass darkly," a knowledge of the Creator. Once more then let us take the highest form of these, namely "Life" and, again working upwards, try to take another step forward. Physiology shows us that the Human Body is kept alive as a whole by a continual process of building up fresh tissues and breaking down and casting off those which have become worn out. This is accomplished by means of, and the whole life and heat of the body are dependent upon, the *blood*:—hence the general expression "shedding of blood" is synonymous with the "taking of life." This blood, though appearing to us as an ordinary fluid, is found on closer examination to be composed of very small living entities completely detached from each other and each capable of independent motion. In a former treatise (the Law of Dakhiel page 106) I referred to the old Semitic principle that "The Life of Flesh lies in the blood" (Leviticus xvii., 11, 14) and gave examples showing that, in the most ancient races, the idea of Life and Blood were synonymous; the same word *Hayy*, appearing both in the Arabic and Hebrew languages, signifying not only Life but also the Clan which embraced all those who were united together by blood-brotherhood. This belief is not confined to any part of the Globe, the most remote Races of Human Beings have the same form of shedding the blood or life as a sacrifice to the great Unknown. Now each Arab Tribe is and has been from time immemorial called by the name of a special animal called its *Totem*, whose blood is supposed to run in their veins; in fact the whole idea of Oriental sacrifice is based on the conception that the Priest, the victim (Totem) and the God, become one family, namely having the same life in common, by Blood sacrifice. The principal object of sacrifice we know, is propitiation for sin; what then is *sin* that it requires blood to be shed and Life destroyed? How came sin into the World and how can it be possible to wipe it out by destroying life? Let us try to fathom this Mystery by considering its analogy on the material plane.

The greater the light we have, the darker must be the shadow provided *matter* is present, without matter there could be no shadow:—The greater the Knowledge the greater must be the ignorance necessitated by the finiteness of our *material* senses:—The greater the Goodness, Purity and Perfection, the greater must appear the sin, uncleanness of thought, and imperfection of our finite *material* senses; we see then that all these come under the category of what we call *plus* and *minus*, equal and opposite to each other. The *plus* is the reality, the minus is the shadow made manifest by the material, and which increases in the same ratio. With this in mind, consider what is the great underlying principle of all known forces connected with the Physical Sciences; it is the law of the "*Conservation of Energy*"; namely, that "every force must have another force equal and opposite to it." Let me give you one simple example:—when you dash your fist down upon the table, why does it hurt your hand? Because in obedience to the above law the

table hits your hand with the same force as you strike it. If then we follow the analogy of this great fundamental law of the material creation, we come to the conclusion that what we call sin, (the minus or negative of our analogy) is a necessary result of the presence of Goodness, that divine Afflatus within us, which we have seen is the only *Reality* and which is the *plus* of our analogy. It was between this plus and minus, Good and evil, this knowledge and ignorance of the Deity, that Freewill was to choose. Goodness does not create sin, it only brings it into evidence, as light does not create but makes manifest the shadow; and we can now perhaps understand in a way not hitherto appreciated, those mysterious words of Christ, "I bring unto you not peace but a sword." (Matt. x., 34.) His whole Life and teaching, by raising the level of moral laws, made certain acts sin which were not sin before, because, as the Philosopher Paul tells us, without law there can be no sin:—the higher the level of morality, the more stringent become these laws, and new sins are brought into evidence. The Creator then, who, in His Infinite Love, gave us Freewill, made Himself responsible, as it were, for this state of things, and it was only He who could bring the remedy. As in the old Jewish customs, once every year a goat was taken, and, after all the sins of the people had, by a Priestly act, been placed on its head, it was driven out of the camp with curses into the Wilderness, so was it "fore-ordained from the beginning" that the Creator should in the fulness of Time, fufil that old Law and remove from the Human Race the burden of that *minus*; in order that only the *plus*, or that which was perfect, should be left.

The Rite of Blood Sacrifice and destruction of the Animal Life, foreshadowed and represented therefore the destruction of that Matter upon which alone rested the very existence of these negatives; because as we have seen, without the presence of the material with its finite bounds, there could be no shadow, no ignorance, no death, no evil. What then is this marvellous *plus* or that which is perfect, which alone is to be left when the final *Sacrifice* of the material is consummated and matter ceases to exist? Planted within each one of us there is a divine seed capable of germinating and, if suitably nourished, of growing in strength and in the likeness of the Deity, and if you have followed me in these demonstrations you will I think recognise that the gradual growth of that Inner Self, which brings us nearer and ever nearer to perfect harmony with God, is the *plus*, and the existence of that knowledge of Him within us is *Life Eternal.*

Let me in conclusion recall to your memory the plan of argument laid down at the commencement of the Series and the reason why I have given illustrations from each of the Physical Sciences. I have confined myself to laying only *facts* before you and have concluded each demonstration by suggesting certain deductions which I trust have not only interested you but have also helped to elucidate some of the Mysteries by which we are surrounded. The foundation stone, upon which the whole structure of my argument rests, is that great Truth upon which the Science of Masonry stands and which is acknowledged by every true Mason throughout the World, whatever his nationality or religion may be, namely the existence of the Great Architect of the Universe. It was for the express purpose of trying to gain a clearer knowledge of Him who is the Head of our order, that I have ventured to address you at each of the Meetings held during my year of office. At the outset we had to acknowledge that our finite minds cannot grasp the Infinites of Perfection of the Godhead and we were therefore obliged to examine them under the finite material forms depicted in His works around us. This is so obviously the *window* through which we are meant to look, that I did not think it necessary to explain further, but we have good authority for doing this. If we go back to the most ancient times we find the highest thinkers maintaining that "everything in Heaven has its counterpart on Earth," and if we once more turn to Paul, whom we must acknowledge one of the greatest thinkers of his time, we find him writing to the then greatest nation upon the earth the following words:

> "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; *because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity*, that they may be without excuse."—(Romans I., 18 to 20 R.V.)

In my Installation Address we examined in this way the two marvellous Infinities, Omniscience and Omnipresence, and in these Demonstrations I have tried to lead you, by the same process of thought, towards the appreciation of the third and greatest of them all "Infinite Love." To do this we have taken the wonderful *Tracing Board* of the Great Architect and have examined thereon the principal lines and curves of that Beauty or Sympathy which is the reflection of Divine Love on the material plane. What has been the result of our investigation? We found that throughout the whole of Nature, as shewn by the physical Sciences, the one great universal power is Sympathy, in fact no work

can be maintained without Sympathetic action—what a marvellous conclusion to our investigation! Let us see where it leads us:—The whole of Creation is the materialisation of the Thoughts of the Deity, we have therefore in the forces of Nature, the impress of the very Essence of God. Our Innermost Self is an emanation from Him and Prayer which, at the beginning, is only a striving to bring ourselves into harmony with the Deity, must, as the Soul grows in strength and knowledge, become a great power working under the wonderful principle of Sympathy. True prayer, indeed, becomes *Love in action*, and under certain conditions prayer may actually be looked upon as the greatest *physical* force in nature. But let us carry this one step further; can we by our analogy understand why "the knowledge of God is Everlasting Life? Look at the first iron bar and watch how, as long as it keeps on vibrating, the second bar, because it is in sympathy, will be kept in motion:—if it were possible for the first bar to vibrate for ever, that second bar would, speaking materially, have everlasting life, through its being in perfect sympathy with the first bar; without this connection the bar would be lifeless. Now apply this to our Innermost Self;—it is being nourished, . . . the plus or knowledge of God is increasing . . . it is at last pulsating in perfect harmony with the Deity and, when the material universe disappears and the minus is swept into oblivion, its affinity to Infinite Love must give it *Everlasting Life.* Everything that has not this connection is but a shadow which will cease to be manifest when the volition of the Deity is withdrawn and matter ceases to exist; nothing can then exist except that which is perfected, that which is of the essence of God, namely the *Spiritual*; Beauty will then reign supreme, such Beauty as cannot be described in earthly language nor even imagined by our corporeal senses; hence, in the many passages we possess referring to that wondrous life hereafter, we are not told what Heaven is like but only what is not to be found there:—

> Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. (I. Cor. II., 9.)

REVIEWS.

CHAPTER of Paradise, No. 139.—Dr. John Stokes has carefully compiled and had published "The History of the Chapter of Paradise, 1798—1898" (Sheffield, J. Robertshaw, 1898), which is appropriately dedicated to the Right Hon. W. L. Jackson, M.P., [1]Grand Superintendent of West Yorkshire. As the author says, "The story of the Paradise Chapter has been told chiefly by means of verbatim extracts from the minutes," several of the books being in possession of the "Britannia Lodge," No. 139, under whose wing the Chapter assembles

Dr. Stokes mentions a list of names "in an old book, bound in parchment, formerly belonging to Lodge No. 85," which refers to the Royal Arch several times, the earliest beginning so early as July 3rd, 1765. This year (1765) it also is met with in London, Halifax, etc., under the "Moderns;" but *actual records* of a Chapter are met with earlier in England, and 1752 begins the oldest known references under the "Ancients;" and others have been noted in the same decade. This Lodge, No. 85, was of "Ancient" or "Atholl" origin, and was formed in 1761, taking the number in 1764 of 75. The members of this organization were allowed to work the R.A. degree by virtue of their Craft Warrant, so that there is no doubt, as Dr. Stokes remarks, there were R.A. Masons in Sheffield before the Chapter of Paradise was formed.

I am surprised, however, to find that though the Chapter (now 139) was chartered as No. 111, in 1798, the records described and reproduced by Dr. Stokes do not begin until 1812. In the *Masonic Magazine* (London) for May, 1876 (and subsequent numbers), there are a number of "extracts from the minute books of the R.A. Chapter of Paradise, No. 139," from 1783 to far on in this century; many of which are of a very interesting and curious character. This volume is evidently unknown to the author of the present sketch. How far Bro. Ellis was justified in terming this Chapter of 1783, etc., as the "Paradise" is questionable, as it does not seem to have had any distinctive name. The minutes overlap the period when the warrant was granted of 1798, but are silent thereon.

Dr. Stokes notes a record of Mark Masonry in the minute book, of A.D. 1815, and draws attention to the fact that the degree is traced in England so far back as 1769 at Portsmouth. In the *Masonic Magazine* aforesaid is an entry of a similar kind still earlier,

[1] Not "*Provincial* Grand Superintendent," as Dr. Stokes states.

viz., November 18th, 1810. I am glad that the two Charters are reproduced, the original of 1798 and the one from the "United Grand Chapter" of 1820, especially as the earlier document was usually sent to the Grand Chapter and not returned.

Portraits of "the first three Principals" of 1798 are given with the historical sketch, and Tables are appended, there being a lapse from 1799 to 1811 inclusive because "*Minute Book Missing*;" which, however, can be supplied from the volume described in 1876. Dr. Stokes has done well with the sparse material at his command.—W. J. HUGHAN.

History of Union Lodge, Norwich, No. 52.—(Norwich: *Privately Printed.*)—This choice volume contains many interesting particulars of the old Lodge constituted at the "King's Head," in the city of Norwich, A.D. 1736; written by "Two of its Past Masters," the R.W. Bros. Lord Amherst of Hackney (P.G.W.) and Hamon le Strange (P.G.D., now Prov. G.M.), and printed (privately) in a perfect manner by Agas H. Goose, Rampant Horse Street. The work is dedicated to H.R.H. the Prince of Wales, M.W.G.M. (an honorary member) by special permission, by the authors.

It is not a complete history; the eighteenth century minutes of the Lodge, as well as those of the one that united with it (of 1765 origin) have, most unfortunately, been lost, so that the charming quarto is necessarily very defective as respects the most important period of its eventful career. Lord Amherst undertook to write the History of No. 52 some years ago, and had collected some important data for the purpose. Subsequently, however, an older volume of minutes was discovered amongst the documents of the Prov. G. Lodge, and restored to the Lodge, thus making the history less incomplete in its earlier portion and adding considerably to its value. Happily also his Lordship purchased a copy of the "Genevan version of the Bible," (popularly known as the "Breeches," of 1597), in which are three lists of members of the Lodge 1751-77; the Bible having been newly bound in 1751 for this Lodge, then assembling at the "King's Head, in the Market Place in the City of Norwich." This precious volume has been presented to the members by their distinguished Past Master. Bro. Hamon le Strange undertook the completion of the history, Lord Amherst in the Preface thus gracefully referring to his kind services :—

> "It is to his well-known literary experience and the great labour which he bestowed upon it in making the fullest research amongst the archives of Grand Lodge, and in abstracting our own records, that the Lodge is indebted."

Any information is welcome as to Lodges warranted early last century, especially as so few have continued on the Roll, several of 1736 Constitution having been particularly unfortunate in being soon removed from the Register. The first Lodge formed in Norwich was in 1724 as No. 30 (having as companions Nos. 28 Bath and 29 Norwich): but though the *indispensable* (Bro. Lane's "Masonic Records 1717-1894") states that it had four different names, and passed through some seven enumerations, it was struck off in 1809 as No. 16.

The second Lodge formed in the city, and from 1809 the premier in Norfolk, *now the "Union,"* has had nine numbers, beginning with 146 and ending with 52. Strange to say, over a hundred years ago it was also 52, but when the Warrant of Confirmation was granted in 1819, it was numbered 68. This document was necessary because the memorandum of Constitution of the Lodge of 1736 was missing, and a union had been quietly consummated with the "Blue Boar Lodge," of 1765, which had lost its Warrant, or, to be more accurate, the older Lodge was dormant and the members of the junior considered it a good opportunity to "act under" its number and thus secure "precedence of all others in the province." Apparently the two united in 1815, or a little later, consent having been given to the renewal of the dormant Lodge, composed of eight brethren. The secretary wrote in 1817 that "almost all the members stated to belong lately to 236 [the "*Blue Boar*,"] were originally members of the old Lodge 68, which laid useless for years, and but for the prospect of a new Provincial Grand Master, would still have remained so. No. 236 is now silent." I do not think that this arrangement would hold good if carried out at the present time, but it passed muster in 1818. The continuity of 1736 is rather *a slender thread*, but from 1765 it is different.

The Lodge paid its two guineas for Constitution in 1736, as per acknowledgment in the minutes of the Grand Lodge for 27th December 1736, and it is regularly noted in the Engraved Lists subsequently for many years, as held at the "King's Head," where it continued to 1814. The junior lodge of the combination was called the "Union" some ten years before the two were united, not in consequence of such amalgamation.

The preserved minutes begin in 1806, and it seems to have been the custom to appoint a Deputy Master at that period. Bro. Robert Partridge, the veteran D.Prov.G.M., became a joining member in 1810. The D.Prov.G.M., "by virtue of his privilege, proposed his son, to be this night (21st Jan. 1816) initiated into the Honors of Masonry." He was

unanimously "admitted and made accordingly." Evidently this important officer of a Province has long ceased to enjoy such an undesirable prerogative. Probably even then the Deputy had mistaken his powers, as the same gentleman—his son and a *Lewis*—was re-initiated 26th May, 1818.

Owing to the comparatively late period of the preserved Records I have not thought it needful to particularize any; but to the brethren of the Lodge the excerpts presented by the Historians will be most acceptable. Several prominent craftsmen were connected with the Lodge from time to time, including the Hon. Henry Hobart from 1783 (who joined from the old Lodge of 1724), and was Prov.G.M. 1798, etc.; Bro. T. W. Coke (afterwards 1st Earl of Leicester) Prov.G.M. 1818, etc.; (Honorary) Lord Suffield, Prov.G.M. 1845-53; Benjamin Bond-Cabbell (Prov.G.M. from 1854), and the Hon. Frederick Walpole, M.P., (Prov.G.M. 1875). The Rev. Geo. A. Browne (Prov.G.M. Cambridge 1832), the Rev. Isaac Mann (Prov.G.C.) and Waller Rodwell Wright (Prov.G.M. of the Ionian Isles), were elected hon. members in 1820. A similar distinction was conferred on H.R.H. the Duke of Clarence in 1885: some thirteen years afterwards our beloved Grand Master accepted the same compliment from the Lodge.

One would like to know more about the Brethren beyond the mere dates of their joining or becoming initiates of the Lodge; though I know it is not an easy matter to make a selection that would prove acceptable to the existing members. For instance, readers of the handsome souvenir would be glad to be informed that Bro. W. M. R. Haggard, who was initiated in 1845 (joining in that year with the Hon. Ridley Colborne, D.Prov.G.M.; Sir William Foster and others), was the father of Rider Haggard the celebrated novelist, and that quite a number of artists of the "Norwich School," beginning with John Crome ("old Crome"), in 1813, were on the register, as also several M.P's., Sir Henry Stracey, Sir William Baggs, Sir Edmund Lacon, James Duff, the Hon. Frederick Walpole and Sir Robert Buxton, etc. The R.W. Bro. Waller R. Wright was an enthusiastic Mason and familiar to students of the Craft as one of three brethren selected by H.R.H. the Duke of Sussex to assist him in negotiations for the "blessed union." But I must forbear, and so conclude at once by thanking the two esteemed Brethren for their interesting history of the old Lodge No. 52.—W. J. Hughan.

Lodge of Research, Leicester.—The *Transactions* of the "Lodge of Research for the year 1897-8," make a very readable book, and is the 6th part edited by Bro. John T. Thorp, the energetic secretary, and published on behalf of the members. It is the largest yet issued, running to fully 100 pages; though the small subscription of 5s. *(payable in advance in September)* remains unaltered as respects the *Correspondence Circle.* I am disappointed that so few eligible brethren offer themselves for *full membership* of the Lodge, outside the town of Leicester; for surely there should be no lack of suitable material in the Province.

The Reports include the 26th to the 30th of the meetings, inclusive, some of which were beyond the ordinary experience in regard to interest and importance generally, especially the paper by Bro. John Lane, F.C.A., on "*Some aspects* of Early English Freemasonry" [Esoteric] of which a brief resumé is given. The other papers were on the "Masonic Ritual and Ceremonies" *(Bro. F. W. Bilson B.A.)*; "The Grand Lodges of England" *(Dr. R. Pratt)*; "The Provincial Grand Masters of Rutland 1776-1823" (*Bro. J. T. Thorp*); and "The Christian element in Ancient Freemasonry" (*Bro. R. B. Starkey*).

An excellent feature of the meetings, and one duly explained in the *Transactions*, is a list of special Masonic curios exhibited to the brethren, either belonging to Bro. Thorp, the Library, or brethren, or all three. The certificates so exhibited are exceedingly valuable, and some are unique, one especially of 1758 in MS. (*French*) which refers to the "unfortunate Prince Charles Stuart Edward, lawful King of England," etc., which is translated and given in the *Transactions* by the Secretary. Several medals were also exhibited, pierced jewels, etc. In fact, quite a collection.

There is likewise a catalogue of additions to the Leicester Freemasons' Hall Library, from July 1896 to date; compiled, as previously, by the Chief Librarian, the Secretary of No. 2429. A portrait of *Hippolyto Joseph da Costa,* of 1811 is inserted as Frontispiece, which will be a welcome addition to many.

To me, however, the great attraction this time is the handsome brochure,

"Memorials of Lodge No. 91, *Antients.*"

which has not only been compiled by Bro. Thorp, but printed and presented to the Brethren by the same worthy Brother. The particulars thus made known are of a most interesting and even valuable character, dating as they do from 1761, and the illustrations are more than usually important, including as they do, reproductions of an "ancient" certificate of 1764, another of 1790, and a fine Royal Arch Certificate of 1801, besides Seals,

Jewels, Aprons, etc., worn in this old and extinct Lodge. The history is thoroughly well done, and personally I feel much indebted to the author, as doubtless others also do, for all the trouble he has taken to obtain and preserve such curious memorials, and for his valuable gift of the old Lodge History.—W. J. Hughan.

Sadler's Masonic Reprints and Revelations.[1]—It seems but yesterday that Bro. Sadler published his "Masonic Facts and Fictions," and yet the title page proves that it was in 1887, eleven years ago. All of us will remember the interest evoked by that revolutionary work. For a century and more, writers on Masonic History had agreed to look upon the Grand Lodge of the "Antient" Masons, which started into life in 1751-53, as a body of seceders from the original Grand Lodge of England. It is true that no one could point out the date of their secession, that the secession itself was never proved; secession it was, because Preston had said so. But *Masonic Facts and Fictions* maintained a different and absolutely new theory, viz., that the Antient Masons never had been members (except in some few individual cases) of the Grand Lodge of England, that they were principally Irish Masons who had exercised the hitherto inherent right of all Masons, when met together in sufficient numbers, to make Masons and to form themselves into Lodges, and that for reasons, probably of a social nature, they refrained from joining the existing Grand Lodge organisation, and, when sufficiently numerous, established one of their own. Into the subsequent accusation, which they levied at the "Moderns," of removing the Landmarks of the Craft, we need not enter: there is nothing to show that the alleged innovations were an original cause of their remaining aloof, but appear rather to have been seized upon later as a convenient weapon for polemical purposes.

The new theory was, on its appearance, anything but welcome. It is always an intolerable nuisance to have to recast opinions held for years, and the very boldness of Bro. Sadler's departure from recognised authority bade us pause before accepting his conclusions. The completer the apparent proof adduced, the more did it seem necessary to receive it with doubt, and the greater was the inclination to seize upon any hiatus in the argument with a lingering hope that it might prove an unbridgeable chasm. Such at least was my own feeling, and I judge others by myself. "Almost thou persuadest me" rose involuntarily to my lips, but I remained unconvinced. Little by little, however, my reluctance to admit the new position broke down. Matters of this sort have a knack of working themselves out unconsciously in the brain, and for some years past I have accepted the main points of the new theory.

Meanwhile, other facts have come to light; an indication here, a deduction there, invariably tending to strengthen the position taken up by Bro. Sadler. To bring these newer discoveries into focus is the avowed object of the book now under review.

Scarcely was *Facts and Fictions* published than Bro. Jacob Norton, of Boston, U.S.A. (since deceased) attacked it in his usual vehement manner by publishing a series of letters in the *Freemason's Chronicle*, London, dating from October 1888 to March 1889. These were replied to in the same journal by Bro. Sadler between December 1888 and April 1889. A considerable portion of our Brother's new book is taken up with a reprint of these replies. They do certainly contain a modicum of matter not to be found in *Facts and Fictions*, but for the most part consist of a repetition and reinforcing, in differing phraseology, of the arguments brought forward in the book itself. Candour obliges me to confess that I fail to see any great advantage in reprinting them. They do not impress me as of sufficient importance to be thus treated. If thought necessary, their collection into a pamphlet which might have been bound up with *Facts and Fictions* as a sort of appendix, would have answered a better purpose than their present form. And I may be thought fastidious, but I do not like the *American* form of "chaffing" an opponent, to which Bro. Sadler betakes himself far too often for my comfort as a reader. I much prefer our Brother in his more serious and dignified moments.

But he has made ample amends, in my eyes, by the other contents of his new book. A detailed list, which he gives, of six Lodges, the petitioning members of which were almost exclusively Irish Masons, made under the Grand Lodge of Ireland itself, and yet granted warrants by the English Grand Lodge of the Antients, although belonging to no "Antient" Lodge, goes far to support his main contention as to the Irish origin of that Grand Lodge, even though the dates of such warrants be somewhat recent, viz., nineteenth century. It proves at least that the two Grand Lodges considered themselves almost as one and the same body. Then the two following lists of the Provincial Grand Masters, and of the Grand Officers under the Antients, are most acceptable, especially as no such lists have hitherto been compiled. They should be inserted in the Grand Lodge Calendar.

[1] *Masonic Reprints and Historical Revelations*, including Original Notes and Additions, by Henry Sadler, P.M. and P.Z., ... with an Introductory Chapter by W. J. Chetwode Crawley, LL.D., D.C.L., . . . George Kenning, London, 1898, 6s.

There remain two reprints of old pamphlets to be considered. One is a "Defence of Free-Masonry, As practised in the Regular Lodges," London 1765, which is avowedly a refutation of Dermott. Any argument to be derived, therefore, from this pamphlet in defence of Bro. Sadler's theory is the more valuable as coming from the enemy's camp. We find in its pages more than one reference of which such use might be made, and above all a distinct assertion that the "Antients" were *Irish* Masons. And there is no hint anywhere of a secession, no claim is made that these brethren were in any shape or form rebels. The pamphlet itself is reprinted by Bro. Sadler in *facsimile*, and, in view of its scarcity,—(so scarce indeed that the copy in the Grand Lodge Library is the only one known in England, whilst Bro. Carson of Cincinnati possesses the only one known in America),—Bro. Sadler has conferred a great obligation upon us by publishing it in such an unexceptional form.

The splendid *facsimile* reprint of "A letter from the Grand Mistress of the Free-Masons, to George Faulkner, Printer" which has been frequently and, it would appear justly ascribed to Dean Swift, acquires a greatly increased interest and importance from the introductory chapter contributed by Dr. Chetwode Crawley. The letter itself is fairly well known to Masonic Students (and others), although not invariably to be found in collections of the Dean's writings, and its value consists chiefly in the fact that Dean Swift wrote it, and that it is, as Bro. Chetwode Crawley defines it, a solemn-faced parody of the alleged, but spurious rituals of that day. That there can scarcely any longer be the least hesitation in ascribing it to the witty Dean after a study of our Brother's introduction, will, I imagine, be freely conceded.

But, and here I think Bro. Sadler will unreservedly agree with me, the most startling portion of the book, the one which will immediately arrest the attention of the student, and, I am almost inclined to say, the most valuable, is this introductory chapter by our learned Doctor, which is far from confining itself exclusively to the authorship of the Dean's "Letter." At the very outset Bro. Chetwode Crawley lays it down that "Ignorance of the social conditions that made the Freemasonry of England one with that of Ireland formed not the least obstacle to the acceptance of Bro. Henry Sadler's theory." Preaching from this text, our Brother gives us in broad and artistic outline, a sketch of the social history of Ireland and of Dublin in especial, which ranks very high indeed as a contribution tending to a due appreciation of the history of that island, more especially on its social side. I venture to predict that these few pages will be quoted largely in the future, by others as well as by Freemasons, not only for their matter, but also for their manner. They abound in felicitous expression and marvellous condensation. Passing swiftly onwards we are led to consider the literary life of the two capitals, London and Dublin, in the Augustan age, their mutual interdependance and reciprocity, and are forced to agree with the writer than an institution holding sway in the English centre would infallibly be reproduced, or even exaggerated, in the Irish one. This paves the way to our Brother's first new discovery, viz. that Swift, Pope and Arbuthnot were all Masons. His proofs I have not time to deal with, but they are fairly set out in the chapter under consideration, and seem to me to be well beyond cavil, except by those who delight in controversy for its own sake.

And then we are introduced to the most startling discovery of all: viz., that in 1688 Freemasonry was so well-known in Dublin, its leading features were so easily recognisable by all, that it was actually made the text and theme of a satirical discourse, called the Tripos, which it was then the custom for one of the undergraduates to deliver at the annual conferring of degrees at Trinity College. The Tripos of 1688 has been preserved and long extracts are given by our Brother. To do more than allude to them here, would be unfair to our Bro. Sadler, whose book should be in the possession of every Masonic student. Suffice it to say, by way of preamble, that at that time there existed in the Library of the College the stuffed skin of a wretched police informer called Ridley. John Jones, then A.B., afterwards D.D., delivered the Tripos, and says, *inter alia*, "It was lately ordered that for the honour and dignity of the University there should be introduced a Society of Freemasons, consisting of gentlemen, mechanics, porters, parsons, ragmen, . . . pimps, lords, butchers, and tailors." Can anything more strongly attest the well known superiority to social lines of cleavage which is now, and was evidently then, distinctive of the Craft? Then we have the description of how a travelling brother was lately relieved by "the Fraternity of Freemasons in and about Trinity College," with a most incongruous list of gifts made to him by different donors, the various allusions being probably quickly grasped by his hearers, although now more or less of mysteries to us. The traveller and a Bro. Cooper then adjourn to the Library to inspect Ridley, on whom they discover the Freemason's Mark. This is followed by "An Elegy upon Ridley." There is one expression in these extracts which seems to me worthy of special notice. Among the gifts is "From Sir Warren, for being Freemasonised the new way, five shillings." Jones was evidently speaking throughout of well known matters, otherwise his whole effusion must have been without point, and would have failed

to be understood. Therefore we may safely assert that in 1688 there were two ways of being made a Mason recognised in Dublin, an old way, and Jones' "new way." This points to some recent change, reformation, innovation, or what-not, and it must probably ever remain a puzzle what this change consisted of. But it is curious that we have assertions elsewhere of important changes taking place in or about 1663, new "Articles" said to date from that time, and so on. Are we justified in connecting these two statements? This is a question which I can only suggest at present, it is far too early to dogmatise on the matter. But, in any case, the discovery of Freemasonry, undeniably speculative in character, in active operation in Dublin in 1688 and, evidently, long before that, and so well established and so much a matter of common knowledge that allusions to it would tell in such a discourse as the Tripos, is calculated to induce us to reconsider the whole problem of Masonic History before 1717.

I think I have said enough to show that in Bro. Sadler's new book we have a welcome and important addition to our Masonic Libraries, an interesting contribution to Craft History, and more than one new subject for prolonged thought and further investigation.—

G. W. Speth.

Masonic Reprints and Historical Revelations.[1]—The Masonic Reprints in this interesting work include (1), "A Letter from the Grand Mistress of the Female Freemasons," which is ascribed to Swift, and appeared in the eleventh volume of his "Miscellanies," published at London in 1746; (2), "A Defence of Freemasonry," 1765; and (3), Eight Letters, or Articles, which originally appeared in the "*Freemasons' Chronicle*," between December 1888, and April 1889, and were written by Bro. Sadler in response to "Comments" by the late Bro. Jacob Norton, on the views of the former with regard to the so-called "Ancient Masons," as given to the world in a then recent publication.

The "Historical Revelations" are contained in the "Introductory Chapter," and it goes without saying, that whenever Dr. Chetwode Crawley has anything of an important character to disclose, or indeed for the matter of that, on all occasions when he has information to impart, the story will not suffer in his relation of it—we may perhaps entertain some lingering doubts with respect to the evidential value of certain portions of the narrative, but no one will venture to call in question the skill and ability of the *raconteur*.

The "Historical Revelations" consist in the main of what may be described as a Masonic biography of the famous Dean of St. Patrick's, Dr. Jonathan Swift, in whose character the best and worst of human passions were so strongly blended. "All men," observes our Bro. Crawley, "can understand the broad guffaw of Rabelais, the kindly smile of Cervantes, or the lipless sneer of Voltaire. But many men stand agape before Swift's impenetrable mask. Over and over again, critics whom it would not be fair to describe as dullards, have been beguiled by his superhuman command of countenance into treating his extravagant paradoxes as serious arguments." The effect of his solemn irony on the popular imagination, would seem to have been rather well summed up in the following lines, which I quote from recollection:—

> "A deanery he's got, by ways both strange and odd,
> And a bishop yet may be, if he'd believe in God."

We are told in the "Introductory Chapter," that a custom prevailed during the seventeenth century in the Univerities of Oxford, Cambridge and Dublin, "of allowing a representative of the undergraduates to make a satirical speech at the annual meeting for conferring Degrees." At Trinity College, Dublin, in Midsummer 1688, John Jones, a Scholar of the House, who was spokesman for the undergraduates, "outdid the ribaldry of his predecessors in a pie-bald compost of dog-Latin and bog-English." The "Tripos or Speech" delivered July 11th, 1688, occupies in the original MS. thirty-five closely written pages, of which, however, only certain portions concern us. These have been carefully transcribed by Dr. Crawley, and amount in fact to an attack on the authorities of the University, by the use of illustrations which were drawn from the Freemasonry of the day. For example:—

"It was lately ordered that for the honour and dignity of the University there should be introduced a Society of Freemasons, consisting of gentlemen, mechanics, porters, parsons, ragmen ∴ divines, tinkers ∴ freshmen ∴ doctors ∴ butchers, and tailors, who shall bind themselves by an oath never to discover their mighty no-secret; and to relieve ∴ distressed brethren they meet with, after the example of the Fraternity of Freemasons in and about Trinity College, by whom a collection was lately made for a reduced Brother, who received [*inter alia*] from Sir Warren, being Free masonized this new way, five shillings."

[1]By Henry Sadler, with an Introductory Chapter by Dr. Chetwode Crawley, 1898. G. Kenning, London, or the Author, 6s.

The Speaker, Mr. John Jones, who after this breaks into the Latin tongue, goes on to relate that the recipient of the "Collection" (I am here quoting from the translation given by Dr. Crawley) then proceeded into the library of the University, where, anatomised and stuffed, stood the carcase of one Ridley, supposed to have been an informer against the Irish priests, upon whose remains he discovered the Freemasons' Mark (*privatum Fraternitatis notavit signum*)

There are other passages in the speech which I had marked for quotation, but the foregoing will sufficiently "demonstrate," to use the words of Dr. Chetwode Crawley, "that the Fraternity of Freemasons was so well known in 1688, that a popular orator could count on his audience catching up allusions to the prominent Characteristics of the Craft. The speaker was addressing a mixed assemblage of University men and well-to-do citizens, interspersed with ladies and men of fashion, who had come together to witness the chief University function of the year. His use of his theme proves that the Freemasonry known to him and his audience was conspicuous for its secrecy and for its benevolence. We can fairly deduce, too, that membership of the Craft was not confined to Operatives, or to any one class. Otherwise, the catalogue of incongruous callings would be without point."

Culling further from the same excellent authority,—"The importance of such public notice of Freemasonry in 1688 can hardly be overrated. But the proof is beyond cavil. The testimony, coming from an unsympathetic outsider, is akin in its nature to that of Dr. Robert Plot, and quite comparable to it in historical value."

The talented writer of the "Introduction" does not in any way credit Swift with a share in the composition of the "Tripos," but he observes with much force, that as the real author was his personal friend, the conditions of college life render it incredible that one should know and the other should not know the Society on which the main illustrations of the "Speech" depended. The future dean, therefore, he argues, and as it seems to me with irresistible cogency, "must have been acquainted with Freemasonry, if it were only through having been present at the Tripos."

The next point submitted for consideration by Dr. Crawley is the more than probable connection of Swift with "A Letter from the Grand Mistress of the Free-Masons, to George Faulkner, Printer." Faulkner became the Dean's printer in 1726, and it is to him that we are indebted for the preservation of many of Swift's minor works, he was also the editor of *Faulkner's Dublin Journal.* The "Letter" does not appear in any copy of the Dublin newspapers, the files indeed of which are very incomplete. But it was admitted by George Faulkner "to a permanent place in what he intended to be his masterpiece—his great definite edition of Swift's Complete Works, extending eventually to twenty volumes 8vo."

This remained the standard edition until it was superseded by that of Sir Walter Scott, in 1814; when Sir Walter, "who was himself a Freemason, thought fit to silently omit 'The Grand Mistress.' Since then it has dropped out of Swift's Works."

In attempting to decide whether Swift was or was not the author of the "Letter," the position must be faced, that if George Faulkner had some good reason for including "The Grand Mistress" among the dean's collected works, Sir Walter Scott, in *his* edition, may have had some equally good reason for leaving it out. The "Letter," moreover appeared for the first time (so far as there is any positive evidence to guide us), in the eleventh volume of Swift's collected works (London Edition, 1746), a publication which was only commenced after the Dean's death, in 1745. The solution of the problem will therefore mainly depend upon the amount of reliance we repose in the good faith of George Faulkner; and in a lesser degree, upon the value we attach to the collateral evidence which has been collected with such infinite pains, and presented with such transparent lucidity by the learned author of *Caementaria Hibernica.*

The last and most material point for our consideration in connection with the famous Dean, is the question whether he was a member of our Society, and with regard to this the actual evidence is as follows:—In the archives of the Grand Lodge of England, there are three early Registers of the members of Lodges, which are "known to students as the First (or 1723) List; the Second (or 1725) List; and the Third (or 1730) List.

The name of Dr. John Arbuthnot is entered in the list of 1725, as a member of the Lodge held at the Bedford Head, Covent Garden.

The list of 1730 contains the names of the members of a Lodge held at the "Goat at foot of the Haymarket," and among them are those of "Alex Pope," and "John Swift," which are supposed to represent the celebrated poet and the Dean of St. Patrick's respectively. At the above date the poet was forty-two years of age and the Dean sixty-three.

This theory is only rendered even remotely possible, if we accept the conclusion which has been drawn by Bro. Henry Sadler, "that while the 1723 and 1725 lists were written in the register by the Grand Secretary himself, the 1730 list was written by a

clerk or scrivener, who evidently knew little or nothing about the identity of the people whose names he was copying." Adopting this view, Bro. Crawley observes,—"The perversion of Swift's Christian name into John would naturally arise from his not unusal signature 'Jon. Swift,' an obvious trap for a careless clerk." We are also told that, "It seems a fair argument that, as Arbuthnot was a Freemason, his life long intimates would sooner or later be found to have joined the Craft."

More indeed might have been made of the combination of names, had all of the three persons referred to belonged to the same Lodge, though there would always have been a serious, if not insurmountable difficulty, in identifying the Dean as the original of the "John Swift."

But Dr. Arbuthnot is not shewn to have been a member of any Lodge in 1730. Alexander Pope, the poet, had a namesake—a well known London character—who, with hardly a doubt, was the "Alex. Pope" of the Lodge at the Goat, and as for the Dean, it would seem to me to require a very great deal more evidence of an affirmative character (leaving wholly out of sight what might be urged of a negative kind), before the suggestion that he is refered to under the name of "John Swift," in the List of 1730, can be seriously entertained.

At one time, indeed, I inclined to the opinion that the celebrated author of the "Rape of the Lock," was the "Alex. Pope" of the Lodge at the "Goat," and a reference to him as having been a member of the English Craft about the same time that Daniel Coxe and Henry Price (the pioneers of Masonry in America) were members of London Lodges, will be found in the Third volume of my "History" of our Society (p. 426). But a more careful examination of the evidence, and especially of the literary portraits which have been given of Pope by his numerous biographers, long ago led me to the conclusion, that the namesake of the poet (if my memory is not at fault, a London tradesman), was the Freemason described as "Alex. Pope" in the list of 1730.

One thing indeed is clear. Unless Alexander Pope, the poet, can be satisfactorily identified as the *brother* of that name, who was a member of this Lodge at the "Goat," the task of attempting to prove that the "John Swift" in the same list, was the famous Dean, may be abandoned as futile.

The Introductory Chapter has been of such absorbing interest, that I have left myself very little space in which to notice the other contents of the volume.

The two reprints, however, will be welcomed as a great boon by all students of the Craft. The "Letter from the Grand Mistress," Dr. Crawley considers to have been written after 1726, and before 1730, and the reasons he assigns for this opinion are of a very convincing character. To myself, indeed, there occurs just the shadow of a doubt, whether the allusions to "The famous old *Scottish Lodge* of *Killwinin*," and "the Knights of St. *John* of *Jerusalem*," may not have been inspired, by expressions of a similar and almost identical kind, which are to be met with in Ramsay's brilliant Oration of 1737? But candour demands the acknowledgment that the probability is at least quite as great, that the Chevalier borrowed from the Dean (assuming that Swift was the author of the "Letter,") as that the Dean (or other writer of the epistle) borrowed from the Chevalier?

The "Defence of Freemasonry," is a vindication of the "Regular Masons," from the aspersions which had been cast upon them in the "Ahiman Rezon" of Laurence Dermott, who was the leading spirit in the opposite camp, during the greater part of the time of the Great Schism in the English Craft.

This reprint has an "Explanatory Introduction," from the pen of Bro. Sadler, who remarks,—"of the contents of the pamphlet itself little need be said, abuse of the Antients forms its distinguishing feature; but it will be observed that the nameless writer never once intimates that these people *seceded from the regular Grand Lodge.* He does, however, say that they are 'chiefly natives of Ireland,' and therein consists the real value of the book."

The Eight Letters (or articles) by the writer of the Explanatory Introduction, are also devoted to the engrossing topic of the "Ancients," or as Bro. Sadler prefers to call them, the adherents of "The Anglo- Irish Grand Lodge."

Into this region of discussion, however, for many reasons, I must not now attempt to make my way. The evidence on the side of the Ancients and Moderns respectively could not be sifted and compared without going into details, for which there would scarcely be room in the compass of a separate article, much less in the heel of one. For Bros. Chetwode Crawley and Henry Sadler I have an unbounded esteem and regard, but they will I hope excuse me for thinking that as critics of the "Moderns" they have lost somewhat of their judicial equipoise, in the enthusiasm with which they have espoused the cause of the "Ancients."

We are told by Froissart, that in the first campaign of Edward's war, some young English Knights wore a covering over one eye, vowing, for the sake of their ladies, never to see with both till they should have signalized their prowess in the field. "A great many combatants," says the author of "Lacon in Council," "prepare themselves for a tournament of discussion in a precisely similar manner, and fancy that Truth is the lady in whose cause they are jousting."

To conclude with a further quotation from the same authority,—"The locks of the Temple of Truth are neither to be picked by cunning, nor forced by clamorous violence. The noise of furious arguers is the shutting rather than opening of the temple doors. The loud shouts with which some people appeal to reason imply that reason lives a considerable distance off. If their hearers feign conviction, it is for the sake of peace rather than of truth."—R. F. GOULD.

The Lodge of Scoon and Perth.[1]—According to its traditional history the Mason Lodge of Scone was erected in very early times by those artificers who were employed to build the Abbey, the Palace, and other buildings which were required in this early capital of Scotland. Nor can the position taken up by its historian be seriously impugned, that if the antiquity of the old Lodges is to be determined by the ages of the churches or buildings with which they are specially connected, then it follows that the Lodge of Scone is the oldest of the Scottish Lodges.

It may indeed be urged that one of the recitals in a document of A.D. 1658, "The Mutual Agreement," commonly called the "Charter" of the Lodge of Scone, giving precedence to Kilwinning, precludes this assumption, but, as Bro. Crawford well reminds us, the statement in question only embodied the opinion of the brethren at that time.

When Perth became the capital of Scotland, the Lodge of Scone was removed to it, and remained there, when, in the middle of the fifteenth century, the seat of government was transferred to Edinburgh.

The records of all Masonic Lodges of earlier date than the seventeenth century, have, with but a solitary exception, disappeared. The fortunate possessors of documents ranging back into a more remote past, are the members of the Lodge of Edinburgh (Mary's Chapel) No. I., the minutes of which body date from 1599.

There was a Masonic Convention at St. Andrew's, in January, 1600, summoned by order of the Warden General, an officer appointed by the Crown. From a minute of the Lodge of Edinburgh, dated November 27th, 1599, we learn that the Lodge of St. Andrew's was charged to attend, "and that the Maisteris of Dindie and Perth be alsua warnit to convene."

This is the earliest reference to the Lodge of Scoon and Perth, and the next of any importance occurs in the oldest document in its own custody, a parchment writing, the "Contract or Mutual Agreement of December 14th, 1658."

This document recites that the Lodge "proceided" from the Lodge Kilwinning, which is acknowledged as having been the first Masonic Lodge in Scotland. The importance of this statement to that ancient Ayrshire Lodge has been great, and Bro. Crawford Smith is probably right in assuming that without its production the position now occupied by "Mother Kilwinning," at the head of the roll, would scarcely have been accorded to her by the Grand Lodge of Scotland.

The old MS. next states the Lodge of Scone was the second within the nation, and "wes upheld be the Kings of Scotland for the tyme both at Scoon and the decayed citie of Bertha when it stood, and now at Perth, heid brugh of the Shiredome thereof, to this verie day [Dec. 24th, 1658], which is now ffour hundredth thriescoir and fyve yeirs since or therby."

"Whatever may be said as to the truth of this tradition," remarks the historian of the Lodge, "there can be no doubt of the statement made further on that King James the VI. was by his own desire entered Freeman Mason and Fellow-craft. King James made a State visit to Perth 15th April, 1601, on which occasion he was made a Burgess at the Market Cross. We think it would be on this occasion that the King was entered by his own desire. He would be at this time thirty-four years of age."

John Mylne, Master Mason to James VI., was the second known Master of the Lodge of Scone, and if we may credit the "Mutual Agreement" of 1658, it was at his hands that the King received the light of Masonry.

John Mylne died in 1621, and was succeeded as Master Mason to James VI. by his son and namesake, the third known Master of the Lodge of Scone, who died in 1657.

[1] *History of the Ancient Masonic Lodge of Scoon and Perth, No.* 3.—By D. Crawford Smith, Secretary of the Lodge. With an Introduction by William James Hughan. Perth, Cowan and Co., 1898, price 10/6; Canada and U.S.A. 11/6.

With regard to the latter, Bro. Crawford Smith observes, "Looking back from 1658. · . a period within the memory of living members of the Lodge; in fact the Master, John Mylne, who had just died, would perfectly remember his father initiating the King. We do not know what was the late Master's age in 1601, but we know that he was assisting his father in building the bridge of Perth in 1604."

The Lodge historian finds fault with Bro. Edward Macbean for remarking in his paper on "The Master Masons to the Crown of Scotland,"—"that the reception of the Scottish King is generally considered apocryphal." (*A.Q.C.* vii., 105.)

On this point, indeed, Bro. Hughan is in agreement with Bro. Crawford Smith, but the question is one upon which a difference of opinion is likely to prevail until the discovery of further evidence bearing on the subject, and in the interim, if I am not mistaken, there will remain many students who are sharers in the sentiment, which, as it seems to me, has been expressed in a very judicial spirit by Bro. Macbean.

The Lodge Minute of 1658, it may be observed, is in direct contradiction to the statement of Dr. Anderson in the *Constitutions* of 1738, where, at p. 91, we read that Claud Hamilton, Lord Paisley, Grand Master of Scotland, "made King James a Brother Mason and continued in Office till the Union of the Crowns, A.D. 1603." I do not for a moment suggest that the authority of Dr. Anderson is sufficient to invalidate the claim of the Lodge of Scoon and Perth to have initiated the "Scottish Solomon;" but of the rival statements with respect to his "reception," it may be safely affirmed that in neither instance would the *proof* submitted be deemed adequate in a court of law.

The presiding officer of the Lodge of Scone, in 1658, was called the Master, and it affords the earliest use of the title as the head of a Lodge in Scotland. The word Master first appears in the proceedings of the Lodge of Edinburgh in 1727, and was not adopted by "Mother Kilwinning" until 1735.

Only one Warden was chosen. The remaining brethren were styled Masters; Freemen (*i.e.*, free of their Incorporation); and Fellow Crafts or journeymen.

From 1658 to 1725 there is a gap in the records, but before passing to the latter date, let me observe that an excellent "Sketch of the Mylnes, Master Masons to the King," will be found in Chapter III., and an interesting reference (which I shall in part extract) to the Rosicrucians of Perth, in chapter IV.:—

"Mr. Henry Adamson, a Master of Arts and a well-known citizen of Perth, published in 1638, his "Muses Threnodie," a metrical account of the Fair City and neighbourhood. In the third muse he gaily sings:

> 'For we be brethren of the rosie cross,
> We have the mason word and second sight.'"

The oldest regular Minute Book of the Lodge is a folio which commences in 1725 and continues until the end of 1777. The first entry occurs under December 17th, 1725, and shows that the Lodge was not solely restricted to Operative Masons, as the brethren admit to their company a teacher, a writer, and a flesher. The chief officers were the Master, Warden, and Boxmaster, and two positions or ranks—Entered Apprentice and Fellowcraft—were then known to the brethren. Two Key-keepers were elected in 1727.

The Hon. Andrew, Master of Rollo (afterwards the fifth Lord Rollo) was chosen Master of the Lodge in 1728, and in the following year the custom of entering an apprentice, or passing a fellowcraft, by a "quorum," at a distance from the Lodge, is referred to. The practice being forbidden within a radius of one mile from the city, "without the presence or permission of the Master or one of his Wardens."

James, third Lord Ruthven, was chosen Master in 1733; and the Master of Rollo, for the third and last time, in 1734.

The latter, afterwards fifth Lord Rollo, entered the army late in life, his military service beginning with the battle of Dettingen in 1743, and ending with the capture of the Havanah in 1762.

On December 8th, 1740, it was resolved, "that in all time coming every Apprentice shall pay at his entry as follows, viz., the operative and working one, Ten Shillings Stg., and the non-operative or *Dryhanded* apprentice, Twenty Shillings Sterling at least, for the use of the poor brethren." The fellowcrafts were to pay, "each operative a Crown, and each non-operative half a guinea."

"On the 22nd January, 1741, Ensign Gilbert Stewart, in the Right Honourable Lord Semple's Regiment of Foot, was admitted Apprentice. A side note to this minute is curious. '8 sh. stg. Pd. by BoxMr. but one Shill. for washing Brother Stewart's head given him (the Boxmaster) back.' By this side note we get a glimpse of a curious custom and ceremony of the last century Masons. This head washing," in the opinion of Bro. Crawford Smith, "must be the prototype of an old ceremony of the Lodge called Baptism, and performed at the time of refreshment. The Master, or some one appointed by him,

taking a little whisky and water in his hand, pours it on the head of the newly-made Apprentice, who, at the same time, repeats after the master these words : 'Here comes I the youngest and last made mason willing to do my master's bidding from Monday morning to Saturday night, Keel, Coal, Calk and Skiffet, God bless the King and the Castle of Edinburgh.' The symbolical meaning of such Masonic words is well-known. Keel or chalk, freedom ; coal or charcoal, fervency ; and skiffet, which we take to mean earthen-pan, zeal."

The Lodge of Scoon and Perth took no part in the erection of the Grand Lodge of Scotland, but was granted a Charter of Confirmation by this body in 1742. The membership of the Lodge was then composed of sixteen masters, fifty-five fellowcrafts, and forty-three entered Apprentices.

The first notice, however, of the degree of Master Mason being conferred occurs under December 31st, 1744, but a large number of the members present on the occasion who were already "Masters," must have received the degree in the Lodge, although the records are silent on this point. A Lodge of Masters was held December 20th, 1758, when thirteen fellowcrafts were raised.

At the meeting held on December 16th, 1765,—"John Taylor Junr. Mason in Perth, reported to the Lodge that he, along with other brethren, had on 30th May last, entered Patrick M'Leish, his ffather's servant, ane apprentice in this Lodge, and he instantly paid to the Thesaurer Six Pounds Scots for the use of the Lodge."

As remarked by the compiler of the "History," "the ceremony of initiation could not have been of a very elaborate character."

At the same meeting aprons were ordered to be provided for the Master, the Depute-Master, the Senior and Junior Wardens, the Treasurer, the Secretary, and the two youngest Apprentices. "What the duties of the two youngest Apprentices were," observes Bro. Smith, "we do not know. Possibly they acted as Deacons. In some Lodges there was a regular appointment to the office of youngest Apprentice."

The readers of Bro. D. M. Lyon's admirable "History of the Lodge of Edinburgh," will no doubt recollect that in a minute of December 27th, 1721 :—"Alexr. Smely was admitted and received eldest entered Apprentice for the ensuing year, who accepted of the office and promised to be faithful therein." The duties of this Masonic functionary were not confined to entries (or initiations) but extended to passings. Bro. Lyon also tells us that the Eldest Entered Apprentice was, until very recently, elected in the Lodge Journeymen, No. 8, and occupied the position of the modern Senior Deacon. In the Lodge of Dunblane, 1697, the same writer states the Oldest Fellowcraft ranked next the Warden, and was elected with the other office-bearers.

Returning to the Lodge of Scoon and Perth, William Drummond, the Master elected in 1770, was initiated in 1759, passed in 1764, and raised in 1770, from which we may perhaps infer that a rapid advancement in Masonic knowledge was not considered a desideratum by the members of the Lodge.

There is a second gap in the records, June 1777 to 1815, but evidence is forthcoming from another source which shows that many of what are frequently referred to as the "Higher Degrees," were introduced into Edinburgh by members of the Scoon and Perth Lodge, in 1778. The degrees thus communicated were those of Past Master, Excellent and Super Excellent Mason, Arch and Royal Arch Mason, and lastly, Knight of Malta.

In 1807, according to Laurie, in his "History of the Grand Lodge of Scotland," the "Lodge of Perth and Scoon was, upon a memorial to that effect, re-admitted into the bosom of the Grand Lodge, from which for some years past she had been estranged."

The records of the Lodge are again available from 1816, and the proceedings of the brethren are narrated with praiseworthy fidelity by the historian. But they present, save in occasional instances, few features of more than local interest. The first use of the word "Speculative" as connected with the admission of a non-operative "intrant," appears under the year 1830, the term "nn-operative" having previously been employed in a general way, and that of "dry-handed" occasionally.

In September, 1833, the Lodge agreed to subscribe to the *Scot's Masonic Magazine*, but unfortunately no copies of this Journal have been preserved.

In St. John's Day, 1840, John Ruthven was elected "Grand Master," which is rather a late survival of a once common practice in the Scottish Lodges.

In 1844, the name of the Lodge was corrected in the Grand Lodge Roll from Perth and Scoon to Scoon and Perth. The title has varied at different times. The earliest name was the Lodge of Scone, 1658; next, the Lodge of Perth, 1725; later, the Lodge of Scoon, meeting in Perth ; and finally, the Lodge of Scoon and Perth. "About the beginning of this century, in Morrison's "Perthshire Register," it is alternatively called the Lodge of St. John."

In 1857, it was agreed to separate the Friendly Society from the Lodge. The former, originally established in connection with the Lodge, had been "grafted on to it in 1814."

"The ligature which bound the two was carefully cut, and these Siamese twins set free. The Lodge continued to prosper, but unfortunately the Friendly Society had ultimately to be wound up. The Lodge retained possession of the hall, and the Society got all the funds."

On December 4th, 1868, "Brother Chang, the Chinese giant (Lodge No. 3 China), visited the Lodge." What "No. 3 China" means, however, I am at a loss to understand, and having been a resident at Shanghai, when the tall Chinaman was shipped for England from that treaty port by interested speculators in 1864, I feel sure that the young rustic could not at that time have been a member of the Craft. Where he afterwards became one, it would be interesting to ascertain, and perhaps our Local Secretary for Northern China, Bro. F. W. Gratton, when he reads this review, may be able to throw a little light on the subject ?

It would be easy to prolong this notice, but I trust that within the limits allowed me, I have succeeded in making fairly clear to those who peruse our *Transactions*, the great and exceptional value of the work which has been compiled with so much care and such loving hands by Bro. Crawford Smith. It is more than a "Lodge History," and will be regarded, I think very generally, as a notable contribution to the "History of the Shire." The biographies of local worthies are of particular interest, and the sketch of the Mylnes, Master Masons to the King, I can only regret has not appeared until after the decease of Mr. Wyatt Papworth, who, the Mylne family perhaps excepted, would of all persons have most liked to peruse it.

The illustrations are all good, and the poetical selections very happily chosen. Poets and men of letters seem indeed to have abounded in the Lodge of Scoon and Perth.

I must not forget to say that the "Introduction," by Bro. W. J. Hughan, is in all respects worthy of his great reputation, and shall now conclude with the remark that the sumptuous volume, which is beautifully printed, and most tastefully bound, reflects the utmost credit upon all who have had any share in its publication.—R. F. Gould.

"**Lodge of Loyalty, No. 320,** Mottram-in-Longdendale."—This excellent historical sketch of No. 320, all too brief, has been written by Bro. John Wagstaffe (P.M. and Sec.), and arranged in chronological form for facility of reference. The Annals are sometimes curious in character, but at all times interesting, and cannot fail to be most useful for the members, especially the later additions to the Lodge. It is just such a compilation as should be placed in the hands of newly initiated brethren, with a copy of *Book of Constitutions*, and of the By-Laws.

The Lodge was warranted on 10th October, 1799, by Sir Robert Salusbury Cotton, Bart., Prov. G.M., and is to all intents and purposes a legal Masonic Charter of the period; though not quite in the usual form, there being no mention of Wardens. As it has done duty for a century, it seems to me wholly unnecessary for the members to have obtained a Warrant of Confirmation in 1898. The sum of *five guineas* was paid on September 7th 1799, and excluding the guinea for writing the same, four guineas are credited to the Lodge in the Grand Lodge Report for November 20th, 1799. The Lodge also expended £10 8s. 7d. for "expenses of six Officers going to Chester to have the Lodge constituted," Banquet £9 18s. 6d. and other sums for Constitution, etc., making a total of £27 16s. 1d.

The first regular business meeting was held October 24th in that year, when six Initiations took place, and the members began well by purchasing a copy of "Preston's Illustrations of Masonry." Several items are noted for the Tyler's uniform, and payments for skins (for aprons), also occur. It was evidently the belief then that no new Warrants could be granted, after the Act of 12th July, 1799, came into operation; the Prov. G. Sec. in a letter explaining that point to the Secretary of the Lodge.

On January 1st, 1807, "expenses relative to the obtaining of a Royal Arch Chapter" are entered. This refers to the "Integrity" No. 139, Mottram; now No. 320. The document was granted by the "Moderns" Grand Chapter.

An ancient looking Masonic device appears as a Frontispiece and was designed and used for a Table Cloth at the local Calico print works in 1838. The sum of £2 16s. 8d. was expended for this, and possibly others of the kind, many Cloths being still preserved. The figure block is cut in hard holly wood with copper reliefs, and was the handiwork so I am told of the present Secretary's father; the name of Wagstaffe having long been

honoured in the Lodge. The seal is a very effective one, and will make Bros. Dr. Crawley and Sadler almost go into ecstacies, as curious to state, above the mason's arms is *an arm grasping a trowel*—which has long been the crest of the Grand Lodge of Ireland.

One would like to note other points of interest, but time and space forbid, save to remark that a Centenry Jewel Warrant was granted in 1897, to commemorate the continuity of the Lodge for a century, and that this brochure makes a capital souvenir of that gratifying fact through the literary services of Bro. Wagstaffe.—W. J. Hughan.

NOTES AND QUERIES.

THE Last Gavel Stroke of Frederick the Great.—Under this heading I communicated a romantic and touching episode at p. 166. I think the concluding lines of my first paragraph sufficiently demonstrate that I was not prepared to give the recital implicit credit. From a recent communication to the *Hamburgische Zirkel-Correspondenz* I gather two facts. First that the tale is making the rounds of the German, Swiss and German-American Masonic papers, and not for the first time: and secondly, that it was thoroughly disproved so long ago as 1838, in the printed Oration issued by the Grand Lodge of the Three Globes, Berlin, at the centennial anniversary of Frederick's initiation. In disproof of the legend four points were advanced.

1.—Neither in the notices preserved of the membership of Frederick's Royal Lodge nor in the Minutes of the Three Globes, which are complete from the beginning, is the name of Wallrawe to be found. Neither is there any account of his exclusion, which must have followed as a matter of course. Whence may be deduced that Wallrawe was not a Mason at all, or that at the very least, he did not belong to any Berlin Lodge.

2.—The King never wielded the gavel except in his own Royal Lodge, and this had ceased to exist in 1743, having even parted with its jewels. The occurence was originally stated to have taken place in 1746, but this is impossible, as it was not until the 12th February, 1748 that Wallrawe was arrested in Potsdam and at once interned at Magdeburg. It was there that Winterfeldt tried him. (The new and amended version however gives the date of the Lodge meeting as 10th February, 1748.)

3.—The fortress of Neisse was not built by Wallrawe, but by Col. v. Seers, between the years 1747 and 1753, therefore after the alleged scene in the Lodge.

4.—The best informed historians, for instance B. Preuss, are of opinion that Wallrawe was not imprisoned for treason, but for embezzlement.

I grieve that such a pretty tale should be annihilated in this ruthless manner, but the facts really do seem too strong for it.

Curiously enough I observe by a programme of work in the Oriental Consistory of the A. & A.S.R., Chicago, for various dates between the 8th September and the 6th October of this year, that the Dramatis Personæ of the 20° include the following characters. Frederick II., King of Prussia, Prince de Kaunitz, and General Wallraven, Prisoner of State. The first section of the degree represents a Berlin Lodge, and the second, the Grand Lodge of the Three Globes. This is suggestive that the Wallrawe legend may form a portion of the work, and if so, the question naturally arises whether the tale was not first elaborated by the A. & A.S.R., on the historical basis of the impeachment of Wallrawe, and thence found its way to publicity as an alleged fact in the Masonic papers.—G. W. Speth.

The Square, Triangle and Circle.

THE CASTLE OF TEMPERANCE.

"*Fairie Queene*," II., 9, 22.

" The frame thereof seem'd partly circulare,
And part triangulare; O worke divine!
Those two the first and last proportions are;
The one imperfect, mortall, foeminine,
Th' other immortall, perfect, masculine;
And 'twixt them both a quadrate was the base,
Proportioned equally by seven and nine;
Nine was the circle sett in heavens place;
All which compacted made a goodly Diapase."

—J. D. B. Gribble.

Masses Endowed by French Masons.—If the enclosed is not already known it may prove of interest. I am not much of a French Scholar and some of the words are doubtful and a few others undistinguishable; but there is enough to leave no doubt as to its meaning.—Alf. King.

Copied from a pillar on the North side of the choir of S. Pierre Constance.

"Les maitres massons de cette ville ont fonde a perpetuite en l eglise de Ceans deu Messes a notre a Diacre et souvz diacre et cocuriers en predent des celles . . . . . departir et (plessiour) p dibare (fit nest) Dimanche Lune le Jour de la assumption . . . dame et laultre le pmier jour de T. . . . S. Iionuin a lh'eure de huict a neuf heures . . . . trente . . . . de la grosse cloche et (Vepres) a vol la sequence et libera loutre le (?) trat 28 Jour de Decembre 1582.

[The drift of the above may be easily gathered, but, as Bro. King confesses, it has evidently proved too much for him. Can any brother supply a more perfect reading? Editor.]

Montgomerie, Grand Guarder.—Since the india-ink sketch produced by Bro. Chetwode Crawley at our meeting of the 7th October was discussed in its possible relation to the well known mezzo-tint engraving of the first Grand Tyler, and its claims to be the original adversely pronounced upon, the sketch and the engraving have been submitted to Mr. O'Donoghue, of the print department of the British Museum, and it is but fair to add that he took a different view of the matter. In the opinion of this expert, all the circumstances of execution and material are quite consistent with the supposition that the sketch was really before the engraver while executing the plate. Such a rough sketch would be needful, and it would be difficult to account for it at the date indicated by the paper etc., on any other theory.

I have lately learnt that an oil painting of this same portrait exists in the Masonic Hall at Newcastle-on-Tyne, but have not yet had an opportunity of comparing it with the mezzo-tiut. Our Northumbrian brethren are inclined to claim their painting as the original.—G. W. Speth.

Ancient Builders.—I was very pleased to see the note of Bro. R. F. Gould under this heading at page 158. It appears, however, to embody a somewhat unreliable statement, and according to my notes, (which at one time I thought of sending you), the statement now quoted from the June *Masonic Chronicle*, appeared, early in 1895, in the *American Israelite*, and was copied by the *Canadian Craftsman* of March 1895. My copies extend the note, by saying that "De Morgan quotes Rabbi H. Adler as saying that The Essenes are called 'Banaim or Builders' in the Talmud, because like the Mason their great labour was to build up a spiritual temple to the Holy Ghost." The word "Banaim" is used in my extract, not "Boandin," and for tract Sabbath "144," I have, "in Sabbath 114." Bro. R. F. Gould is so minutely painstaking in reference to such statements that I feel sure he will be pleased to see how much of this extract rests upon safe evidence.

About two years ago I was asked by some Birkenhead brethren to call together the existing Members of the old Fidelity Lodge of Mark Masters, No. 31, for the purpose of reviving it by the admission of new members: this I did and besides myself, the first W.M. and Bro. James Relph, P.S.W., was Brother Adolphus Eicholz, an older P.M. of the same Craft Lodge as myself, and whose son, a Professor at the University of Cambridge, married the daughter of the Chief Rabbi. I accordingly copied out the full article from the *Canadian Crafsman*, and requested Brother Adolphus Eicholz to forward it to Chief Rabbi Henry Adler, whose reply I append.—John Yarker.

Freemasonry in the Talmud—"I am of opinion that there do not exist sufficient data to prove that the ancient Rabbis belonged to Societies akin to Freemasons. The Rabbis followed all kinds of occupations, that of Masonry and building being included. Shammai is only on one occasion represented as having the builders rule, lit. Cubit, in his hand.

"The Sages are called Builders because it is clearly stated it is their duty to 'build up,' or as we should now call it 'to edify.' It is true that in various treatises, the triangle, square, and circle are mentioned, and represented. There is however nothing mysterious in these references, as in those passages rules are given for the construction of buildings required for ritual use, *e.g.* the construction of the Succah, or Booths, in which we are commanded to dwell during the Festival of Tabernacles.

"The Shield of David is probably not of Jewish Origin but has been copied from the *Druidenfuss* of the Germans.—(Signed) H. Adler."

Carved Stones in Jersey.—I send you herewith rough drawings of carving on some stones excavated a short time ago from the ruins of an old castle called Grosnez in this Island which I think may be interesting to you. The stones are roughly hewn and vary from two to three feet in length, and their heads—on which are the carvings—vary from twelve inches to eighteen inches in length and from nine inches to a foot in breadth. The first stone has on it three carvings; at the top an incised triangle enclosing a dagger, in the centre a raised star or rose, and at the foot an incised double triangle. The second stone



has at the top a nine pointed star and at the foot a double triangle incised. The third stone has simply a square with two diagonals incised, and the fourth has at the top an incised square and in the centre a raised star or rose. There are eight other similar stones; on one the carvings have been obliterated; six have on them carvings of human heads, and on the eighth is a carving of a representation of the sun. All, with the exception of No. 1, are Corbels.

The history of this castle is a mystery; that it is of great age is certain from the following extract from the minutes of the proceedings of the Royal Commissioners Gardner and Hussey who were sent to Jersey in 1607:—

"Phillip de Carteret his Majesties Proculer against Phillip de Carteret Sr. of St. Owen for keeping his Court upon the castle of Grones.

The said Proculer alleageth on his Majesties behalfe that the said Sr. of St. Owen ought not to have kept his Court within the said castle because it standeth upon his Majesties fee called Lestack which hath bin alwaies in his Majesties possession and saith that because it was a castle therefore it is presumed to belong unto his Majestie. The Seigneur of St. Owen on his part alleaged that the said castle of St. Owen such a one as it is indeed but a heape of rubbish and stones, little or nothing worth belonged to the Segneory of St. Owen and that it stood upon his fee . . . . Finally when wee had spent much time in debating this cause wee demanding of the proculer and his father then present what the inheritance of the said castle might be well worth they answered that it was but a heap of stones and worth 20s. or thereabouts."

It is doubtful if it has ever been a Royal Castle as the late Bro. H. M. Godfray searched the Public Records in London as far back as the thirteenth century and found no mention of it.

M. Falle in his History of Jersey dated 1694 says that it was "an old useless fortification, of which little remains, and noted now only for having been the retiring place of Philip de Carteret and his party, when he stood out against the French, in the latter end of King Henry VI." The historian however gives no authority for this statement. The local antiquarian society made extensive excavations a few years ago when, in addition to the stones above mentioned, many other stones were unearthed. These latter were found to be calcined and smoke-stained, which would seem to point out that the Castle was destroyed by fire. There is however no other evidence existing of such an event. From the style of the gateway still remaining, it must be ascribed to the 13th or 14th centuries.

ARTHUR W. GODFRAY, W.M. Lodge "La Césarée" No 59.

Batty Langley.—The Title page of Langley's "Builders Complete Assistant" given on p. 135 states "Fourth Edition, London: Printed for I. and J. Taylor, at the Architectural Library, No. 56, Holborn."—I have a copy of this work, dated 1766, also called "Fourth Edition," and "Printed for C. and R. Ware at the *Bible* and *Sun* on *Ludgate hill.*" Could there have been two *Fourth* editions?—J. T. THORP.

Constituting a Lodge under the "Antients."—Bro. J. C. Pocock has forwarded me some notes respecting the constitution of No. 224, Bermudas, his mother lodge, which seemed to me to give an unusually full picture of the proceedings. In reply to my enquiry, Bro. Hughan writes: "I believe down to the last it was the custom of the Antients to hold Grand Lodges *pro tem* for the constitution of new Lodges, but I do not remember any Dispensation so full as the one you sent me, and so hope you will publish it as well as the report of the subsequent proceedings. I do not know of any with the note as to the meetings of Grand Lodge."—G. W. Speth.

COPY OF DISPENSATION TO BRO: JOHN VAN NORDEN

To All whom it may Concern

Whereas the Noble and Puissant Prince, John, Duke, Marquis, and Earl of Atholl, &c., Grand Master of the Most Antient and Honourable Fraternity of Free and Accepted Masons of England, hath been pleased to appoint and Constitute me according to Ancient Custom His Grace's Deputy and in His Grace's absence to preside, hear, determine, and transact all matters relative to the Grand Mastership (except His Grace's sign manual) and whereas a sufficient number of worthy brethren Freemasons have assembled at St Georges in the Islands of Bermuda, and from thence have petitioned the Grand Lodge of Ancient Masons for a Warrant and constitution according to ancient custom to be held at St Georges aforesaid.—Now be it known, that by virtue of the aforesaid authority I do hereby order and direct our Trusty and Welbeloved Brother John Van Norden one of our Pastmasters within fourteen days after the receipt of this power, at some convenient place in St Georges aforesaid, to congregate a sufficient number of proper persons, freemasons, and, then and there, in the name of God and the Grand Master to open a Grand Lodge, which Grand Lodge shall be governed by our said Trusty and welbeloved Brother to preside as Deputy Grand Master of Masons in England, and the Masonical Jurisdiction thereunto belonging, for the space of three hours, and no longer, during which time our said trusty and welbeloved brother shall appoint proper persons viz:—Present (or Past) Masters of Lodges to act as Grand Wardens and in the said Grand Lodge, when so opened in St Georges aforesaid, the said Grand Officers (pro tempore) shall in the name of His Grace, the most noble and Puissant Prince, John, Marquis Duke and Earl of Atholl &c &c &c, Grand Master of Masons, constitute and confirm the aforesaid petitioners into a regular Warranted Lodge No 307.—And to act and to do all manner of necessary things for the constitution of the said Lodge, but no other business whatsoever.

No 307 must not be constituted upon the 3rd Wednesday in the month, nor upon the 1st Wed: in Mar: June, and December, being the days on which the Grand Lodge meet in London.

Lastly, I do hereby require and order that a faithful copy of the Transactions of the said Grand Lodge, with the names of all the brethren present be forthwith transmitted, together with this power, to our Grand Secretary in London, to be recorded in the Grand Lodge.

Given under my hand and seal in London the 9th day of August 1797 and in the year of Masonry 5797.

Wm Dickey D.G.Master.

The instructions contained in the foregoing dispensation having been carried out, Bro: Past Master John Van Norden forwarded the following letter and proceedings of the temporary Grand Lodge to the Grand Secretary, London:—

St Georges Bermuda
March 23rd 1800

Sir and Brother

I have the pleasure to inform you that in pursuance of the power vested in me by the Right Worshipful the Grand Master of Ancient Masons in England.—I opened at Masons Hall in St. Georges, a Grand Lodge on Thursday the 20th instant, and there constituted a new Lodge and installed their Officers.—Enclosed are the Proceedings of said Grand Lodge, as also the power granted me.—With the sincerest wish for the welfare of the R.W. the Grand Lodge as a Body and its members individually.

I remain Your Affectionate
Brother in Masonry
J. V. Norden

PROCEEDINGS of a GRAND LODGE OF ANCIENT MASONS held Masons Hall St Georges BERMUDA, on Thursday March 20th 5800—8 oclock P.M.

PRESENT

The R.W. John Van Norden		D.G.M.
R.W. John Soane, Master 192 Registry of Ireland		S.G.W.
R.W. John Mounts P.M.	ditto	J.G.W.
W. John Turner P.M.	ditto	G.Sec:
W. William Murray P.M. No 7 Salutation, Woolwich,		G.Tyler

Brothers John Fisher John McLachlan Adam Browne John Musson Richard Prudden Alexr F. Ball	Master Masons, Subscribers to the Petition.
Joseph Hutcheson Henry Todd Robert Richardson Thomas Tucker John Zuill Archd Shedden James C. Eslen Francis Hinsón	Master Masons and Members of Lodge No 266 on the Registry of Scotland

Philip Sherrin—No 7 Salutation, Woolwich.
Francis Hart—No 1 Portland, America.

A Grand Lodge having been opened in form: the Deputy Grand Master in the Chair informed the Brethren that he had congregated them in consequence of a power he had received from William Dickey Esqr, Deputy to His Grace the Duke of Atholl, Grand Master of Ancient Masons in England, and its Masonical Jurisdictions, to hold a Grand Lodge in Bermuda, for the sole purpose of constituting a certain number of brethren into a Lodge and for installing of the Officers :—

The Deputy Grand Master then produced his authority, which by his order was read aloud by the Grand Secretary.

The Master elect of the New Lodge laid before the Deputy Grand Master the Warrant of Constitution which was also read aloud by the Grand Secretary.

The Deputy Grand Master then addressed the Petitioners and finding them desirous of promoting the Welfare of the Craft,—In the name of God, and in the name of His Grace the Duke of Atholl, Grand Master of Ancient Masons in England, constituted the Petitioners into a Lodge of Free and Accepted Masons by the style and Title of Lodge No. 307 of Antient Masons on the Registry of England.

The Petitioners having signified their full approbation of the Officers named in the Warrant, and the Brethren (Present and Past Masters excepted) having withdrawn, the Right Worshipful the Deputy Grand Master, installed Bro. John Fisher in his office of Master of Lodge No. 307 of Ancient Masons on the Registry of England according to Ancient usages: after which the Brethren who had withdrawn, returned and due homage being paid by them to the new Master, the rest of the Officers were installed Viz:—John McLachlan as Senior Warden, Adam Browne as Junior Warden, John Musson as Secretary, and Alexr F. Ball as Treasurer.

The Right Worshipful Deputy Grand Master then caused the Grand Secretary to proclaim the New Lodge to be constituted in form and the Officers duly installed.

At half after nine o'clock the Grand Lodge was closed by the Deputy Grand Master, never to be opened by virtue of the present power or dispensation.

J. V. NORDEN D.G.M. p: t: J. TURNER G.S. p: t:

Thus was completed the inauguration of Lodge No. 307 now "Atlantic Phœnix" Lodge No. 224, G.R.E. which has continued to work successfully (with the exception of a few years) up to the present time.—J. C. POCOCK.

Early Mention of the Craft on the Continent.—I have just lighted upon what is perhaps the earliest notice of Freemasonry embodied in an encyclopœdia. It is taken from the "Grosses Universal Lexicon aller Wissenschaften und Kuenste welche bisshero durch menschlichen Verstand und Witz erfunden und verbessert worden. Halle und Leipzig," (1739). Translated it reads: "As therefore it is certain that this Brotherhood took its origin in England and has there much increased, we must look upon those which have spread in other countries as descended therefrom, and this occurred first in Holland. In what year and on what occasion this happened cannot be definitely stated, but this is certain, that the Government of the United Netherlands first discovered in 1735 that the Freemasons not only had established two Lodges at the Hague, one for Dutchmen and the other for Englishmen, but had also done the same in Amsterdam, and had equally founded there one Lodge for the English and the other for the French nation."

Swift P. Johnston.

Free and Freemason.—In an earlier volume of the same work (1735) is a passage which seems to add much weight to Bro. Speth's contention as to the real force of the prefix *free* in Freemason. I append a translation.

"**Freymeister** is the name given by Guildmasters to those who either have not been admitted to the Gild, or only accepted in a very restricted sense by order of the authorities, and who are permitted to exercise the craft with or without journeymen. Should they wish to take an apprentice, they are obliged to present him to the Craft [Gild] and cause him to be entered and passed out. But all only during their life time. And should they [*i.e.* the Gild] grant him [*i.e.* the Free-master] a seat at table during their meetings, he has no vote, and cannot aspire to the position and honour of an official. Nevertheless this is subject to local usages. Such Free-masters are usually to be found in Gild-cities and live either at the House of Call, or in the town, or even in Free-houses. And after his election a Prelate has power,—and is therefore much sought after,—to appoint one such Free-master in every Craft."—Swift P. Johnston.

THE "JOHN T. THORP MS." (E 16 (a)).

By Bro. WM. JAMES HUGHAN, P.G.D.

EARLY this year Bro. Henry Brown, of Northampton, announced the discovery of a vellum MS. of A.D. 1629, and soon afterwards he kindly sent it to me for examination. Having had the pleasure of tracing many MSS. of the "Old Charges," and of naming several, I had decided to call this valuable document the *Henry Brown MS.*, as it seemed likely that it would remain in his possession, notwithstanding the numerous offers made to him for its purchase, when to my surprise, my esteemed friend and Bro. John T. Thorp, of Leicester, informed me that he had become the owner without any restrictions whatever. I immediately wrote to congratulate him on his prize, and suggested that the manuscript be called after his name, which he at once agreed to. It is to be hoped there will be no further change in its title.

The Roll runs to over eight feet, but the MS. itself really occupies nine feet, as the Scribe, apparently being short of vellum, wrote the concluding portion on the reverse, extending to some nine inches. The width averages about five inches, having a margin at the left of three-quarter inch throughout. It is neatly written and nearly every word is easily read. As to it past history I cannot say anything at present.

Had it been traced prior to Dr. Begemann's Classification of the *Old Charges of the British Freemasons* (*A.Q.C.*, 1888), it would undoubtedly have given its name to the *Family*, represented by the "Sloane MS., No. 3848," of A.D., 1646; the latter at the time of publication of that original and able Paper, being the senior of the group. Now, however, the text is dated back some *seventeen* years, and the "John T. Thorp MS.," is the oldest of the "Sloane Family," as well as of the "Sloane Branch"; the latter including the "J. T. Thorp," the two "Sloanes," "Harleian, No. 2054," "Tunnah," and "Briscoe MSS."

The differences between the two MSS. of A.D. 1629 and A.D. 1646, are such as to preclude the possibility of both having been copies from the same original, though they have much in common; and I think it likely that the prototype of the senior document was the older by some years; the "Charges" in that transcript are not numbered as in the "Sloane," and there are indications which suggest that the text of this important Family may be almost as old as that of the larger one called after the "Grand Lodge MS., No. 1," of A.D. 1583.

Bro. Speth in his concise and interesting introductory remarks to the Transcript and Facsimile of the "Sloane MS., No. 3848," notes *for the first time*, that there are numerous corrections and interlineations which generally are not in Sankey's hand, but in a neater, slightly more modern handwriting. When I had that MS. published in my "Old Charges" (1872), from a transcript made for me by a distinguished expert, these amendments were not noticed or mentioned, which is to be regretted, as they are of importance, and particularly so now that we have the "Thorp MS." for comparison.

Out of 38 of the corrections or additions, *only some three or four are not to be found in the* "*Thorp MS.*", and these are of a trivial character, so that it seems likely that this Roll was before *Eduardu Sankey* on transcribing what is known as the "Sloane MS." of A.D. 1646, which was copied on the very day and year that Elias Ashmole was initiated (probably for that purpose), as Bro. W. H. Rylands has pointed out. The Scribe, in all probability was a son of Richard Sankey (a Landowner, of Warrington), his age being about 24 at the time. The Father was present at the Lodge when Ashmole and Colonel Mainwaring were initiated, so that although the MS. is a poor one, orthographically considered, it is of considerable interest because presumably read at the famous Masonic reception at Warrington some 250 years ago.

The text of the "Thorp MS." is more correct than the "Sloane" version, either because more carefully transcribed, or the original was more accurate. Under arithmetic the latter has "account and *recount* all manner of numbers" (instead of "account and *recken*"); "Crafts of Iron and Steele" (the former having "*Gould Silver Copper* Iron and Steele"); and "*holy* Land" (for "*hot* land"). The "Thorp" Roll also goes astray as to this, and reads "*hole layed.*" Other peculiarities and errors will easily be discovered on comparing the two documents, but substantially they agree pretty closely from first to last. The Wages in the Roll of A.D. 1629 are cited iiij^s vi^d, however, instead of the usual iij^s vi^d of that Family; and possibly the clause "a Mason tooke but 1^d ^{d}1 a day and meate unto the tyme that St. Albon amended it," in lieu of the usual *penny*, may mean $1\frac{1}{2}$d., unless twice written in error.

The "general charges" in "Sloane" are numbered 1 to 7, the 4th and 5th being the reverse of the "Thorp," and the 7th is very brief, having only the clause,

> "Alsoe y^{t} you doe noe vilanie in that house whereby the Craft shall bee slandered."

The 7th (not numbered) of the "Thorp" Scroll is similar to the 7th and 8th of the invaluable "William Watson MS." viz.,

> "And alsoe yo^{w} shall call Masons yor fellowes & brethren neither foule name nor yo^{w} shall not take yor fellows wyef in villainy nor desyre ungodlily his daught^{r} nor his servant to his villayn, & that yo^{w} pay truly for yor table and yor meate and drinke where yo^{w} goe to bord. And alsoe that yo^{w} do no villany in that howse whereby the Craft may be slandered."

The *William Watson MS.* (1687) reads

7. You shall call Masons yor ffellowes or yor Brethren and by noe other foull name, nor shall yu take yor ffellows wife in villany nor further desire his daughter nor servant.
8. And alsoe yt yu pay truely for yor meate & yor drink wheresoever yu goe to boord, alsoe ye shall doe noe villany in ye house whereby ye Craft shall be slandered.

The concluding portion of the Charges is peculiar to the "Thorp MS." and is as follows,

> "There shall not any Mason take any prentice excepte the same Mason hath beene p^{r}'ntise vij. yeares before, nor the said Mason shall take noe p^{r}'ntise but wth the Consent of iiij or vi of his said brethren."
>
> "So helpe yo^{w} god and holydome
And by this booke to yor power
Anno d'^{ni} 1629."

Every now and then we think "the *last* MS." has been found, and that we need not continue our researches; but evidently the end is not yet There is every encouragement to search all likely and unlikely places for old Masonic MSS., for even whilst preparing this brief Introduction to the "Thorp MS.," information has come from Bro. Henry Sadler that the "Henry Heade MS." has been discovered, of A.D. 1675; announced as long missing, in my "Old Charges," of 1895. It is written on paper and is a similiar text to the "William Watson MS.," and is now numbered C4 of the "Plot Family."

This Transcript has been made most carefully by Bro. John T. Thorp and may be relied on, and I have compared it with another copy kindly made for me by Bro. John Lane, so it is doubly safeguarded.

The Mighte of the father of heaven wth the wisdome of his glorious sonne through the goodnes of the holy ghoste that bee three p'sons in one godhead bee wth vs at o^{r} beginninge & give vs grace soe to gou'ne in o^{r} livinge that wee may come to his blisse that neu' shall have endinge. Good brethren & fellowes o^{r} purpose is to tell yo^{w} how & in what mann^{r} this craft of masonry was begun & afterward ho^{w} it was founded by worthie kings & Princes, & many othe^{r} wo^{rll} men And alsoe to them that bee here wee will declare the chardge that belonge to eu'y true mason to keepe ffor in good faith if yo^{w} take heede thereto it is well worthy to bee kept for aworthy craft & a Curious science ffor there bee seaven liberall sciences of the wch it is one of them that be theise folowinge, ffirst is Gram^{r} that teacheth aman to speake truly & to wryte truly The second is Rhethoricke that teacheth aman to speake faire & in suttell termes, The third is Logick that teacheth do diserne or knowe truth from false, The ffourth is Arithmeticke that teacheth to account & recken all mann^{r} of numbers, The ffyft is called Geometrie & it teacheth to mete & measure of the earth & other thinges of the wch science is

Masonry The sixte is musicke that teacheth the craft of songe and voyce of tonge Orgens & harpe The seaventh is called Astronomy that teacheth to knowe the course of the sunne & moone & other stares, . These be the seaven liberall sciences the wch seven bee all by one science, that is to saie Geometry Thus may aman prove that all the sciencs in the world be found by Geometrie for it teacheth to mete & measure ponderac̄on & waight of all mann^{r} of kind of earth, And there is noe man that worketh by any craft but hee worketh by some measure, Nor noe mann that buys or sells but by mesure & waight And all that is Geometrie & craftsmen & marchants fynd other of the seaven —— sciencs & especially plowe men & tillers of all man^{r} of graine both cornes seedes vynes plants sett^{r}s of other fruits ffor Gram^{r} nether Astronomy nor none of all theise cannot fynd aman one measure or mete wthout Geometrie wherefore I thinke that science is most worthy that fyndeth all other, Howe that this worthy Science was first begun I shall tell yo^{w}, Before Noyes flood was a man that was called Lamech as it is written in the 4th chapter of Genesis And this Lamech had two wyves the one was called Ada & the oth^{r} Sella by the first wyef Ada hee begotte two —— sonns the one was called Jabell & the other Juball And by the oth^{r} wyef Sella, hee had one sonne & a daught^{r} And these 4 children found the begiñge of all the —— crafts in the world This Juball was eld^{r} sonne & hee found the craft of Geometrie & hee pted flockes of sheepe and lambes in the feild & first wrought house of stone & tree as it is noted in the Chap^{tr} abouesaid —— And his broth^{r} Jabell found musicke of songe harpe and Orgaine The third broth^{r} Tuball found smith craft of gould silu^{r} Copp Iron steele, And there sist^{r} found the craft of weavinge Theis children did knowe that god would take vengeance for sine eith^{r} by fyer or water wherefore they wrote the sciences that they had found in two pillers of stone that they might bee found after the flood the one stone was called marble that would not burne wth fyer The oth^{r} was Laterus that would not drowne in the water Our intent is to tell yo^{w} truly & in what mann^{r} theis stones were found that the crafts weare written in This greke Hermermes —— that was sonne to Chus & Chus was sonn vnto —— Sem the wch was sonne vnto Noy, the same —— Hermermes was afterward called Hermes the —— father of wysemen And hee found of the two pillers of stone & the sciences written therein & taught them forth And at the makeinge of the tower of —— Babilon therewas the craft of masonrie first —— found & made much of And the kinge of —— Babilon That was named Hembrothe ——

[*Second Strip.*]

was a mason & loved well the craft & is said wth m^{r} of the stories And when the Cittie of Ninyvie & other Citties of Estazia should bee made Hembroth the kinge of Babilon send thither Sixtie masons at the desyre of the kinge of Nynivye his Cozen and when hee send that them forthe hee gave them achardge on this manner —— they should be true & love truly togeath^{r} And that they should serve theire Lord truly for his payment

soe that hee might haue worshippe for the sendinge of them to him, And other charges hee gave them And this was the first tyme that any mason had anie —— charge of his craft Moreover when Abraham and Sara his wyef went into Egipte there taught the seven sciences & to the Egiptians & hee had a —— worthy scoll^{r} called Evclyed & learned right well and was m^{r} of all the seaven sciences And in his daies it befell that the lordes & estates of that Realme had soe many sonns that they had gotten some by their wyves & some by other Ladies of that Realme for that land is hole layed & plenished generačon & they had noe lyvinge compotent for their said —— children wherefore they made much sorrowe And the kinge of that land made agreat counsell & a Parlam^{t} to knowe ho^{w} hee might fynd there child^{r}n And they could fynd noe good way & caused acrye to be made through the Realme if there were any man that could enforme them that hee should come vnto him And hee should berewarded for his travaile that hee should hould himselfe well pleased, After this Crye was made came this worthy clarke Evclyed & said to the kinge & all his great Lords If yo^{w} will take mee yor Children to governe & to teach them honestly as gentlemẽ should vnd^{r} Condičon that yee will grant them & mee a Comission that I haue power to Rule them honestly as that science ought to bee ruled, And the kinge wth his Councell granted them anon & —— sealed that Comission & then this worthy Doct^{r} tooke to him the Lordes sonns & taught them theis sciences of Geometrie in practise for to worke in stories all mann^{r} of worthy workes that belonged to buildinge of Castles all mann^{r} of Courtes Temples & Churches wth all other buildings & hee gave them charge in this mann^{r} ffirst was that they should betrue to the kinge and the lord that they served & that they should —— love togeath^{r} & to be true one to another & that they should call each other fellowe & not servant nor his knaue nor other foule names And that they should truly deserve their paym^{t} to the lord that they serve And that they should ordeyne the wysest of them to bee m^{r} of the Lordes worke & neith^{r} for love great language nor riches to sett anoth^{r} that had littell cuñige for to bee m^{r} of the lordes worke whereby the Lord should bee evill served & they ashamed And alsoe that they should call their gou^{r}nour of the worke their m^{r} of the worke whylst they wrought wth him & many other charges that were longe to tell & to all the Charges hee made them sweare the greatest oathes that men vsed that tyme and ordeyned for them reasonable paym^{t} that they might live by it honestly And alsoe that they should come & semble all their othes that they might have Councell in their craft how they might worke best to serve their Lord for his pffitt & worshippe & correcte them selves if they have tresspased And thus was the craft of Geometrie grounded their And their worthy m^{r} —— gave it the name of Geometrie & nowe it is called masonrie in this land since Longe after the Children of Israell were come into the land of Behest it is nowe called amonge vs the Cuntry of Jerusalem kinge David began the temple of Jerusalem that is wth them templum domini & the same kinge David loved Masons well & cherished them & gave them good paym^{t} & hee gaue them the charge & manners

as they had it out of Egipt given by Euglide & oth^{r} charges that yo^{w} shall here afterward, And after the Decease of kinge David Salamon that was sonne vnto David pformed out the Temple that his father hadd begun & hee sent after ——

[*Third Strip.*]

Masons of diu^{rs} landes & gathered them togeth^{r} soe that hee had fourescore thowsand of workers of stone & they were named Masons & had three thowsand of them wch were ordeyned to bee m^{rs} & gou'nors of this worke And there was a kinge of an other Region that men called yram & hee loved well kinge Salomon & gave him —— Tymb^{r} for his worke And hee had a sonne that was named Aynon & hee was m^{r} of Geometrie And hee was cheeff m^{r} of all his masons & m^{r} of all his gravings & carvinge worke & of all other manner of Masonry that belonged to the Temple And all this wittnesseth in the Byble in libro regum iiij^{o} prio cap^{r} and this same —— Salomon confirmed both chargis & mann^{r}s —— that his father had given to Masons & this —— was that worthy craft of Masonry confirmed in the Cuntry of Jerusalem & many other —— kingdomes Glorious craftsmen walkinge —— about into diu's Cuntries some because of —— lerninge more craft & some to teach their craft And soe it befell that there was a Curious Mason that was named Naymus Greeus —— that had beene at the makinge of Salomons —— Temple & came into ffrance & hee taught the craft of Masonry to men of ffrance & soe their was one of the reall Lyne of ffrance that was called Charles Martill & was aman —— that loved well such acraft & drewe to him this Naymus greeus abouesaid & lerned of him the craft & tooke vppon him the Charges & afterward by the grace of god hee was elect to bee kinge of ffrance And when hee was in his stall hee tooke to him many Masons & made Masons there that were none & sett them in —— worke & gaue them both charges & mann^{rs} & good —— pay hee had lerned of other masons & confirmed —— them a Charter from yeare to yeare to hould their semble & cherished them much & thus came the —— craft into ffrance England in all this season stood voide as for any charge of Masonry vnto the tyme of St Albon & in his tyme the kinge of England that was a Pagand & hee walled the Towne of tha^{t} is now called St Albons & soe in Albans was a worthy knight & was cheef steward wth the kinge & had gou'nance of the Realme of and also of the makinge of the Towne wall & hee loved well Masons & cherished them & hee made their paym^{t} right good standinge as the Realme did requier for hee gaue them eu'y weeke iiij^{s} vj^{d} there duable wages —— before that tyme throughout all the land a Mason tooke but j^{d} dj aday & meate vnto the tyme that St Albon amended it & gave them a Charter of the kinge & his counsell & gave it the name of Assemble & thereat hee was himself & made Masons & gave them charge as yo^{w} shall here afterward, Right soone after the decease of St Albon there came great warres into England through diu's nations soe that good rule

of Masonry was descried vnto the tyme of kinge —— Athelston that was aworthy kinge in England & hee brought the land in good rest & peace & builded many great workes of Abbeys Castells & many other diu's —— buildings & hee loved much Masons, And hee had a —— sonne that was named Hediwine & hee loved Masons much more then his father for hee was full of practise in Geometrie wherefore hee drew him to comen —— Masons & to learne of their craft & afterward for love that hee had to Masons & to the craft hee was —— made Mason himself & hee gate of his fath^{r} the kinge a Charter & a Comission to hould eu'y yeare asemble whereeu' they would wthin the Realme & to corect wthin them selves statutes & trespasis that were —— donne wthin the craft & hee had himself asemble at yorke & there hee made Masons & gave them chargis & taught to them the mann^{rs} of Masons & comanded that rule to bee houlden eu' after & to them tooke the Charter & Comission to keepe and made ordinances that it should bee ruled from kinge to kinge when —— this assemble was gathered together hee made a crye that all Masons both ould & yonge that hadd any wrytinge or vnd^{r}standinge of the chargis that were made before in this land or in any other land that they should shew them forth & there were found some in french & some in greeke some in English & —— some in other languages & the intent of them was found & comanded a booke thereof to bee made & ho^{w} the craft was first made & found & comannded —— that it should bee redd & tould when that any Mason should bee made & to give him his charge & from that day vnto this tyme Masonry hath beene kept

[*Fourth Strip.*]

in that forme as well as men might gou'ne it & —— furthermore at diu's sembles haue beene put & added certayn chargis more & more by the best advyse of —— maisters & fellowes Tunc vnus ex Senioribus teneat —— librum et illi vel ille ponant vel ponat manus sup librum et tunc p^{r}cepta debent legi Every man that is Mason take heede right well of this charge if yo^{w} fynd yo^{r}self guiltie of anie of theis that yo^{w} may amend yo^{w} againe and especially ye that bee charged take good heede that yo^{w} may keepe this charge for it is great pill for aman to forsweare him on a booke The first charge is that yo^{w} shall be trewe men to god and the holy Church and that yo^{w} vse noe Heresie nor error by yor vnd^{r}standinge or by the teachinge of discret men Alsoe yee shall be true leigemen to the kinge wthout treason or falshood & that yo^{w} shall knowe noe treason but that yo^{w} mend it if yo^{w} may or ells warne the kinge or his Counce^{ll} thereof Alsoe yo^{w} shalbe true one to another that is to saie to eu'y Maist^{r} & fellowe of the craft of Masonry that bene Masons alowed that yo^{w} doe to them as yo^{w} would they did to yo^{w}, And alsoe that eu'y Mason keepe true Councell of lodge & of Councell & of other Councell that ought to bee kept by the way of Masonry, And alsoe that noe Mason shalbe theef neither in Company —— as farr forth as hee may knowe And alsoe that they shalbee true to the Lord & m^{r} that they serue & truly to see his pfitt & advantage And alsoe yo^{w} shall call Masons yor fellowes & brethren & neither foule name nor yo^{w} shall not take yor fellows

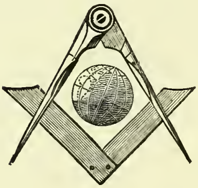
wyef in villany nor desyre vngodlily his daught^{r} nor his servant to his villayn & that yo^{w} pay truly for yor table & yor meate & drinke where yo^{w} goe to bord And alsoe that yo^{w} do no villany in that howse whereby the craft may be slandered Theis bene the charges ingenerall that eu'y Mason should hould both M^{rs} & fellowes, Reherse I will now other charges singuler for M^{rs} & fellowes —— ffirst that no M^{r} shall take vpon him noe Lords worke nor noe other worke but hee knowe him —— able & cuninge to pforme the same soe that the —— craft have noe disworshippe but that the Lord may be well served & truly And alsoe that noe M^{r} take noe worke but hee take it reasonable soe that the Lord may be truly served wth his owne good & the M^{r} to live honestly & pay his fellowes truly their pay as the mann^{r} of the craft doth requier And —— alsoe that noe m^{r} nor fellowe shall not suplant others of their workes that is to saie if hee haue taken aworke or ells stand m^{r} of a Lords worke yo^{w} shall not put him out if he be vnable of —— cuninge for to end the worke And alsoe that noe m^{r} nor fellowe take noe prentice to bee alowed his p^{r}ntice how but in vij yeares And that p^{r}ntice bee able of his birth & of his limes as hee ought to bee And alsoe that noe maister nor fellowe take noe —— lowance to bee made Mason wthout assent of his fellowes that at the least fyve or six And that hee that shalbe made Mason bene able ou' all sciences that is to saie that hee be free borne & of good kyndred & no bonnd —— man and that hee have his right lymes as aman ought to have, And alsoe that noe m^{r} put noe —— Lords worke to take that ought to goe to Jorney —— And alsoe that eu'y mason shall give noe pay to his fellowes but as hee may deserve soe that hee bee not deceived by false workemen, And alsoe that noe fellowe falsly slander another behynd his backe to make him loose his good name or his worldly good, And alsoe that noe fellowe wthin — the lodge nor wthout misanswere another —— —— vngodlily wthout reasonable cause, And alsoe —— eu'y Mason should p^{r}ferr his elder & put him to worshippe And alsoe that noe mason shall play at hassards nor noe other playes whereby they may bee slandered And alsoe that noe mason shalbee no comen ryball in Lecherie to make the craft to bee slandered And that noe fellowe goe into the Towne in the night tyme thereas is a lodge fellowes wthout a fellowe that hee may beare him wittnes that hee was in —— honest place And alsoe that eu'y Maister & fellowe come to the semblie if it bee wthin ffyftie myles about him if hee have any warninge And stand thereat the reward of maisters & fellowes & alsoe that eu'y Maist^{r} & fellowe if they have trespast should stand at the reward of maisters and —— fellowes to make them accorded if they maye And if they may not accord them to goe to the Comen Lawe And alsoe that noe mason make moulds square nor Rule to rough lyers

[*On Back of Last Strip.*]

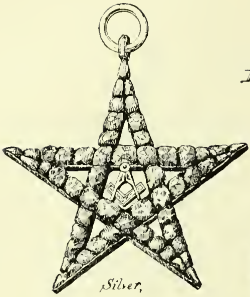
And alsoe that noe mason sett noe lyer wthin a lodge nor wthout to hew mold stones wth noe mould of his owne makeinge And alsoe that eu'y Mason shall receive & cherrysh ——

strange fellowes when they come in the ——
cuntrey and sett them to worke as the manner
is that is to saie if hee haue mold stones in ——
place hee shall sett him a forthnight at the
least in worke and geve him his hyer, And if
there bee noe stones for him hee shall refreshe
him wth money to bringe him to the next ——
lodge And alsoe yee shall and eu'y Mason serve
truly the workes and truly make an end of
yor worke bee it taske or Jorney if yo^{w} maye
have yor pay as yo^{w} ought to have Theise
Charges that wee have declared and all ——
other that belongeth to Masonry yo^{w} shall
keepe There shall not any Mason take any
prentice excepte the same Mason hath ——
beene p^{r}ntise vij yeares before nor the said
Mason shall take noe p^{r}ntise but wth the ——
Consent of iiij or vj of his said brethren
Soe helpe yo^{w} god & holydome
And by this booke to yor power
Anno dni 1629.

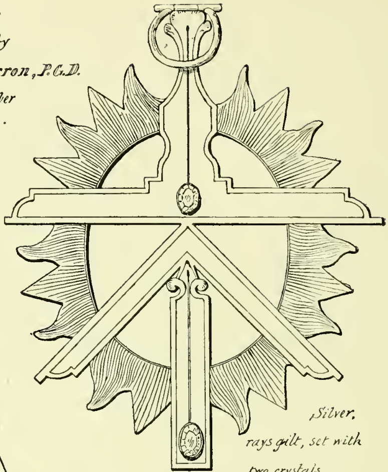
[Transcribed by me from the original manuscript,
Leicester, September, 1898,
John T. Thorp, P.M.]



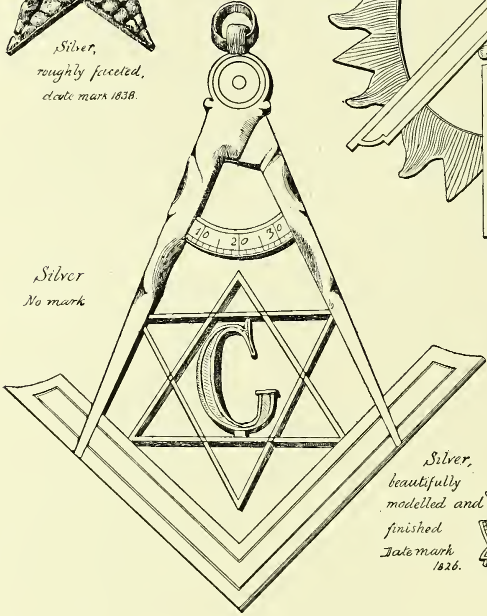
Jewels
exhibited by
Bro. E. J. Barron, P.G.D.
7 November
1898.



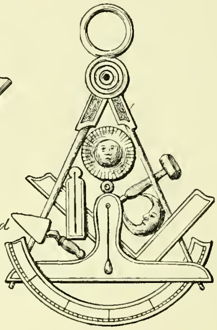
Silver, roughly faceted, date mark 1838.



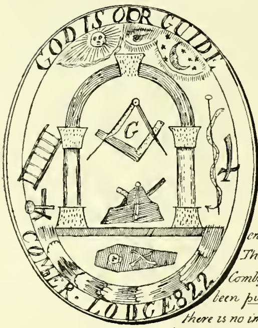
Silver, rays gilt, set with two crystals. Date mark, 1804.

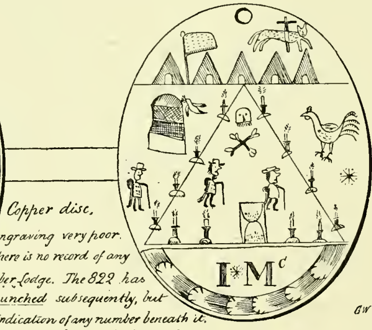


Silver No mark



Silver, beautifully modelled and finished Date mark 1826.





Copper disc, engraving very poor. There is no record of any Comber Lodge. The 822 has been punched subsequently, but there is no indication of any number beneath it. No. 822 appeared on our lists until the year 1825.

G.W. Speth. Del.

Festival of the Four Crowned Martyrs.

TUESDAY, 8th NOVEMBER, 1898.

THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present: Bros. Sydney T. Klein, W.M.; C. Kupferschmidt, A.G.S.G.C., I.P.M.; C. Purdon Clarke, S.W.; T. B. Whytehead, P.G.S.B., J.W.; G. W. Speth, P.A.G.D.C., Secretary; E. Conder, jun., S.D.; R. F. Gould, P.G.D., D.C.; G. Greiner, I.G.; E. J. Castle and Admiral A. H. Markham, P.Dis.G.M., Malta, Stewards; Dr. W. Wynn Westcott, W. M. Bywater, P.G.S.B., and W. H. Rylands, P.A.G.D.C., Past Masters; F. H. Goldney, P.G.D.; G. L. Shackles, Rev. J. W. Horsley, Dr. Belgrave Ninnis, P.G.St.B., E. Armitage and Rev. C. H. Malden.

Also the following 90 members of the Correspondence Circle: Bros. W. H. Caton, H. Eaborn, E. J. Hall, R. A. Thompson, Dr. T. Charters White, T. Cohu, Rev. H. L. Norden, C. Isler, J. Joel, W. F. Roberts, W. F. Lamonby, P.Dep.G.M., Victoria; C. J. R. Tijou, P.A.G.Pt.; G. Graveley, G.Pt.; C. McA. Butler, J. P. Richards, W. Tailby, G. W. Redway, G. P. G. Hills, A. S. Stubington, G. Elkington, W. F. Stuttaford, W. G. Boteler, Dr. A. W. Cooper, J. F. Henley, H. White, W. H. Stone, O. Greenland, Thomas Jones, P.G.D.; J. C. Pocock, A. V. Marshall, J. White, jun., H. Griffiths, T. Hunter Boyd, R. H. Cheesman, R. Palmer-Thomas, G. W. Fortescue, Dr. E. Haward, F. R. Miller, A. G. Boswell, Rev. C. E. L. Wright, P.G.Chap., Egypt; J. Songhurst, Rev. F. J. Greenwood, M. E. Swan, F. W. Mitchell, W. F. Stauffer, F. J. Rebman, J. Coote, Dr. C. Wells, C. H. Bestow, J. Robbins, E. H. Ezard, R. Dudfield, R. J. Ellis, F. Hallows, A. Henning, L. Gunzel, S. W. Owen, W. H. Colman, J. Whitehead, C. S. Burdon, J. J. Thomas, P.G.St.B.; F. W. D. Potter, J. W. Burgess, C. W. Smith, A. Larsen, S. J. Cross, J. Mander, C. G. Hokanson, G. Richards, Dis.G.M., Transvaal; F. Samuelson, C. Eberstein, L. Danielson, T. L. Miller, G. Hagborg, E. B. Westman, Rev. H. J. Houndle, F. L. Schneider, E. C. Stimson, R. G. F. Kidson, J. A. Taleen, Dr. F. J. Allen, R. A. Gowan, H. Lovegrove, P.G.S.B.; T. J. White, A. Lovell, J. Milton Smith, J. W. Stevens, R. Orttewell, E. J. Barron, P.G.D., and J. Lloyd Bennett.

Also the following 11 visitors. Bros. J. R. Trendell, P.G.D.C.; G. Shearman, P.M. of Temperance Lodge No. 898; Dr. H. Sutherland, P.G.D.; C. H. Perryman, W.M. Holborn Lodge No. 2398; W. E. Kent, Surrey Masonic Hall Lodge No. 1539; W. H. Graveley, Temperance Lodge No. 898; E. H. Dring, Humility with Fortitude Lodge No. 229; J. Gawthrop, W.M. of Orpheus Lodge No. 1706; W. Beattie, P.M., Eastern Star Lodge No. 95; Lewis Wild, New Concord Lodge No. 813; and H. Thompson Lyon, Ubique Lodge No. 1789.

Bro. F. J. W. Crowe was admitted, on ballot, a joining member of the Lodge.

The Secretary read a letter from the Lodge "Les Amis du Commerce et Pérséverance," Antwerp, thanking the Lodge for the cordial welcome which had been accorded its W.M. and his companions on the 7th October, and announcing that it had been unanimously resolved to show their appreciation of the same and of the special work of our Lodge by declaring it affiliated to "Les Amis du Commerce."

The Secretary called attention to some exhibits kindly brought for the inspection of the brethren by Bro. E. J. Barron, P.G.D., viz.:—

A very old white leather apron, curiously adorned with a representation of an open Bible in white ribbon, formerly worn by a clergyman.

Two handsome snuff boxes with masonic emblems carved on the lids, one in wood, the other in silver.

Five old jewels, which are figured on accompanying plate.

Bro. Sydney T. Klein before leaving the chair desired to return thanks to the brethren for the kindness shown to him during his year of office, and more especially to his officers for the support given him. He would now request Bro. R. F. Gould to instal his successor.

Bro. Casper Purdon Clarke, *C.I.E.*, was then installed into the Chair of King Solomon according to ancient form, and appointed and invested his officers for the year as follows:—

I.P.M.	Bro. Sydney T. Klein, *F.R.A.S.*
S.W.	,, Thomas Bowman Whytehead, P.G.S.B.
J.W.	,, Edward Conder, Jun., *F.S.A.*
Treas.	,, Sir Walter Besant.
Sec.	,, George William Speth, P.A.G.D.C.
S.D.	,, Gotthelf Greiner.
J.D.	,, Edward James Castle, *Q.C.*
D.C.	,, Robert Freke Gould, P.G.D.
I.G.	,, Vice-Admiral Albert Hastings Markham, P.Dis.G.M. Malta.
Stewds.	,, Rev. John William Horsley, *M.A.*, *J.P.*
	,, George Lawrence Shackles.
Tyler	,, John William Freeman.

An illuminated vote of thanks and the Past Master Jewel of the Lodge were presented to the Immediate Past Master.

The Worshipful Master then delivered the following:—

INSTALLATION ADDRESS.

By Bro. C. PURDON CLARKE, C.I.E., F.S.A., W.M.

BRETHREN,—For a third time you have elected an architect to the Chair of King Solomon[1] and, in offering you my sincere thanks for the honour you have conferred upon me, I also claim your indulgence in being allowed to express my personal gratification upon being exalted to the Mastership of a Lodge which has done so much to bridge over the silent abysses of time that traverse the history of our Order, and to connect the speculative Masonry of our day with the operative craftsmen of the past, whose works, through thousands of years, stand as monuments of human skill, industry and discipline. And brethren, during my year of office the opportunity will present itself, of which I hope many of you will take advantage, of inspecting those marvels of former days, the great Pyramids of Egypt, the imperishable foundations of King Solomon's Temple and the Athenian Acropolis, all wonderfully beautiful even in their decay.

To the professional architect Freemasonry presents features parallel to his own position with relation to operative work. Both have ceased to take part in the mechanical operations of the crafts; the architect is no longer the builder, the collection of the materials and the direction of the workmen having been delegated to the contractors. The speculative mason is still farther off and only comes occasionally in touch with the parent craft in the ceremonial of laying a foundation stone. But owing to the fortunate circumstances which brought me in contact with Eastern craftsmen during some of the brightest years of my life, the ritual and traditional lore of Freemasonry appeal to me with peculiar force by awakening memories of building work performed under conditions similar to those under which our Master Hiram Abiff probably laboured when summoned by the King to assist in erecting the Temple of the Most High on the Hill of Sion. As of old, the secrets and mysteries of the various crafts, which I directed, were a precious inheritance only to be obtained by long years of apprenticeship and servitude, and as in the East men and manners change but little in many centuries, I have known in the life master workmen, similar to those who built the temple at Jerusalem, jealous of their craft knowledge and careful to preserve the privileges which it secured them in their social and political position.

In the East the brotherhood of master and man still survives in the trade society of Indian caste, which proves a column of mutual defence and support, but in our boasted high state of Western civilization the old Trade Guild is represented by two would-be fratricidal bodies, the Trades Union and the Masters' Association. The spirit of brotherhood survives in Freemasonry alone, and it is incumbent on us not to fail in our duty to maintain that vital spark without which we pass our lives devoid of high and definite purpose.

In the earlier days of our Lodge the incoming Master was wont, in his Installation Address, to summarise the work of his predecessors, and particularly that of those brethren who had favoured the Lodge with papers during the past year. It is obvious that the time must arrive when it would be impossible to do justice, in a moderate discourse, to the ever lengthening record of substantial work. The *Ars Quatuor Coronatorum* has so grown both in bulk and importance of matter that it can only be examined in detail. When we consider the brilliant achievements of our Immediate Past Master, who, without adequate time to prepare for the duties of his office, carried out a programme which marks an epoch in Masonic history; Bro. Chetwode Crawley's remarkable discovery of 17th century evidence of speculative Masonry where it was least expected, in Dublin, and the valuable papers by Bros. Speth, Conder and Armitage, combined with the mass of information contributed by other brethren in comment on these works, we are forced to the conclusion that our all absorbing duty is the necessity for sustained and increased effort.

The direction of this effort is the problem I offer for your consideration, whether in the fields of literary antiquarianism, so carefully gleaned by Bros. Gould, Speth, Crawley, Rylands, Hughan, Simpson, Conder, and others, that but a few grains of historical fact may henceforth be expected to reward the most patient worker, or in the study of the hidden mysteries of nature, such as Bro. Klein has made manifest to us, illustrating forces now coming within the reach of mankind but which only yield to patient research far beyond the opportunities of most of us.

There may be other paths, and one has for some time past so continually presented itself to me that I am tempted to take advantage of the present occasion, and seek the

[1] Bro. William Simpson, R.I. (1888-1889), who began life as an architect, but deserted that profession whilst brilliantly using his architectural training in the allied one of artist and traveller; and Bro. Thomas Hayter Lewis, Past Vice-President of the R.I.B.A., Emeritus Professor of Architecture (1892-3). Their continued absence from our meetings, owing to ill health and the infirmities of advanced age, is a continual source of regret to all of us.

council of the brethren as to the desirability of action with respect to an attempt to remove the greatest obstacle which prevents the spread of Freemasonry amongst the upright and loyal in several countries of Europe in our present time.

Speculative Freemasonry, introduced from England into Northern Europe in the eighteenth century, soon established itself not only in the southern countries but in distant Colonies wherever European civilization had extended, but, unfortunately, in the troublous political times of the early part of the present century, it became influenced in several countries by people who, there is some reason for suspecting, in their struggle for liberty, made use of the secrecy of the institution to cover and further political purposes; and although in some of these countries the motives were of the purest patriotism, the Brethren, after their object was obtained, drifted into the troubled sea of politics, and in time became identified in the minds of those who knew them less intimately with the enemies both of the State and of their Church. In Italy, especially, did the Brethren forsake the ancient landmarks and principles of the Order and incur the enmity of the rulers of the Roman Catholic Church, who, not unnaturally used all the means in their power to discourage a Society which seemed to them so peculiarly directed against their authority and well-being. Persecution on the part of the Church provoked retaliation from the Lodges, and in the bitterness of strife the noble purposes of Freemasonry were forgotten. New principles were introduced so contrary to those of the Order, that a conscientious English Mason is even tempted to disown fellowship with the members of the Italian Lodges. Later on the Grand Lodges of Great Britain, Germany and America were, with the greatest reluctance, forced to denounce the action of the Grand Orient of France and sever all connection therewith, and, within the present year we have felt constrained to adopt the same measures towards the Brethren under the jurisdiction of the Grand Lodge of Peru. But our sacrifice of such a large number of brethren in the cause of the first principles of religion has met with no response from the great power at Rome, except a continuance of the denunciations of Freemasonry and a repetition of charges which, in their gross exaggerations, are not even true when directed against those former brethren whom we have disowned.

In Protestant and non-Catholic countries Freemasons are amongst the most loyal supporters of the Church and State, even although all shades of politics and varieties of creeds are comprised in the Brotherhood, but the Vatican cannot be brought to feel that it is unwise to overlook the enormous benefit which would accrue to the Mother Church if, in these times of revolution and anarchy, the loyal adherence could be secured of the classes which form the great body of Freemasons in England and her Colonies, North America, Scandinavia and Germany. I trust that the Brethren will not consider that I am actuated by any undue regard for the Roman Church. I simply accept it as the peculiar system by which the greater portion, numerically, of Christians worship the Great Architect of the Universe, and, therefore, feel the deepest sympathy and respect for its rulers in their battle against the world, the flesh and the devil.

It is principally in the interests of the Brethren who, living in countries in which this Church is dominant, are exposed to persecution and annoyance, that I have brought forward this matter, with the hope that some solution of the question will be found.

The higher authorities alone can take action in this troublesome question, but the brethren of the Quatuor Coronati of both circles, some of whom reside in countries where Freemasonry is viewed with an evil eye, have it in their power to collect and forward the necessary information which could be offered to the Grand Lodge for due consideration.

Although I have said that, owing to the careful work of our contributors in gleaning from the fields of literary antiquarianism historical facts relating to the Craft, very little more may be expected from the sources hitherto examined, I do not want to discourage those who may wish to explore still further, but rather to incite them to renewed effort in fresh fields by pointing to the greater preciousness of every new discovery.

In conclusion I must express a most earnest desire that the brethren will endeavour to assist me in maintaining the high reputation the Lodge has attained, so that at the termination of my year of office I may be able to place in the hand of my successor, as I received it from Bro. Klein, the Master's Gavel of a Lodge which, like the Great British Empire, is always extending and whose glory remains undiminished.

At the subsequent Banquet Bro. R. F. Gould, P.G.D., proposed the toast of "The Worshipful Master," in the following terms :—

Brethren,—Our W.M., in his inaugural address, commenced by reminding us, that for the third time in the history of this Lodge, we had elected an architect to the Chair, and he went on in eloquent terms to trace the connection of the Speculative Masonry of our own times, with the Operative Masonry of a remote past.

Never, indeed, has the power of architecture been displayed to greater effect that in our magnificent Cathedrals, which exhibit in such a striking manner, and have preserved for posterity, what may be called the Spirit, or the Symbolism of the Middle Ages.

One of the mystical writers asks with much force, whether anyone has puzzled over the fact, that the only modern representatives of the Initiates of the Ancient Mysteries should occupy themselves entirely with the business of a stonemason ?

The answer I think, is, that arts and sciences are more perishable, much sooner lost, than buildings and inscriptions, and, therefore, through the solitary medium of the Masons' trade, a pale reflection of some very ancient Symbolism, or what, to borrow the words of Carlyle, may be termed " Old Thought " has come down to us.

Upon the circumstance that the majority of us at the present day are purely Speculative Masons, I need not enlarge, and may even admit, that judged by a strictly professional standard, the only noticeable feature of our work in the Masons' trade, is the common practice in which we are supposed (and perhaps not altogether without some slight show of reason) to indulge—of building castles in the air.

Twice in this Lodge, however, we have had the good fortune to place a real and not a mere symbolical Master Builder in the Chair. The first was Professor T. Hayter Lewis—the embodiment of learning and urbanity—and the second is the worthy brother, an outline of whose distinguished career it will become my next duty to unfold to you.

Our new W.M. entered the Government Service in 1865, being then in his 20th year, and in 1869 was sent by the Works Department of the South Kensington Museum, to superintend the work of re-producing mosaic decoration in the Churches and Basilicas of Rome, Florence, Ravenna and Venice. This work afforded him access to portions of buildings not often explored by travellers, and he also enjoyed opportunities of visiting the Catacombs, and of inspecting the Frescoes and other works of the early Christians and of the large Hebrew Colony of Imperial Rome.

In 1872, he went to Alexandria, having undertaken the decorative work for the English Church of St. Mark, and in the following year he was appointed Superintendent of Her Majesty's Works in Persia, and charged with the completion of the British Embassy buildings in Teheran—where he remained two years, and also completed during that period St. Mary's Catholic Church in the same capital.

Returning home in 1876, he was commissioned by the Science and Art Department to visit Turkey, Syria and Egypt, in order to make acquisitions for the South Kensington Museum. In one of the intervals between his visits to these several countries, he designed and carried out the erection of the Church of St. Cuthbert, at Cotherstone in Durham.

He was the architect of the Indian Section at the Paris Exhibition of 1878, and received the Legion of Honour from the French Government. In 1880, he accepted the Keepership of the Indian collection in the British Museum. This, however, was shortly afterwards transferred to South Kensington, and our brother was engaged to re-organize it.

The next year he was sent to India, where his work was so highly approved of, that on his return he was nominated a Companion of the Indian Empire, and a Keepership in the South Kensington Museum was given him, together with the charge of the Indian Museum.

In 1884, he visited America, in order to study the institutions serving as homes for female students attending Colleges in large towns.

In 1885, he went once more to India, in order to make preparations for the Colonial and India Exhibition of 1886, and on his return to England, designed and executed the Indian Palace and Street to which that Exhibition owed so much of its success.

In 1889, he organised the British Indian Section of the Paris Exhibition, and designed and built the Indian Palace there.

I must not forget to say, that although in the Government Service since the year 1865, he has executed several architectural works of importance besides those of which a passing mention has been made. For example, he designed and built the Student's Home, Alexandra House, Kensington Gore; and the National School for Cookery, in the Buckingham Palace Road. Also Lord Brassey's Indian Museum, in Park Lane; and a beautiful Mosque for the use of the Moslem workmen who came to the Indian Exhibition at London, in 1895. This Mosque—a real and not a sham edifice—was much used and appreciated by the Indian workmen during their stay in this country. An Imaum was apppointed by them to take charge of the building, and the most scrupulous pains were taken to prevent either Christians or dogs from defiling it.

Papers on quite a multitude of topics, but mainly connected with Indian Architecture and Art, have been read by our brother before the Royal Archæological Institute; the Society of Arts; the Iron and Steel Institute; the East India Association; the Royal Institute of British Architects; the Midland Institute, Birmingham; the Walker Art Gallery, Liverpool; and many other kindred Associations, at home and abroad.

A full list of the various papers read by our brother, before the different Institutes and Societies, would fall more properly within the scope of a written than a spoken biography, but I may mention that among them are essays on the Domestic and on the Street Architecture of India; Modern Indian Art; the Decorative Arts of India; Moghul Architecture; the Process of casting Brass Chains in Rajputana; the Subterranean Church of S. Clemente at Rome, and many others. He has also lectured, at Vienna, to a Royal audience, and he edited by request of the Austrian Government, the English (and most important) edition of the great work on Oriental Carpets.

The titles of distinction he has honourably acquired, are those of Fellow of the Society of Antiquaries, and of the Society of British Architects: he is also a member of the Royal Asiatic Society; a Chevalier of the Legion of Honour; and a Companion of the Order of the Indian Empire.

I shall conclude the non-Masonic record of our W.M. by stating, that in 1891 he was appointed Assistant Director of the South Kensington Museum, and in 1896 Director of the Art Museum.

It has already taken up a little time to place before you, even the barest outline of our brother's career, as a citizen of the world, as a distinguished member of the civil service, as a professional man, and as a writer and lecturer in almost every branch or division of Architecture or the Arts. But I feel sure of your continued indulgence so long as I do not stray from the theme of our W.M., and you will also naturally expect from me, before I sit down, a few closing remarks with respect to Bro. Purdon Clarke, in his capacity as a Freemason.

Our Brother was initiated in the Urban Lodge, No. 1196, in 1876, and became its Master in 1894. The Urban Lodge derived its origin from the famous Urban Club, which was also in a sense, the parent of the well-known Logic Club—a school of Masonry much frequented by members of the dramatic profession, and at whose meetings our W.M. was for a long while a regular attendant. He was also, I may add, a founder of the Empress Lodge, No. 2581, established in 1895.

Coming, however, much nearer home, our Brother was elected a member of this Lodge in January 1889. His turn for office arrived in 1891, when he was appointed Steward, and he has since filled every progressive office leading to the chair. Last year, when the period of election came on, he was Senior Warden, and in the ordinary course would have been chosen Master, but owing to the pressure of government work at that time, he expressed a wish that the Junior Warden should precede, instead of following him in the chair—an arrangement which was duly carried out, and with very happy results, as our then J.W. and present I.P.M., during his brilliant reign, both surprised and delighted us by the amazing versatility of his powers, and we are now looking forward with the utmost confidence, to the lustre of the Lodge being undimmed by a single speck, under the beneficent rule of the distinguished brother who will preside over us throughout the coming year.

And now just a word or two with respect to the participation of the W.M. in our own special work. Among the literary contributions which appear in the *Transactions* for 1893, there is a very remarkable one,—"*The Tracing Board in Modern Oriental and Mediæval Operative Masonry*," which will be best described in the words of Professor Hayter Lewis, who then occupied the chair of this Lodge. He said,

"It is a paper which very few men, whether within our Circle or out of it, could have written: the practical knowledge and aptitude to decide and apply it to our purpose is in the possession of very few, whether Freemasons or not."

I may add, that in this most interesting paper, Bro. Purdon Clarke records his experience in Southern India, where he was associated in building work with the Architect Caste, whose operations were conducted under conditions which (as already mentioned this evening in the Address from the chair) must have closely resembled those prevailing in Syria and Palestine, when the Widow's Son of Tyre was summoned by King Solomon to assist in erecting the Temple of the Most High.

Before I conclude, there are some features of our W.M.'s professional labours, which though already separately related, will, I think, if brought into juxtaposition, make a greater impression on your minds.

Among the ecclesiastical works which he has executed, are a Protestant Church in Durham, a Roman Catholic Church in Persia, and a Mosque (for Moslem workmen) in London.

I shall next quote to you a few impressive words that were uttered by Johann Gottfried Von Herder, a great German Philosopher, Theologian, Poet, and Freemason, and who at the moment of his death was composing a hymn to the Deity, and the pen was found on the unfinished line:—"We strive over opinions," he said, "but opinions are not religion, for there is but one religion, though it appears under many forms."

This, if I may venture to say so, is the religion of Freemasonry, and in each of the three varied types of ecclesiastical buildings constructed under the direction of Bro. Purdon Clarke, the prayers of earnest and devote worshippers, whether Protestants, Roman Catholics, or Mohammedans, would alike ascend to the throne of grace—to the Great Architect of the Universe—pure and unpolluted.

Brethren, I now give you the toast of the evening, the health of the Worshipful Master, which I am sure will be received with the enthusiasm it deserves, and that you will one and all wish him a happy and a prosperous year of office.

OBITUARY.

IT is with great regret that we announce the death of:—

Bro. **Dr. Charles Samuel Ward,** of New York, on the 31st July. Dr. Ward was born in 1842, and graduated with honours from the Yale Medical School, when he was 21 years old. He served through the Civil War as a medical cadet, at the conclusion of which he settled in New York and soon acquired one of the largest practices in the city. His opinions were highly valued by his fellow practitioners, and he was frequently called to other and far distant places by his colleagues. Six years ago he withdrew from the practice of his profession and retired to Bridgnorth, Connecticut. Our Brother took a deep and intelligent interest in Masonry, and was one of the early members of our Correspondence Circle, to which he was elected in January 1888, scarcely a year after its formation.

Bro. **James Pittaway,** Liverpool, on the 19th August 1898, who joined our Circle in May 1892.

Bro. **Martin Westerman Dodge,** of Godalming, Surrey, on the 13th September, who joined our Circle in October 1895.

CHRONICLE.

ENGLAND.

CHATHAM.—The loss of Sir Charles and Lady Warren with their family, is a far more serious one for Chatham than probably many realize. It is not in respect of St. Mary's Parish that we speak, though their loss to us will be sad and serious enough. They are a very great loss to the whole town and neighbourhood. In the memory of the oldest Chatham resident, no General commanding this District, has ever identified himself with the welfare of this town as has Sir Charles Warren. Not only has he never refused to help forward any work for the good of the town, he has done far more. He has aided and abetted the Corporation and the other authorities to grapple with the awful impurity of Chatham. To have a man in the position held by Sir Charles Warren, holding up to us a high moral standard of life, and on every opportunity, gladly co-operating in any scheme likely to promote the good of the place, is an immense and unmeasurable gain. We, on our part, as members of St. Mary's, can never forget the unfailing kindness of Sir Charles and Lady Warren to our Church. The very great success of the dedication of the Victoria Tower, was largely due to them. It is not too much to say, that rarely a day passed, that they were not thinking how they might help us in one way or another. The work which the Misses Warren have done, and are doing for the restoration, will be of great service. We cannot forget their great help at the dedication of the Tower, at Sales and Fêtes, and by her sketches, Miss C. Warren has added the sum of £11 to our Restoration Fund. Both as friends to our Church, and as benefactors to Chatham, we shall miss them greatly. We wish them with all our heart every happiness in their new home.—*(St. Mary's Parish Magazine.)*

BURMA.

His Royal Highness, the Most Worshipful the Grand Master, has been pleased to appoint R.W., Bro. J. Copley Moyle, Deputy District Grand Master of Burma, to be District Grand Master as well as Grand Superintendent of Royal Arch Masonry for Burma, in the room of the late District Grand Master, R.W. Bro. Judge Macleod, and his appointment has given great satisfaction to the brethren here. R.W. Bro. Moyle is a Barrister-

at-Law of thirty years' standing, having been called to the Bar at Lincoln's Inn in January 1869, and is an advocate of the High Court of Calcutta and Government Counsel at Moulmein. He is known in his profession as an author of legal and other works, and his appointment to his present high office was anticipated from his Masonic career. He was initiated into Masonry by the present District Grand Master of Bengal (the Hon. Sir Henry Prinsep) on the 1st February, 1878, in Lodge Industry and Perseverance (No. 109, Calcutta) and exalted in "New Union Chapter" in May, 1879. In 1881 Bro. Moyle accepted an invitation to visit Burmah and some years ago was appointed Crown Prosecutor at Moulmein. To his efforts, and the assistance given by the late District Grand Master, the present flourishing condition of the Lodges here is mainly due. Of the several Chapters and Lodges now working in Moulmein he is one of the founders. In District Grand Lodge after rising to D.G.S.W., he was appointed Deputy District Grand Master, firstly by the District Grand Master R.W. Bro. Rev. J. Fairclough on his leaving Burma in June 1894, and remained in charge of the District until the appointment of the late R.W. Bro. Judge Macleod, whom he then installed as District Grand Master, and who again appointed him Deputy District Grand Master before his death, and thereafter he has been in charge of the District until now appointed District Grand Master. He has been for years local secretary in Burma of our Lodge. R.W. Bro. Moyle's installation is to take place at a Special Communication of District Grand Lodge to be held in Rangoon on the 28th September current.—F. C. P. C. Clarke.

PERU.

We announced on page 168 that the Masons of this jurisdiction contemplated retracing the false step so recently made. Since then, Past Grand Master Christian Dam has failed to obtain re-election and has been succeeded by the late Grand Secretary, J. A. Ego-Aguirre. A special commission appointed by him has considered the action and edict of the late Grand Master, and found that it was wanting in many formalities necessary to its legitimacy. It has, therefore, been declared irregular, and abrogated; and the committee, in their report, affirm that it never really was valid, owing to said omissions. The present Grand Master, therefore, issued the appended decree on the 12th June last, which once more brings Peruvian Masons into line with true Freemasons.

Whereas:

1. The decree of June 13th, 1897, was issued in contravention of the Rules and Laws of the M. R. Grand Lodge of Peru, as shown by the approved minutes of the corresponding quarterly meetings,

2. Whereas: The M. R. Grand Lodge of Peru is a Masonic Body of the York Rite, and therefore its action is limited by the immutable Boundaries or Landmarks of Freemasonry, acknowledgment of which is clearly made in Articles 16th and 17th of its Constitution,

3. Whereas: The decree of June 13th destroys Landmark No. 21, which, besides its immutability, is the basis of the Rite,

4. Whereas: All resolutions or decrees in opposition to the fundamental laws of Ancient Freemasonry, which all Masons of the jurisdiction are bound to comply with, are null and void,

In agreement with the opinion of the Special Commission appointed at the preceding annual session,

I Decree:

To abrogate the decree of June 13th, 1897.

Given in full session on June 12th, 1898.

Let this be communicated, registered, published and filed.

M. J. Caceres,
Grand Secretary.

J. A. Ego-Aguirre,
Grand Master.

Margate:
Printed at "Keble's Gazette" Office.

1898.



Between the Square & Compass

Ephraim Klein pinx — *Matth Deisch fec Gedani*

Quatuor Coronati Lodge

No. 2076 of A. F. and A. Masons

London.

To the Members

of both Circles,

Hearty Good Wishes

from the

Worshipful Master

and Officers.

St. John's Day in Winter, 1898.

ST JOHN'S CARD

OF THE

Quatuor Coronati Lodge, No. 2076,

London,

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS, 18 851,
CIRCA 1500 A.D

27th December, 1898.

Margate:
PRINTED AT "KEBLE'S GAZETTE" OFFICE
MDCCCXCVIII.

Past Masters and Founders.

* SIR CHARLES WARREN, *G.C.M.G.*, P.D.G.M., East Archi., Past Master.
* WILLIAM HARRY RYLANDS, *F.S.A.*, *M.R.A.S.*, P.A.G.D.C., Past Master.
* ROBERT FREKE GOULD, P.G.D., Past Master.
* GEORGE WILLIAM SPETH, *F.R.Hist.S*, P.A.G.D.C.
* SIR WALTER BESANT, *M.A.*, *F.S.A.*
* JOHN PAUL RYLANDS, *F.S.A.*
* SISSON COOPER PRATT, Lieut. Col., Past Master.
* WILLIAM JAMES HUGHAN, P.D.G.
WITHAM MATTHEW BYWATER, P.G.S.B., Past Master.
THOMAS HAYTER LEWIS, Professor, *F.S.A.*, *R.I.B.A.*, Past Master.
WILLIAM WYNN WESTCOTT, *M.B.*, Past Master.
REV. CHARLES JAMES BALL, *M.A.*, Past Master.
EDWARD MACBEAN, Past Master.
GUSTAV ADOLPH CÆSAR KUPFERSCHMIDT, A.G.S.G.C., Past Master.
SYDNEY TURNER KLEIN, *F.L.S. F.R.A.S.*, Immediate Past Master.

Officers of the Lodge:

Worshipful Master	CASPAR PURDON CLARKE, *C.I.E.*
Senior Warden	THOMAS BOWMAN WHYTEHEAD, P.G.S.B.
Junior Warden	EDWARD CONDER, Jun., *F.S.A.*
Treasurer	SIR WALTER BESANT, *M.A.*, *F.S.A.*
Secretary	GEORGE WILLIAM SPETH, *F.R.Hist.S.* P.A.G.D.C.
Senior Deacon	GOTTHELF GREINER.
Junior Deacon	EDWARD JAMES CASTLE, *Q.C.*
Director of Ceremonies	ROBERT FREKE GOULD, P.G.D.
Inner Guard	Vice-Admiral ALBERT HASTINGS MARKHAM, P.D.G.M., Malta.
Steward	REV. JOHN WILLIAM HORSLEY, *M.A.*, *J.P.*
Steward	GEORGE LAWRENCE SHACKLES.

Tyler:

JOHN W. FREEMAN, P.M., 147. Freemassons' Hall, Great Queen Street, W.C.

* Founders.

London, 27th December, 1898.

Dear Brethren,

WITHIN a few days we shall be entering the last year of the great "eighteen hundreds," and it is my privilege to greet you all and to wish you, in the coming year, every good thing that T.G.A.O.T.U. can bestow.

Indeed, Brethren, it is a privilege and a high honour to address the members of both circles of the Quatuor Coronati Lodge from the Master's chair, as no horizon bounds my vast jurisdiction, extending over Europe, North and South America, Africa, Asia and Australasia. In every continent may be found the members of our Lodge. East and West till both do meet, North and South from pole to pole, your Master's greeting will find an echo in the heart of one of our band.

To assist you in recognising the great importance of our organisation, a Map of the World has been prepared, which shows every place on its surface where this St. John's Card will, in a short time, reach the hands of our widely scattered brethren. The sun never sets on the field of our Bro. Secretary's labours. Through that worthy officer we are in close touch with each other, and to him any brother who has aught to propose for the good of Freemasonry in general or of our Lodge in particular, can address his suggestions in order that they may be duly considered and, if found worthy, communicated through the *Ars Quatuor Coronatorum* to our brethren in all parts of the world.

As an example I avail myself of this opportunity to circulate a portrait of an eighteenth century brother mason, with the hope that some light will be thrown on his name or history, which are at present unknown. The original engraving is in Freemasons' Hall, London.

And I conclude by reminding the Brethren that all old masonic documents and curios may each prove a valuable link in our historical chain of evidence. Where it may be difficult or inexpedient to send such objects for inspection, good photographs will generally suffice for their illustration.

May the coming year bring us a rich harvest of masonic lore, and the "eighteen hundreds" be closed in peace.

C. PURDON CLARKE.

MEMBERS OF THE LODGE.

IN THE ORDER OF THEIR SENIORITY.

1a **Warren**, Sir Charles, G.C.M.G., Lieut.-General. 27 *Wellington Crescent, Ramsgate.* 245, 1417, 1832, P.M. Founder and First Worshipful Master. **Past Grand Deacon, Past District Grand Master, Eastern Archipelago.**

1b **Rylands**, William Harry, F.S.A., M.R.A.S. 37 *Great Russell Street, Bloomsbury, W.C., London.* 2, P.M. Founder and first Senior Warden. Past Master. **Past Assistant Grand Director of Ceremonies.**

1c **Gould**, Robert Freke, late 31st Regt., Barrister-at-Law. *Kingfield, Woking, Surrey.* 92, 153, 570, 743, P.M. Founder and first Junior Warden. Past Master and Director of Ceremonies. **Past Grand Deacon.**

1d **Speth**, George William, F.R.Hist.S. *La Tuya, Edward Road, Bromley, Kent.* 183, P.M. Founder. Secretary. **Past Assistant Grand Director of Ceremonies.**

1e **Besant**, Sir Walter, M.A., F.S.A. *Frognel End, Hampstead, N.W., London.* 1159, P.M. Founder. Treasurer.

1f **Rylands**, John Paul, Barrister-at-Law, F.S.A. *Heather Lea, Charlesville, Claughton, Birkenhead.* 148, 1354. Founder.

1g **Pratt**, Sisson Cooper, Lieut.-Colonel, Royal Artillery. *Junior Army and Navy Club, St. James' Street, S.W., London.* 92. Founder. Past Master.

1h **Hughan**, William James. *Dunscore, Torquay. Devon.* 131, P.M. Founder. P.Pr.G.Sec., P.Pr.G.W., Cornwall. **Past Grand Warden, Iowa. Past Grand Deacon.**

9 **Bywater**, Witham Matthew. 5 *Hanover Square, W., London.* 19, P.M. Past Master. **Past Grand Sword Bearer.** Joined 7th April 1886.

10 **Whytehead**, Thomas Bowman. *Acomb House, York.* 1611, 2328, P.M., P.Pr.G.W., North and East Yorks. **Past Grand Sword Bearer.** Senior Warden. Joined 7th April 1886.

11 **Riley**, John Ramsden. 21 *Grey Road, Walton, Liverpool.* 387, P.M., P.Pr.G.D.C., West Yorks. Joined 7th April 1886.

12 **Lewis**, Thomas Hayter, F.S.A., Past Vice-President, R.I.B.A., Emeritus Professor of Architecture. 12 *Kensington Gardens Square, W., London.* 197. Past Master. Joined 3rd June 1886.

13 **Westcott**, William Wynn, M.B., Lond. 396 *Camden Road, N.W., London.* 814, P.M., P.Pr.G.D.C., Somersetshire. Past Master. Joined 2nd December 1886.

14 **Lane**, John, F.C.A. 2 *Bannercross Abbey Road, Torquay, Devon.* 1402, P.M., P.Pr.G.R., Devonshire. **Past Grand Warden, Iowa, Past Assistant Grand Director of Ceremonies.** Joined 2nd June 1887.

15 **Crawley**, William John Chetwode, LL.D., D.C.L., F.R.G.S., F.G.S., F.R.Hist.S., Member of the Senate, Dublin University. *Ely Place, Dublin.* 357 (I.C.), P.M., Elected Grand Secretary of the G.L. of Instruction, and Past Registrar of the Grand Chapter of Instruction, Ireland. **Past Senior Grand Deacon, Ireland.** Joined 2nd June 1887.

16 **Ball**, Rev. Charles James, M.A., Oxon., Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 21 *Upper Park Road, Hampstead, N.W., London.* 1820. Past Master. Joined 8th September 1887.

17 **Castle**, Edward James, late Royal Engineers, Barrister-at-Law, Q.C. 8 *King's Bench Walk, Temple, London.* 143, P.M. Junior Deacon. Joined 4th May 1888.

18 **Macbean**, Edward. *Fullarton House, Tollcross, Lanarkshire.* 1 (S.C.), *600, 2029*, J. Past Master. Local Secretary for Glasgow and vicinity. Joined 4th May 1888.

19 **Goldney**, Frederick Hastings. *Camberley, Surrey.* 259, 335, 626, P.M., Pr.G.Treas. P.Pr.G.W., Wiltshire. **Past Grand Deacon.** Joined 4th May 1888.

20 **Kupferschmidt**, Gustav Adolf Cæsar. *23 Woodberry Grove, Finsbury Park, N., London.* 238, P.M. **Assistant Grand Secretary for German Correspondence.** Past Master. Joined 4th January 1889.

21 **Clarke**, Caspar Purdon, C.I.E., F.S.A. 1, *The Residencies, South Kensington Museum, S.W., London.* 1196. Worshipful Master. Joined 4th January 1889.

22 **Klein**, Sydney Turner, F.L.S., F.R.A.S. *Hatherlow, Raglan Road, Reigate, Surrey.* 404. Immediate Past Master. Joined 8th November 1889.

23 **Markham**, Albert Hastings, Vice Admiral, A.D.C. to the Queen, F.R.G.S. 65 *Linden Gardens, W., London.* 257, 1593, P.M. **District Grand Master, Grand Superintendent, Malta.** Inner Guard. Joined 24th June 1891.

24 **Ninnis**, Belgrave, M.D., Inspector General, R.N., F.R.G.S,, F.S.A. *Brockenhurst, Aldrington Road, Streatham, S.W., London.* 259, 1174, 1691, P.M., P.Dis.G.D., Malta. **Past Grand Standard Bearer.** Joined 9th November 1891.

25 **Malczovich**, Ladislas Aurèle de. *Belügyministerium, Budapest, Hungary.* Lodge Szent Istzvan. Member of the Council of the Order, Hungary. **Representative and Past Grand Warden, Ireland.** Local Secretary for Hungary. Joined 5th January 1894.

26 **Conder**, Edward, jun., F.S.A. *The Conigrie, Newent, Gloucestershire.* 1036, 1074, *280.* Junior Warden. Local Secretary for Oxfordshire. Joined 5th January 1894.

27 **Greiner**, Gotthelf. 10 & 12 *Milton Street, Cripplegate, E.C., London.* 92, P.M. Senior Deacon. Joined 24th June 1896.

28 **Horsley**, Rev. John William, M.A., Oxon, Clerk in Holy Orders, J.P. *St. Peter's Rectory, Walworth, S.E., London.* 1973. Senior Steward. Joined 24th June 1896.

29 **Malden**, Rev. Charles Herbert, M.A., Cambridge, Clerk in Holy Orders. *Benenden, Kent.* 2576, P.Dis.G.Chaplain, P.Dis.G.W., Madras. Joined 24th June 1896.

30 **Shackles**, George Lawrence. *7 Land of Green Ginger, Hull.* 57, 1511, 2494, P.M., *1511*, P.Z., P.Pr.G.D., P.Pr.G.R., North and East Yorkshire. Junior Steward. Local Secretary for the North and East Ridings of Yorkshire. Joined 7th May 1897.

31 **Le Strange**, Hamon. *Hunstanton Hall, Norfolk.* 10, 52, P.M., *10, 52*, P.Z., P.P.G.W., P.Pr.G.Treas., D.Pr.G.M., Pr.G.H., Norfolk. **Provincial Grand Master, Norfolk.** Joined 1st October 1897.

32 **Armitage**, Edward, M.A. *Greenhills, Tilford, Farnham, Surrey.* 859, 1074, 1492, P.M., *859, 1074, 1* (S.C.), P.Z., P.Pr.G.W., Cumberland and Westmoreland, P.Pr.G.J., Cambridge. Joined 7th October 1898.

33 **Crowe**, Frederick Joseph William. *Marsden, Torquay, Devon.* 328, *710*, P.Pr.G.O., Craft and Royal Arch, Devon. Local Secretary for Devonshire. Joined 8th November 1898.

MEMBERS of the CORRESPONDENCE CIRCLE.*

GOVERNING BODIES.

			Joined.
1	Grand Lodge of England, Library	London	September 1887
2	Provincial Grand Lodge of Staffordshire	Stafford	May 1889
3	Provincial Grand Chapter of Staffordshire	Stafford	May 1890
4	Provincial Grand Lodge of West Yorkshire, Library	Leeds	October 1889
5	District Grand Lodge of Gibraltar	Gibraltar	March 1889
6	District Grand Lodge of Malta	Valetta	January 1890
7	District Grand Lodge of Natal	Durban	June 1889
8	District Grand Lodge of Punjab	Lahore	May 1888
9	District Grand Lodge of Burma	Rangoon	June 1890
10	District Grand Lodge of Madras	Madras	May 1894
11	District Grand Lodge of the Argentine Republic	Buenos Ayres	January 1891
12	District Grand Lodge of the Eastern Archipelago	Singapore	October 1890
13	District Grand Lodge of Northern China	Shanghai	May 1895
14	District Grand Lodge of Queensland (S.C.)	Brisbane	October 1891
15	Grand Lodge of Iowa, Masonic Library	Cedar Rapids	October 1888
16	Grand Lodge of Kentucky, Library	Louisville	May 1889
17	Grand Lodge of Massachusetts	Boston	January 1890
18	Grand Lodge of Montana	Helena, Montana	March 1898
19	Grand Lodge of New York, Masonic Library	New York	November 1890
20	Grand Lodge of Virginia	Richmond	January 1893
21	Grand National Lodge of Germany, Library	Berlin	May 1887
22	Grand Lodge of Hamburg, Library	Hamburg	May 1895
23	Provincial Grand Lodge of Lower Saxony, Library	Hamburg	January 1894
24	Grand Lodge of New Zealand	Wellington	November 1891
25	Grand Lodge of South Australia	Adelaide	January 1890
26	Grand Lodge of Victoria	Melbourne	November 1890
27	United Grand Lodge of New South Wales	Sydney	June 1894
28	Grand Orient of Italy	Rome	November 1891
29	Supreme Council, Ancient and Accepted Scottish Rite, England	London	May 1888
30	Supreme Council, Ancient and Accepted Scottish Rite, Belgium	Brussels	May 1887
31	Supreme Council, Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States of America	Washington	March 1892
32	Supreme Council, Ancient and Accepted Scottish Rite, Canada	Hamilton	March 1896
33	The Grand Council of the Order of the Secret Monitor in England	London	June 1888

*Owing to the continually increasing length of our members-list, it has now become impossible to await the November meeting before going to press. The list has, consequently, been drawn up immediately after the October meeting, and Correspondence Members admitted in November will be found in a supplementary list. Any alterations for subsequent issues should, therefore, reach the Secretary before October of each year.

LODGES AND CHAPTERS (ON THE ROLL OF THE GRAND LODGE OF ENGLAND).

					Joined.
34	No.	19	Royal Athelstan Lodge	London	January 1890
35	„	31	United and Industrious Lodge	Canterbnry	March 1898
36	„	39	St. John the Baptist Lodge	Exeter	October 1890
37	„	48	Lodge of Industry	Gateshead, Durham	June 1895
38	„	57	Hnmber Lodge	Hull	May 1889
39	„	61	Lodge of Probity	Halifax, Yorkshire	November 1890
40	„	68	Royal Clarence Royal Arch Chapter	Bristol	October 1891
41	„	84	Doyle's Lodge of Fellowship	Guernsey	November 1896
42	„	107	Philanthropic Lodge	King's Lynn, Norfolk	October 1890
43	„	117	Salopian Lodge of Charity	Shrewsbury	January 1889
44	„	133	Lodge of Harmony	Faversham, Kent	November 1890
45	„	150	Lodge Perfect Unanimity	Madras	October 1893
46	„	168	Mariners Lodge	Guernsey	May 1891
47	„	174	Lodge of Sincerity	London	March 1894
48	„	195	Lodge Hengist	Bournemouth	March 1891
49	„	227	Ionic Lodge	London	June 1895
50	„	236	York Lodge	York	October 1888
51	„	253	Tyrian Lodge	Derby	January 1888
52	„	262	Salopian Lodge	Shrewsbury	January 1889
53	„	278	Lodge of Friendship	Gibraltar	October 1888
54	„	297	Witham Lodge	Lincoln	March 1891
55	„	309	Lodge of Harmony	Fareham, Hampshire	March 1888
56	„	331	Phœnix Lodge of Honour and Prudence	Truro, Cornwall	November 1887
57	„	342	Royal Sussex Lodge	Landport, Hampshire	November 1888
58	„	345	Lodge Perserverance	Blackburn	May 1897
59	„	362	Doric Lodge	Grantham, Lincolnshire	March 1890
60	„	374	St. Paul's Lodge	Montreal, Canada	June 1888
61	„	387	Airedale Lodge	Saltaire, Yorkshire	January 1891
62	„	391	Lodge Independence with Philanthropy	Allahabad, Bengal	January 1896
63	„	393	St. David's Lodge	Berwick-on-Tweed	October 1896
64	„	418	Menturia Lodge	Hanley, Staffordshire	May 1889
65	„	422	Yarborough Lodge	Gainsboro', Lincolnshire	March 1890
66	„	450	Cornubian Lodge, "Coombe" Library	Hayle, Cornwall	November 1887
67	„	459	Lodge Himalayan Brotherhood	Simla, Punjab	October 1892
68	„	465	Lodge Goodwill	Bellary, Madras	October 1893
69	„	466	Lodge of Merit	Stamford	October 1898
70	„	508	Lodge Zetland in the East	Singapore	October 1890
71	„	510	St. Martin's Lodge	Liskeard, Cornwall	March 1890
72	„	525	Lodge Zetland	Hong Kong	October 1888
73	„	539	St. Matshew's Lodge	Walsall, Staffordshire	January 1889
74	„	542	Lodge of Philanthropy	Moulmein, Bnrma	October 1890
75	„	546	Etruscan Lodge	Longton, Staffords	March 1893
76	„	551	Yarborough Lodge	Ventnor, I.W.	May 1893
77	„	566	Lodge St. Germain	Selby, Yorks	October 1893
78	„	611	Lodge of the Marches	Ludlow, Shropshire	January 1889
79	„	614	Lodge Star of Burma	Rangoon	Jnne 1890
80	„	617	Excelsior Lodge	Buenos Ayres	May 1890
81	„	622	St. Cuthberga Lodge	Wimborne, Dorsetshire	January 1888
82	„	624	Abbey Lodge	Burton-on-Trent	March 1889
83	„	637	Portland Lodge	Stoke-on-Trent	October 1888
84	„	660	Camalodunnm Lodge	Malton, Yorks	March 1891
85	„	696	St. Bartholomew Lodge	Wednesbury, Staffords	January 1889
86	„	711	Goodwill Lodge	Port Elizabeth, South Africa	June 1887
87	„	712	Lindsey Lodge	Louth, Lincolnshire	May 1889

					Joined.
88	No.	726	Staffordshire Knot Lodge	Stafford	March 1888
89	,,	735	Southern Star Lodge	Nelson, New Zealand	January 1892
90	,,	751	Eastnor Lodge	Ledbury, Herefordshire	January 1889
91	,,	767	Union Lodge	Karachi, Sind, India	January 1894
92	,,	773	Gold Coast Lodge	Cape Coast, W. Africa	October 1890
93	,,	792	Pelham Pillar Lodge	Grimsby, Lincolnshire	May 1890
94	,,	796	North Anstralian Lodge	Brisbane, Queensland	January 1892
95	,,	804	Carnarvon Lodge	Havant, Hampshire	November 1887
96	,,	809	Lodge of United Good Fellowship	Wisbech, Cambridgeshire	March 1892
97	,,	828	St. John's Lodge	Grahamstown, Cape	March 1895
98	,,	832	Lodge Victoria in Burma	Rangoon	June 1890
99	,,	859	Isaac Newton University Lodge	Cambridge	May 1891
100	,,	876	Acacia Lodge	Monte Video	June 1890
101	,,	877	Royal Alfred Lodge	Jersey	January 1897
102	,,	897	Lodge of Loyalty	St. Helen's Lancashire	November 1888
103	,,	904	Phœnix Lodge	Rotherham, Yorkshire	January 1891
104	,,	932	Lodge Leichhardt	Rockhampton, Queensland	March 1897
105	,,	988	Lodge Wahab or Benevolent	Sialkote, Punjab	October 1897
106	,,	1010	Kingston Lodge	Hull	November 1889
107	,,	1025	Lodge Star of the Sonth	Buenos Ayres	June 1890
108	,,	1039	St. John's Lodge	Lichfield, Staffordshire	January 1890
109	,,	1244	Marwood Lodge	Redcar, Yorks	June 1898
110	,,	1249	Lodge Pioneer	Gympie, Queensland	May 1898
111	,,	1060	Marmion Lodge	Tamworth, Staffordshire	May 1889
112	,,	1066	Lodge Rock of Gwalior	Jhansi, Bengal	January 1894
113	,,	1152	Lodge St. George	Singapore	October 1890
114	,,	1198	Lodge Pitt-Macdonald	Vepery, Madras	October 1893
115	,,	1248	Denison Lodge	Scarborough	November 1889
116	,,	1283	Ryburn Lodge	Sowerby Bridge, W. Yorks.	November 1895
117	,,	1285	Lodge of Faith, Hope and Charity	Ootacamund, Madras	January 1895
118	,,	1294	St. Alban's Lodge	Grimsby, Lincolnshire	May 1890
119	,,	1402	Jordan Lodge	Torquay, Devonshire	January 1888
120	,,	1415	Campbell Lodge	Hampton Court, Middlesex	November 1891
121	,,	1428	United Service Lodge	Landport, Hampshire	January 1889
122	,,	1436	Castle Lodge	Sandgate, Kent	January 1895
123	,,	1462	Wharncliffe Lodge	Penistone, Yorkshire	March 1888
124	,,	1468	Port Alfred Lodge	Port Alfred, Cape Colony	January 1896
125	,,	1469	Meridian Lodge	Cradock, Cape Colony	June 1889
126	,,	1482	Isle of Axholme Lodge	Crowle, Lincolnshire	May 1890
127	,,	1513	Friendly Lodge	Barnsley, Yorkshire	January 1888
128	,,	1521	Wellington Lodge	Wellington, New Zealand	November 1887
129	,,	1529	Duke of Cornwall Lodge	St. Columb, Cornwall	March 1888
130	,,	1544	Mount Edgcumbe Lodge	Cambourne, Cornwall	March 1891
131	,,	1546	Charters Towers Lodge	Charters Towers, Queensland	January 1894
132	,,	1553	Lodge Light of the Sonth	Rosario de Santa Fé, Argentine Republic	May 1898
133	,,	1554	Mackay Lodge	Mackay, Queensland	May 1894
134	,,	1596	Townsville Lodge	Townsville, Queensland	October 1895
135	,,	1611	Eboracum Lodge Library	York	May 1887
136	,,	1621	Castle Lodge	Bridgenorth, Shropshire	March 1889
137	,,	1628	Tyrian Lodge	Bundaberg, Queensland	June 1898
138	,,	1644	Alma Mater Lodge	Birmingham	November 1891
139	,,	1665	Natalia Lodge	Pietermaritzburg, Natal	March 1889
140	,,	1680	Comet Lodge	Barcaldine, Queensland	June 1892
141	,,	1721	Manawater Lodge	Palmerston, New Zealand	March 1897
142	,,	1747	Transvaal Lodge	Pretoria, S.A.R.	November 1893

					Joined.
143	No.	1792	Tudor Lodge	Harborne, Staffordshire	March 1889
144	,,	1824	Buffalo Lodge	East London, South Africa	May 1896
145	,,	1838	Tudor Lodge of Rifle Volunteers	Wolverhampton, Staffordshire	January 1889
146	,,	1850	Raphael Lodge	Roma, Queensland	May 1893
147	,,	1884	Chine Lodge	Shanklin, Isle of Wight	March 1888
148	,,	1896	Audley Lodge	Newport, Shropshire	January 1888
149	,,	1915	Graystone Lodge	Whitstable, Kent	March 1889
150	,,	1960	Stewart Lodge	Rawal Pindi, Punjab	May 1889
151	,,	1990	Hampshire Lodge of Emulation	Portsmouth	January 1888
152	,,	1991	Agricola Lodge	York	November 1887
153	,,	2046	Robinson Lodge	Maidstone, Kent	May 1893
154	,,	2051	Springsure Lodge	Springsure, Queensland	June 1895
155	,,	2052	Douglas Lodge	Port Douglas, Queensland	May 1896
156	,,	2069	Prudence Lodge	Leeds	November 1887
157	,,	2074	St. Clair Lodge	Landport, Hampshire	January 1889
158	,,	2089	Frere Lodge	Aliwal North, Cape Colony	May 1891
159	,,	2109	Prince Edward Lodge	Heaton Moor, Lancashire	May 1891
160	,,	2113	Lodge Umzimkulu	Umzimkulu, E. Griqualaland	May 1890
161	,,	2119	General Gordon Lodge	Brisbane, Queensland	March 1895
162	,,	2153	Lodge of Hope	Gosport, Hampshire	November 1887
163	,,	2155	Makerfield Lodge	Newton le-Willows, Lancashire	May 1889
164	,,	2208	Horsa Lodge	Bournemouth, Hampshire	January 1888
165	,,	2225	Lodge Perak Jubilee	Taiping, Malay Peninsula	October 1890
166	,,	2253	St. Michael's Lodge	Bridgetown, Barbados	January 1894
167	,,	2263	St. Leonard's Lodge	Sheffield, Yorkshire	January 1896
168	,,	2264	Chough Lodge	London	May 1890
169	,,	2267	Lodge Laidley	Laidley, Queensland	October 1898
170	,,	2280	Lodge of St. John	Saugor, Cent. Prov., India	November 1889
171	,,	2288	Sitapur Lodge	Sitapur, India	October 1896
172	,,	2300	Aorangi Lodge	Wellington, New Zealand	November 1891
173	,,	2314	El Dorado Lodge	Zeerust, S.A.R.	June 1892
174	,,	2337	Read Lodge	Kwala Lumpor, Selangor	May 1895
175	,,	2338	Lodge Aramac	Aramac, Queensland	May 1896
176	,,	2342	Easterford Lodge	Kilvedon, Essex	March 1897
177	,,	2356	Lodge Pandyan	Madura, India	November 1896
178	,,	2365	Winton Lodge	Winton, Queensland	October 1895
179	,,	2392	Victoria Lodge	Accra, West Africa	June 1894
180	,,	2393	Charleville Lodge	Charleville, Queensland	May 1895
181	,,	2402	St. George's Lodge	Larnaca, Cyprus	March 1892
182	,,	2419	Hope Lodge	Allora, Queensland	March 1893
183	,,	2433	Minerva Lodge	Birkenhead, Cheshire	November 1892
184	,,	2478	Gold Fields Lodge	Johannesburg, S.A.R.	May 1895
185	,,	2481	Jeppestown Lodge	Johannesburg, S.A.R.	May 1895
186	,,	2494	Humber Installed Masters Lodge	Hull	May 1898
187	,,	2503	Lodge Cleveland	Townsville, Queensland	March 1897
188	,,	2510	Meteor Lodge	Longreach, Queensland	May 1895
189	,,	2517	Lodge St. John's	Buenos Ayres	June 1898
190	,,	2532	Lodge St. George	Vepery, Madras	January 1895
191	,,	2546	*Rahere Lodge	London	October 1898
192	,,	2592	Lodge Waltair	Vizagapatam, Madras	May 1898
193	"	2624	Excelsior Lodge	Eton, Mackay, Queensland	January 1897
194	,,	2634	Lodge Hopeful	Brisbane, Queensland	May 1897
195	,,	2671	Lodge Star of Agra	Agra, India	November 1895

LODGES, &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

			Joined.
196	Ark Lodge, No. X. (I.C.)	Belfast	October 1888
197	Lurgan Lodge, No. 134 (I.C.)	Lurgan, Armagh	May 1889
198	Duke of Leinster Lodge, No. 283 (I.C.)	Brisbane, Queensland	June 1894
199	Lodge Hibernia and Albion, No. 289 (I.C.)	Townsville, Queensland	March 1897
200	Lodge Unity and Concord, No. 292 (I.C.)	Maryborough, Queensland	May 1896
201	Lodge Temple, No. 318 (I.C.)	Mackay, Queensland	January 1897
202	West End Lodge, No. 331 (I.C.)	South Brisbane, Queensland	May 1892
203	Lodge Union, No. 339 (I.C.)	Brisbane, Queensland	June 1898
204	Prince Frederick William of Prussia L., No. 431 (I.C.)	Ballymena	January 1889
205	Derriaghy Royal Arch Chapter, No. 602 (I.C.)	Lisburne, Antrim	October 1893
206	Union Royal Arch Chapter, No. 6 (S.C.)	Dundee	October 1895
207	Darling Downs Royal Arch Chapter, No. 194 (S.C.)	Toowoomba, Queensland	October 1892
208	Townsville Royal Arch Chapter, No. 207 (S.C.)	Townsville, Queensland	March 1897
209	Mount Morgan Royal Arch Chapter, No. 227 (S.C.)	Mount Morgan, Queensland	June 1891
210	Golden Thistle R.A. Chap. No. 245 (S.C.)	Johannesburg, S.A.R.	May 1895
211	Saltcoats & Ardrossan St. John's R.A.L., No. 320 (S.C.)	Ardrossan, Ayrshire	June 1893
212	St. David in the East Lodge, No. 371 (S.C.)	Calcutta	October 1895
213	Southern Cross Lodge, No. 398 (S.C.)	Capetown	October 1889
214	Lodge St. Andrew, No. 435 (S.C.)	Brisbane, Queensland	November 1891
215	Lodge Athole and Melville, No. 445 (S.C.)	Brisbane, Queensland	June 1893
216	St. Andrew's Lodge, No. 651 (S.C.)	Grahamstown, Cape	March 1895
217	Lodge Caledonia, No. 661 (S.C.)	Meerut, Bengal	March 1892
218	Douglas Lodge, No. 677 (S.C.)	Rockhampton, Queensland	June 1891
219	Stanley Lodge, No. 680 (S.C.)	Brisbane, Queensland	May 1895
220	Lodge Maranoa, No. 730 (S.C.)	Roma, Queensland	May 1896
221	Lodge Caledonian, No. 737 (S.C.)	Mackay, Queensland	January 1896
222	Golden Thistle Lodge, No. 744 (S.C.)	Johannesburg, S.A.R.	March 1895
223	St. John's in the South Lodge, No. 747 (S.C.)	Barberton, Transvaal	October 1889
224	Lodge Athole, No. 752 (S.C.)	Bundaberg, Queensland	October 1893
225	Mount Morgan Lodge, No. 763 (S.C.)	Mount Morgan, Queensland	June 1891
226	Lodge Sir William Wallace, No. 768 (S.C.)	Croydon, Queensland	March 1892
227	Mylne Lodge, No. 769 (S.C.)	Charters Towers, Queensland	May 1897
228	Lodge Pretoria Celtic, No. 770 (S.C.)	Pretoria, South Africa Rep.	October 1894
229	Darling Downs Lodge, No. 775 (S.C.)	Toowoomba, Queensland	January 1891
230	Douglas Lodge No. 799 (S.C.)	Johannesburg, S.A.R.	January 1895
231	Gordon Lodge, No. 804 (S.C.)	Johannesburg, S.A.R.	March 1895
232	Lodge St. Mungo No. 805 (S.C.)	Brisbane, Queensland	October 1898
233	Lodge Torres Straits, No. 820 (S.C.)	Thursday Is., Queensland	June 1896
234	Lodge Gympie, No. 863 (S.C.)	One Mile, Gympie, Queensland	May 1898
235	Lodge Robert Lee-Bryce, No. 872 (S.C.)	Brisbane, Queensland	June 1898
236	Lodge de Goede Hoop (D.C.)	Cape Town	September 1887
237	Jubilee Lodge (D.C.)	Barberton, Transval	October 1889
238	Star of the Rand Lodge (D.C.)	Johannesburg, Transvaal	June 1896
239	Anglo-Belge Lodge	Antwerp	January 1897
240	Lodge Les Amis du Commerce et la Persévérance Réunis	Antwerp	June 1898
241	Lodge Archimedes zu den drei Reissbretern	Altenburg, Saxe-Altenburg	November 1890
242	Lodge Montana	Breslau	June 1890
243	Lodge Indissolubilis	Berlin	June 1889
244	Lodge Carl zur Gekrönten Säule	Brunswick, Germany	May 1896
245	Deloraine Lodge No. 40 (Man. C.)	Deloraine, Manitoba	October 1894
246	Palestine Lodge No. 357 (Mich.C.)	Detroit, Michigan	October 1898
247	Fidalgo Lodge, No. 77 (Wash. C.)	Anacortes, Washington, U.S.A.	March 1896

			Joined.
248	Lodge of Fidelity, No. 5 (S.A.C.)	Gawler, South Australia	May 1892
249	Lodge of St. John, No. 15 (S.A.C.)	Strathalbyn, South Australia	May 1892
250	Victoria Lodge, No. 26 (S.A.C.)	Jamestown, South Australia	November 1892
251	Emulation Lodge, No. 32 (S.A.C.)	Norwood, South Australia	October 1892
252	Mount Gambier Lodge, No. 35 (S.A.C.)	Mount Gambier, S. Australia	October 1892
253	Lodge St. Alban, No. 38 (S.A.C.)	Adelaide, South Australia	October 1890
254	Geelong Lodge of Unity and Prudence (V.C.)	Geelong, Victoria	May 1888
255	St. John's Lodge, No. 36 (V.C.)	Ballarat, Victoria	October 1891
256	Port Fairy Lodge, No. 67 (V.C.)	Port Fairy, Victoria	May 1893
257	Lodge of Otago, No. 7 (N.Z.C.)	Dunedin, New Zealand	January 1894
258	Lodge St. Andrew, No. 8 (N.Z.C.)	Auckland, New Zealand	October 1891
259	Lodge Hawera, No. 34 (N.Z.C.)	Hawera, Taranaki, N.Z.	June 1893
260	Lodge Victory, No. 40 (N.Z.C.)	Nelson, New Zealand	January 1889
261	Leinster Lodge, No. 44 (N.Z.C.)	Wellington, New Zealand	October 1897
262	Combermere Lodge, No. 61 (N.S.W.C.)	Albury, New South Wales	January 1888
263	Lodge Alexandra, No. 117 (N.S.W.C.)	Junee, New South Wales	January 1895
264	Lodge Leopold, No. 128 (N.S.W.C.)	Narrandera, N.S.W.	June 1895
265	Felix Gottlieb Conclave, No. 3 (O.S.M.)	Penang	January 1889

OTHER ASSOCIATIONS.

266	Masonic Hall Library	Leicester	November 1887
267	Bureau of Ethnology, Smithsonian Institute	Washington, U.S.A.	November 1889
268	York College of Rosicrucians	York	March 1890
269	Newcastle College of Rosicrucians	Newcastle-on-Tyne	October 1890
270	Portland Masonic Library	Portland, Maine, U.S.A.	October 1891
271	Masonic Library and Historical Society	Duluth, Minnesota, U.S.A.	June 1892
272	Masonic Library Association	Minneapolis, Minnesota	October 1893
273	Masonic Library Association	Tacoma, Washington, U.S.A.	January 1894
274	Masonic Library	Walla Walla, Washington	January 1898
275	Masonic Library	Los Angeles, California	March 1898
276	United Lodge of Improvement	Swansea	March 1894
277	Bournemouth Lodge of Instruction	Bournemouth	October 1897
278	Masonic Musical and Literary Club	Sydney, N.S.W.	January 1895
279	Masonic Club	Shanghai, China	May 1895
280	Ottawa Masonic Library	Ottawa, Canada	May 1895
281	Reading Masonic Library	Reading, Berkshire	March 1896

BROTHERS.

*(*The asterisk before the name signifies that the Brother is a Life-Member; the Roman numbers refer to Lodges, and those in italics to Chapters).*

282 **Abbott**, Robert. 13, *St. John's Terrace, Headingly, Leeds.* 2069, P.M., *2069*. May 1896.

283 **Abraham**, Jabez. *Hemmant, Brisbane, Queensland.* March 1895.

284 **Abraham**, P. S. 2 *Henrietta Street, Cavendish Square, W., London.* 2546. January 1897.

285 **Abud**, Major Henry Mallaby, I.C.S. 45 *Pall Mall, S.W., London.* 456, *90* (S.C.) June 1896.

286 ***Aburrow**, Charles. P.O.B. 534 *Johannesburg, South Africa.* 1574, P.M., *1574*, P.Z. October 1888.

287 **Adair**, A. *Roodeport, South African Republic.* 2539. June 1898.

288 **Adams**, Alfred W. *Post Office Box* 467, *Kimberley, South Africa.* 2383, P.M. Local Secretary for Kimberley. March 1897.

289 **Adams**, Arthur W. *Buckingham Place, Broad Road, Acock's Green, Birmingham.* P.Pr.G.S.B., Warwick. Local Secretary for Warwickshire. January 1892.

290 **Adams**, Edwin James. *Winton, Queensland.* 2365. January 1896.

291 **Adams**, Matthew Valentine. *Freeman Street, Adelaide.* **Grand Inspector of Lodges, South Australia.** May 1892.

292 **Adams**, Thomas. 3 *Christchurch Road, Hampstead, N.W., London.* 227, *7*. June 1895.

293 **Adams**, Thomas Smith. *Marlow Terrace, Mold, North Wales.* P.Pr.G.St., North Wales. January 1896.

294 **Adkins**, W. Ryland D. *Springfield, Northampton.* 1911. January 1894.

295 **Adler**, Elkan N. 9 *Angel Court, E.C., London.* 1997. March 1895.

296 **Adrianyi**, Emile. *II. Margit Korut* 8, *Budapest.* L. Matthias Corvinus. October 1893.

297 **Ainslie**, William Langstaff. *Hanworth Park, Middlesex.* 1118. October 1896.

298 **Aitken**, Dr. Kyd. 44 *George Street, Edinburgh.* 75, P.M., *405.* January 1896.

299 **Aitken**, Thomas. *Remington, Guildford, Surrey.* P.P.G.S. Works, P.P.G.A.So., Surrey. May 1895.

300 **Aland**, Robert. *Toowoomba, Queensland.* P.D.G.W. May 1892.

301 **Alexander**, Adolphus B., L.D.S., R.C.S. *7 Portland Place, W., London.* 2029. November 1889.

302 **Alexander**, the Hon. William, M.L.C. *Perth, Western Australia.* 1315, P.M., *194* (S.C.), P.Z. January 1892.

303 **Alfred**, John Steadman. *Box* 201, *New Orleans, Louisiana.* 191, P.M., *2*, P.H.P. June 1896.

304 **Allan**, Francis John, M.D. 5 *Tavistock Street, Strand, W.C., London.* 1768, *2029.* January 1897.

305 **Allen**, George. 163 *Ramsden Road, Balham, S.W., London.* 144, P.M., *186*, P.Z. September 1887.

306 **Allen**, Hamilton, M.D. *Clodiah, Stanmore, Middlesex.* 404. October 1896.

307 **Allen**, W. J. 798 *Glenmore Avenue, Brooklyn, N.Y., U.S.A.* 638, P.M. May 1898.

308 **Aller**, Charles William. 4 *Clements Gardens, Ilford, Essex.* 2005. May 1897.

309 **Allingham**, Theodore. 23 *Bucklesbury, E.C., London.* 780. January 1898.

310 **Allom**, George Arthur Edward. *Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) March 1896.

311 **Allvey**, William Frank. *Corinda, Pope's Grove, Twickenham, Middlesex.* 2581. January 1898.

312 **Althouse**, Horace Stevenson. 432 *Buttonwood Street, Reading, Pennsylvania.* 62, *237.* May 1897.

313 **Amherst of Hackney**, the Right Hon. Lord. *Didlington Hall, Brandon, Norfolk.* **Past Grand Warden.** May 1894.

314 **Amphlett**, George Thomas. *Standard Bank, Cape Town.* Goede Hoop Lodge. October 1891.

315 **Amselem**, Alfred. 526 *Casilla del Correo, Buenos Ayres.* 617, *617.* May 1890.

316 **Ancell**, James Shirlaw. *Charters Towers, Queensland.* 2613, *1546.* May 1897.

317 **Anderson**, A. *Mughaleen P.O., Basutoland, South Africa.* 2089. November 1897.

318 **Anderson**, Andrew Whitford. 28 *High Street, Watford.* 2323. June 1897.

319 **Anderson**, Eustace. 17 *Ironmonger Lane, E.C., London.* 49, P.M., *22*, P.Z. November 1895.

320 **Anderson**, John Eustace. *Acton House, Mortlake, S.W., London.* 18, P.M., *255*, P.Z. November 1895.

321 **Anderson**, William. *Goombungee, Queensland.* 775 (S.C.), P.M., *194* (S.C.) October 1896.

322 **Anderton**, Edward Dixon. *Oakroyd, Falmouth, Cornwall.* **Past Grand Deacon.** March 1889.

323 **Anderton**, Frank. *Barberton, South African Republic.* 747 (S.C.) May 1895.

324 **Andrews**, John. *Homewood, Rondebosch, Cape Town.* 398 (S.C.), P.M., *86*, (S.C.), P.Z. October 1889.

325 **Andrews**, John Peters. 52 *Corporation Street, Birmingham.* 1644, *176.* March 1898.

326 **Andrews**, S. *Maraisburg, South African Republic.* 2539. May 1898.

327 **Andrews**, William Henry. 60 *Broadway, New York City.* P.D.D.G.M. November 1897.

328 **Andy**, S. Pulney, M.D. 1 *Ritherden Road, Egmore, Madras.* P.D.G.D., P.D.G.J., Madras. October 1893.

329 **Angel**, Robert Parsons. 36 *Hungerford Road, Camden Road, N., London.* 183, P.M., *179.* January 1893.

330 **Angold**, George. *Greenhays, Barnet Common, Herts.* 2353. May 1898.

331 **Angus**, David. *Sturt Street, Bollarat City, Victoria.* 114. January 1895.

332 **Annand**, William. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.) October 1894.

333 **Ansell**, Frederick Henry. *Box* 530, *Johannesburg.* 2313. March 1891.

334 **Apelt**, Emil. *Hawthorne Cottage, Strawberry Vale, E. Finchley, N., London.* 186, P,M. June 1894.

335 **Aplin**, Isaac Weston. *Royal Parade, Chislehurst, Kent.* 1314. November 1895.

336 **Aravamuthu**, Iyengar, Vathanta. P.W.D., *Peapulli, Kurnool, Madras.* 2356, P.M., *1906.* March 1896.

337 **Archibald**, John. *Warwick, Queensland.* 456 (S.C.), P.M., *106* (S.C.), P.Z. January 1893.

338 **Ardington**, William George. 38 *Princess Road, Selhurst, S.E., London.* 2581. March 1896.

339 **Armitage**, W. J. 89 *Belsize Park Gardens, N.W., London.* 859. October 1896.

340 ***Armington**, Arthur H. *City Hall, Providence, R.I., U.S.A.* **Grand High Priest, Rhode Island; Representative of Grand Lodge Louisiana and Grand Chapter of Colorado.** May 1893.

341 **Armstrong**, David. *Royal Bank of Queensland, Brisbane, Queensland.* 286 (I.C.), 127 (S.C.) May 1895.

342 **Armstrong**, John. 79 *Kingsley Road, Liverpool.* P.P.G.W., P.Pr.G.H., Cheshire. May 1892.

343 ***Armstrong**, Thomas John. 14 *Hawthorne Terrace, Newcastle-on-Tyne.* P.Pr.G.St., P.Pr.G.R. (R.A.), Northumberland. February 1890.

344 **Arnold**, John. *Rose Bank, Timperley, Cheshire.* 104. March 1898.

345 **Ashdown**, Charles John. 13 *Claremont Street, Newcastle-on-Tyne.* 1427, W.M. June 1898.

346 **Atherton**, Jeremiah Leech. *Beech Grove, Bingley, Yorks.* P.Pr.G.D.C., P.Pr.G.H., West Yorks. Local Secretary for Province of West Yorks. November 1887.

347 **Atkins**, Henry John. *The Firs Glen, Bournemouth.* P.Pr.G.W., Northamptonshire and Huntingdonshire, P.Pr.G.J., Hants and Isle of Wight. March 1887.

348 **Atkinson**, Rev. Christie Chetwynd, M.A. *Ashton-upon-Mersey, Cheshire.* P.Pr.G.Chap., Cheshire. June 1894.

349 **Atkinson**, R. E. *Port Elizabeth, Cape Colony.* 711, P.M., *711*, P.Z. June 1895.

350 **Atwell**, George Washington, jun. *Lima, Livingston Co., New York.* Dis.Dep.G.M. October 1897.

351 **Attwell**, Benjamin Booth. *Grahamstown, Cape Colony.* 828, P.M. March 1895.

352 **Austen**, Arthur Elvey. *Cradock, Cape Colony.* Dep.D.G.M., Eastern Division of South Africa. May 1887.

353 **Austen**, Rev. Edward Gillmore. *Penselwood Rectory, Bath.* P.Pr.G.Ch. Dorsetshire. June 1890.

354 **Austin**, William. 109 *Craigpark Drive, Dennistoun, Glasgow.* 27. January 1898.

355 **Auten**, Harry Fish. 713 *South Warren Street, Trenton, New Jersey, U.S.A.* 50, P.M., *5*. May 1897.

356 **Axford**, C. J. 45 *Helix Gardens, Arodene Road, Brixton Hill, S.W., London.* 2647, W.M., January 1898.

357 **Ayling**, Robert Stephen, A.R.I.B.A. 1 *Parliament Mansions, Victoria Street, S.W., London.* May 1894.

358 **Ayres**, Edward. 22 *Endymion Terrace, Finsbury Park, N., London.* 1343, P.M. October 1895.

359 **Ayres**, George V. *Deadwood, South Dakota, U.S.A.* **Past Grand Master, South Dakota.** October 1894.

360 **Bacon**, Col. Alexander S. 297 *Vanderbilt Avenue, Brooklyn, N.Y., U.S.A.* 656. May 1897.

361 **Bacon**, William Arthur. 25 *Derby Road, Heaton Chapel, Stockport.* 1030. January 1898.

362 **Baelz**, Robert. *The Mount, Queen's Road, Forest Hill, S.E., London.* 238, P.M. May 1897.

363 **Baer**, Gustav Christian. *Heidelberg, South African Republic.* 2354. May 1898.

364 **Baht**, William. 28 *State Street, New York, U.S.A.* 3, *55*. November 1894.

365 **Baikie**, Robert. *Pretoria, South African Republic.* 770 (S.C.) P.M. March 1894.

366 **Bailey**, B. S. 9 *Grosvenor Place, Leeds.* 2069, P.M. March 1898.

367 **Bailey**, George. *Romford, Essex.* 1437. March 1896.

368 **Bailey**, Henry. *Clifton, Queensland.* 775 (S.C.) January 1896.

369 **Bailey**, Tarleton Nathaniel. *Box 77, Buluwayo, Rhodesia.* 2566. Local Secretary for Matabeleland. June 1896.

370 **Bain**, George Washington. *Tunstall View, Ashbrooke Road, Sunderland.* P.P.G.R., P.P.G.Sc.N., Durham. Local Secretary for Province of Durham. March 1889.

371 **Bain**, J. Wilson. 113 *West Regent Street, Glasgow.* 510, P.M. January 1894.

372 **Baird**, Andrew Harry. 41 *Greenbank Road, Birkenhead.* 2433, P.M., *605*. October 1896.

373 **Baird**, Reed McCollock, M.D. 1137 *Chapline Street, Wheeling, West Virginia.* 33, *1*. May 1895.

374 **Baker**, Alfred J. *Thames Bank Iron Co., Blackfriars, S.E., London.* 2469. May 1898.

375 **Baker**, Edwin. 70 *Weybosset Street, Providence, R.I., U.S.A.* **Grand Secretary, Grand Musical Director (R.A.) of Rhode Island. Grand Representative, England.** Local Secretary for Rhode Island. May 1890.

376 **Baker**, George Comstock. 1090 *Madison Avenue, Albany, N.Y., U.S.A.* 5, *242*. June 1897.

377 **Baker**, Surgeon-Major Fawsett Maher. *Station Hospital, Fort Pitt, Chatham.* 349, *407*. June 1892.

378 **Baker**, W. J., C.E., F.G.S. *Cottesbrooke, Wallington, Surrey.* 1892, P.M. May 1896.

379 **Baker**, William. 87 *Dalberg Road, Brixton, S.W., London.* 192, W.M., *192*. October 1896.

380 **Baker**, William King. *Tredorwin, Towednack, Penzance.* P.Pr.G.W., P.Pr.G.So., Cornwall. January 1890.

381 ***Balfour**, Charles Barrington. *Newton Don, Kelso, Scotland.* Dep.Pr.G.M., Roxburgh, Peebles and Selkirk. March 1892.

382 **Ball**, William Thomas. *Oak Lodge, Harrow, Middlesex.* 435, P.M., *1260*, P.Z November 1893.

383 **Ballantine**, Thomas J. *Peoria, Illinois, U.S.A.* March 1896.

384 **Ballington**, Thomas. 9 *George Road, Edgbaston, Birmingham.* 925, *587*. January 1897.

385 **Bambridge**, Henry. 27 *King Street, Great Yarmouth.* 100, *71*. January 1898.

386 **Bamlet**, William Henry. 22 *Abchurch Lane, E.C., London.* 183. October 1897.

387 **Banker**, S. M. *Helvellyn, Brownlow Road, Bounds Greeen, N., London.* P.Pr.G.St.B., Herts. June 1894.

388 **Bannatyne**, Brice McAlister. *Beechwood, Rock Ferry, Birkenhead.* 216, P.M., *216.* May 1891.

389 **Barber**, Richard William. 142 *Peckham Rye, S.E., London.* 198, W.M. May 1898.

390 **Barchus**, T. J. 72 *Exchange, Memphis, Tennessee.* May 1895.

391 **Barker**, Jacob. *Thirston Moor House, Felton, Acklington, Northumberland.* P.P.G.O., Durham, P.P.G.O. (R.A.), Northumberland. January 1895.

392 **Barker**, John. *Denby Leigh, Harrogate, Yorks.* P.Pr.G.Sup.W., P.Pr.G.D.C (R.A.), West Yorks. May 1888.

393 **Barlow**, William, LL.D. *Morialta Chambers, Victoria Square, W., Adelaide.* 38, P.M. January 1896.

394 **Barnard**, George William Girling. 4 *Surrey Street, Norwich.* Pr.G.Sec., P.Pr.G.J., Norfolk. June 1890.

395 ***Barnes**, Charles Barritt, F.R.G.S., M.S.A. 27 *Clement's Lane, Lombard Street, E.C., London.* 19, P.M. June 1888.

396 **Barnes**, Charles Henry. 62 *Colfe Road, Forest Hill, S.E., London.* 19. June 1895.

397 **Barnes**, John George Waldegrave. *Brisbane, Queensland.* P.D.D.G.M., Queensland. May 1891.

398 **Barnes**, John Walter. *The Nest, Clifton Road, Wallington, Surrey.* 19. June 1895.

399 **Barnes**, William Chapman. 30 *Percy Road, Upton Park, E., London.* 19. June 1895.

400 **Barnet-Clarke**, the Very Rev. Charles William, Dean of Cape Town *The Deanery, Cape Town.* **District Grand Master, Grand Superintendent, W. Div. of South Africa.** October 1891.

401 **Barr**, William Robert. *Ivy Court, Buckleigh Road, Streatham, S.W., London.* 1632, P.M., *1556*, P.Z. October 1898.

402 **Barrett**, George R. *Drakesleigh, Plymouth.* P.P.D.G., Devon. March 1890.

403 **Barrett**, J. Leach. 53 *Blomfield Road, Maida Hill, W., London.* 1201, P.M. June 1892.

404 **Barron**, Edward Jackson, F.S.A. 55 *Lincoln's Inn Fields, W.C., London.* **Past Grand Deacon.** May 1890.

405 **Barrow**, Charles James. *Mercantile Chambers, Melbourne, Victoria.* 123, P.M. March 1894.

406 **Bartlett**, Alfred. *Queen Street, Auckland, New Zealand.* **Grand Superintendent, Auckland.** November 1897.

407 **Baskett**, Samuel Russell. *Evershot, Dorchester.* P.Pr.G.R. (C. & R.A.) P.Pr.G.W., Dorset. March 1887.

408 **Bastone**, John Millard. 3 *Tooting Bec Gardens, Streatham, S.W., London.* 186, P.M., P.Z. March 1897.

409 **Bate**, Osborne Hambrook. *Standard Bank, Malmesbury, Cape Colony.* P.D.G.W., South Africa, E. Div., Pr.G.M., South Africa (D.C.) June 1889.

410 **Bate**, Thomas Frederick. 5, *Sunnybrook Road, Blackburn, East Lancashire.* 345. January 1895.

411 **Bateman**, Arthur Henry. *Amberley, Rosenthal Road, Catford, Kent.* 1973, P.M. March 1887.

412 **Batho**, William John. *Hornsey Lane, N., London.* 1708, P.M., *1366.* May 1896.

413 **Battersby**, Charles. *Georgetown, Queensland.* P.D.G.St.B. October 1894.

414 **Battersby**, William Maxwell, J.P. 11 *Clyde Road, Dublin.* **Grand Deacon, Ireland.** June 1896.

415 **Beak**, Henry. *Pennard, Rockhampton, Queensland.* 767 (S.C.), P.M., *205* (S.C.) June 1891.

416 **Beamish**, William H. *Brooklodge House, Glanmire, Co. Cork.* D.Pr.G.M., Munster. June 1898.

417 **Bean**, Henry. *Gasworks, Sandgate, Queensland.* 2670. May 1898.

418 **Beaumont**, Charles G., M.D. *Old Manor House, Epsom, Surrey.* P.P.G.R., Hants. March 1888.

419 **Beck**, Rudolph Carl. *Wettiner Strasse*, 14, *Dresden.* **Grand Librarian, Saxony.** March 1887.

420 **Becker**, Pitt. 18 *Fenchurch Street, E.C., London.* 238. January 1896.

421 **Beer**, Percy. *Alexandra Hotel, St. Leonards-on-Sea.* 40, *40.* January 1891.

422 **Beer**, William A. 139 *Richmond Road, Cardiff.* 1992, 2547. January 1896.

423 **Beerend**, Franz Philipp. *Jena, Germany.* L. zur Akazie am Saalstrande. Dep. M. March 1896.

424 **Beeston**, Joseph L. L.K.Q.P.S. *Newcastle, New South Wales.* Dis. G. I. of W. October 1897.

425 **Beever**, Cyril Howard. *Clyde House, Palatine Road, Withington, Manchester.* 1375, P.M., *1387.* March 1893.

426 **Begemann**, Dr. Georg Emil Wilhelm. *Charlottenburg, Berliner Strasse*, 8, II., *near Berlin.* **Past Provincial Grand Master of Mecklemberg.** February 1887.

427 **Begemann**, Simon. *Barberton, South African Republic.* 2480. Local Secretary for Barberton. May 1896.

428 **Bell**, George, M.B., C.M. *Box* 1840, *Johannesburg, South African Republic.* 799 (S.C.). *245* (S.C.) January 1895.

429 **Bell**, James Richard. 42 *Addison Road, W., London.* P.Dis.G.W., Punjab. June 1898.

430 **Bell**, Maurice David, Capt. R.A. *Junior Constitutional Club, Piccadilly, W., London.* 415. October 1897.

431 **Bell**, Seymour. *Eldon Square, Newcastle-on-Tyne.* 1626, P.M. June 1891.

432 **Bellew**, Thomas Acheson. 13 *Percy Street, Liverpool.* 1380. May 1892.

433 **Bellingham**, Augustus William Harvey, A.M.I.C.E. *Tientsin, N. China.* 1951, P.M. June 1896.

434 **Bemrose**, Sir Henry Howe, M.P. *Derby.* P.Pr.G.W. March 1898.

435 **Benbow**, William Ernest. *Bundaberg, Queensland.* 752 (S.C.), P.M., *246* (S.C.), H. Local Secretary for Bundaberg. May 1896.

436 **Bennett**, John George Lloyd. *Bromley, Kent.* 183. June 1897.

437 **Bennett**, Thomas R. *Montecito, California, U.S.A.* 48 (N.J.C.), *51*. June 1897.

438 **Bennett**, William Henry. *Education Office, Pietermaritzburg, Natal.* Dis.G.Org. October 1897.

439 **Bennewitz**, Carl. *Queen's Hotel, Eastbourne.* 1627. October 1897.

440 ***Bennion**, Thomas. *Ophir Cottage, Croydon, North Queensland.* 768 (S.C.), P.M. Local Secretary for Croydon and vicinity. June 1892.

441 **Benson**, Charles Kenny. *Wrexham, North Wales.* P.Pr.G.W., P.Pr.G.So., North Wales. March 1894.

442 **Berry**, H. F., M.A. 60 *Morehampton Road, Donnybrook, Dublin.* 357. January 1895.

443 **Best**, Albert Sydney. *Standard Bank, Newcastle, Natal.* 1467. October 1891.

444 **Best**, Robert Valentine Bown. 138 *Mercer's Road, Tufnell Park, N., London.* 183. March 1898.

445 **Bestow**, Charles Horton. 233 *Brooke Road, Upper Clapton, N.E., London.* Pr.G.Pt., Essex. March 1894.

446 **Bevan**, George Alfred. *P.O.B.* 39, *Germiston, South African Republic.* 2498, *2313*. November 1897.

447 **Bevan**, Paul. 2 *Hardwicke Road, Eastbourne.* 1679. March 1897.

448 ***Bevington**, Richard George. *P.O.B.* 737, *Johannesburg, South African Republic.* Sub. D.G.M., Transvaal (S.C.) August 1892.

449 **Bhownaggree**, Sir M. M., C.I.E. 3 *Cromwell Crescent, S.W., London.* **Past Grand Steward, Scotland.** October 1893.

450 **Bice**, W. P. 415 *Lonsdale Street, Melbourne, Victoria.* **Past Grand Deacon.** May 1898.

451 **Biggleston**, Henry Moss. *Cornubia, Canterbury.* 31, P.M., 31, J. March 1893.

452 **Bilson**, John. 23 *Parliament Street, Hull.* 1010, P.M., *1010*, P.Z. March 1889.

453 **Bindley**, William Allen. *Armstrong Works, Chester Street, Aston, Birmingham.* P.Pr.G.W., Warwickshire. October 1892.

454 **Bingham**, Harry. 20 *Mile, near Richmond, via Hughenden, North Queensland.* 677 (S.C.) October 1894.

455 **Binney**, Joseph. 27 *Broomgrove Road, Sheffield.* P.Pr.G.R., West Yorks. Local Secretary for Sheffield and vicinity. October 1890.

456 **Bird**, Francis. *Maldon, Essex.* P.P.G.A.P., Essex. October 1895.

457 **Bishop**, Frederick William. 11 *Queen Victoria Street, E.C., London.* 1056. March 1898.

458 **Bishop**, William Edward Soper. *Napier Park, Mount Road, Madras.* 1198, *1198*. June 1896.

459 **Bissell**, Ernest. 22 *Gowlett Road, E. Dulwich, S.E., London.* 1339. October 1896.

460 **Bixby**, Charles Sumner. *Ossawatomie, Kansas, U.S.A.* 24 P.M., *80*. June 1897.

461 **Black**, William. *Falkirk, N.B.* **Grand Superintendent, Stirlingshire; Past Grand Architect; Past Grand Director of Ceremonies (R.A.), Scotland.** October 1888.

462 **Blackbeard**, C. A. *Beaconsfield, Griqualand West, South Africa.* 1832, P.M., P.Z. October 1890.

463 **Blackburn**, James Wood. *Astley House, Woodlesford, Leeds.* 1042, P.M. June 1893.

464 **Blake**, Arthur. *Nailsworth, Gloucestershire.* 1362. May 1898.

465 **Blake**, Lieut.-Col. Charles John, R.A. *Fort Rowner, Gosport.* Dis.G.J.W., Dis.G.Reg. (R.A.), Malta. March 1892.

466 **Blake**, William James. *P.O.B.* 329, *Johannesburg, South African Republic.* 918, P.M. June 1890.

467 **Blakey**, Othman. *Herberton, Queensland.* 1978. October 1897.

468 **Bland**, William Edward. 10 *Roe Lane, Southport, Lancashire.* 2295, P.M., *1030*, P.Z. June 1894.

469 **Blandford**, Cecil Robert. *Stellenbosch, Cape Colony.* 2646. June 1898.

470 **Blenkinsop**, Thomas. 3 *High Swinburne Place, Newcastle-on-Tyne.* P.Pr.G.W., P.Pr.G.H., Northumberland. March 1890.

471 **Blinkhorn**, Edward. 64 *Coleman Street, E.C., London.* 1471, P.M. October 1898.

472 **Block**, Cecil Macartney. *Caixa L., Rio de Janeiro.* 3. January 1897.

473 **Blomely**, George. 134 *Windermere Street, Ballarat, Victoria.* 63. October 1894.

474 **Blommestein**, Christian van. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.), *234* (S.C.) May 1893.

475 **Bluett**, Rev. Charles Courtney. *Longhurst, Wigan, Lancashire.* 2326, P.M., *1335.* October 1895.

476 **Board**, George. *Stanley Grove, Sale, Cheshire.* P.Pr.G.D., East Lancashire. March 1894.

477 **Bobart**, Henry Tilleman. 22 *Fernbank Road, Redland, Bristol.* P.Pr.G.A.D.C., Derby. October 1894.

478 ***Bodenham**, John. *Edgmond, Newport, Salop.* Past Assistant Grand Director of Ceremonies. Local Secretary for Provinces of Shropshire and Staffordshire. November 1887.

479 **Boileau**, Sir Francis George Manningham, Bart. *Ketteringham Hall, Wymondham, Norfolk.* Past Grand Deacon. October 1894.

480 **Bolton**, Lieut.-Col. the Hon. Lord. *Wensley Hall, Leyburn, Yorks.* Past Grand Warden. September 1887.

481 **Bomeisler**, Louis Edwin. 27 *Pine Street, New York.* June 1898.

482 **Bomeisler**, Paltiel R. *East Orange, New Jersey.* 124. June 1898.

483 **Bonar**, William Macadam. *Herberton, North Queensland.* P.D.G.S.B., Queensland. October 1895.

484 **Bond**, E. E. 20 *Queenhithe, E.C., London.* 1232. March 1898.

485 **Bond**, Frederick Fielding, M.D. *Thorncliffe, Brighouse, Yorks.* 1301, *448.* October 1896.

486 **Boor**, Leonard George. *Nelson, New Zealand.* Past Deputy Grand Master, Past First Grand Principal, New Zealand. January 1889.

487 **Boord**, W. A. *Junior Carlton Club, Pall Mall, S.W., London.* 2. October 1898.

488 **Booth**, Major John. *Hazel Bank, Turton, Bolton, Lancashire.* P.Pr.G.D., P.Pr.G.A.So., East Lancashire. November 1889.

489 **Boreham**, Harold James. *Rockhampton, Queensland.* 932, P.M., *205* (S.C.) May 1896.

490 **Borg**, Raphael. *Cairo.* Past Grand Master, Egypt. January 1892.

491 **Bosanquet**, Rev. Reginald Albert, M.A. *Box* 331, *Nanaimo, British Columbia.* P.Pr.G.Ch., Suffolk. January 1896.

492 **Boswell**, Arthur George. 31 *Tankerville Road, Streatham, S.W., London.* 1339, P.M., P.Z. May 1894.

493 **Boswell**, Major-General John James, C.B. *Darnlee, Melrose, N.B.* Sub.Pr.G.M., Roxburgh and Selkirk. February 1892.

494 **Boswell**, Walter George, M.R.C.V.S. 7 *Lavender Sweep, Clapham Junction, S.W., London.* 1863, March 1893.

495 **Boteler**, William Stewart. 407 *East India Dock Road, Poplar, E., London.* P.D.G.S.B., P.D.G.St.B. (R.A.), Madras. October 1893.

496 **Boulton**, James. 267 *Romford Road, Forest Gate, E., London.* Past Grand Pursuivant. October 1891.

497 **Bourne**, John Kemp. *The Grove, Atherstone, Warwickshire.* P.Pr.G.W. October 1896.

498 ***Bourne**, Robert William. *Higham, Northiam, Sussex.* 32, P.M., *32.* June 1890.

499 **Bourne**, William George. *Bombay.* 2162, P.M. January 1898.

500 **Bousefield**, Anthony. *Queenstown, South Africa.* 2486. May 1895.

501 **Boustead**, W. *Eyre Street, Ballarat City, Victoria.* 53, *10.* January 1894.

502 **Bowe**, William Fairbanks. *Augusta, Georgia, U.S.A.* 412, *2*, P.H.P. Local Secretary for Georgia. October 1897.

503 **Bowles**, Lieut.-Col. Frederick Augustus, R.A. *Clovelly, Weymouth.* P.Dep.Dis.G.M., P.Dis.G.H., Punjab. October 1891.

504 **Bowring**, John Charles. 133, *Strand, Sydney, New South Wales.* 138. Local Secretary for New South Wales. June 1891.

505 **Boxall**, Col. C. Gervaise, C.B. *Battle Mead, Maidenhead, Berks.* Past Grand Steward. March 1898.

506 **Boyce**, Henry. *Castle Hotel, Hastings.* 40, P.M., *40*, J. January 1897.

507 **Boyce**, John Alexander. *Fernside, Toowoomba, Queensland.* 775 (S.C.), P.M., *288* (S.C.), H. June 1891.

508 **Boyce**, Walter James. *Colney Hatch Asylum, N., London.* 1708. June 1896.

509 **Boyd**, Peter. 1001 *Chestnut Street, Philadelphia, U.S.A.* 368, P.M., *183.* May 1897.

510 **Boyd**, Rev. Thomas Hunter. 49 *Larkhall Rise, Clapham, S.W., London.* 28 (S.C.) January 1893.

511 **Boyd**, William Henry. *Warwick, Queensland.* 818 (S.C.) October 1895.

512 **Boyle**, Hon. Sir Cavendish, K.C.M.G. *Georgetown, Demerara.* 278. March 1889.

513 **Bracewell**, William, *Blenheim Terrace, Padiham Road, Burnley, East Lancashire.* Pr.G.Stew., East Lancashire. January 1891.

514 **Bracewell**, Frederick Herbert. *Mentor, Wiley Street, Waverley, New South Wales.* 132. October 1893.

515 **Bradbeer**, B. S. 44 *Alexander Road, Lowestoft.* 1452, P.M. June 1898.

516 **Bradly**, William. 158 *Fenchurch Street, E.C., London.* 140. June 1896.

517 Bradley, A. H. *Grosvenor House, Whalley Range, Manchester.* 223. May 1897.

518 Bradley, Alfred Charles. *Park Gate, Petersham, Surrey.* 1507, *1507.* January 1897.

519 *Bradley, Herbert. *Coimbatore, India.* P.D.G.R., Madras. October 1893.

520 Bradley, J. Wallace. 151 *Smith Street, Durban, Natal.* 731, *175* (S.C.), J. October 1895.

521 Bradshaw, Thomas. *Townsville, Queensland.* 1596, P.M., *207* (S.C.), J. May 1897.

522 Bradshaw, W. J. *Calcutta.* P.D.G.D., P.D.G.So., Bengal. March 1898.

523 Braine, Woodhouse. 76 *Wimpole Street, Cavendish Square, W., London.* 5, P.M. March 1892.

524 Bramble, Colonel James Roger, F.S.A., P. Clifton Antiquarian Club. *Seafield, Weston-super-Mare, Somerset.* Past Assistant Grand Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.), England. February 1887.

525 Brander, Carl Magnus. 91 *Wimpole Street, Cavendish Square, W., London.* 1563, P.M., *1305*, Z. January, 1893.

526 Brayshaw, John Lund. *Settle, Yorkshire.* 2091, *265.* January 1889.

527 Breed, Edward Aries Thomas. 72 *Grand Parade, Brighton.* 811. January 1894.

528 Bremner, Bruce George Laing. *Colombo, Ceylon.* P.P.G.D. (I.C.), Ceylon. May 1887.

529 Brereton, Charles A. *Port Elizabeth, South Africa.* 711. June 1898.

530 Brewer, Charles Samuel, L.R.C.S., L.R.C.P. 7 *Park Road East, Birkenhead.* 2496, P.M., *605.* January 1895.

531 Briant, William. *Town Hall, Westminster, S.W., London.* 101, P.M., *1329.* January 1896.

532 Brice, Albert Gallatin. 18 *Camp Street, New Orleans, Louisiana.* Past Grand Master. March 1891.

533 Brickhill, James. *Launceston, Tasmania.* Deputy Grand Secretary, Tasmania. Local Secretary for Tasmania. May 1895.

534 Bridge, G. E. *Firs Pharmacy, Bournemouth.* May 1897.

535 Briggs, William. *Caxton House, Caxton Road, Wood Green, N., London.* 1366. October 1897.

536 Bright, Frederick Henry. *Maldon, Essex.* 1024, P.M. May 1896.

537 Brindley, Charles Frederick. *Severn Road, Sheffield.* 2491, P.M. May 1898.

538 Broadhead, Frank. 3 *Kensington Terrace, Hyde Park, Leeds.* 2316. May 1898.

539 Brogden, Thomas Skillbeck. *Walton House, Boston Spa, Yorks.* 236. June 1890.

540 Bromwich, T. C. *Oldbury, Bridgnorth, Salop.* P.Pr.G.A.D.C. January 1896.

541 Brook, Rev. Canon Alfred. *View Hill, Inverness.* P.Pr.G.Ch. October 1894.

542 Brooking, William. *Northlew, near Beaworthy, Devon.* 248. October 1895.

543 Brooking, William Francis. *Brougham Street, New Plymouth, New Zealand.* P.P.G.W. (I.C.) October 1895.

544 Brooks, Francis Augustus, M.D. *St. Felix, Felixstowe, Suffolk.* 2371, *376.* October 1895.

545 Brooks, Sydney. *Capetown, South Africa.* 591 (S.C.), P.M. March 1896.

546 Broom, Arthur Robert, M.D. *Brisbane, Queensland.* 908, *908.* October 1898.

547 *Brough, Bennett-Hooper, F.G.S., F.C.S. 28 *Victoria Street, S.W., London.* 1415. November 1895.

548 Brough, Sergt.-Major James Carroll. *Orderly Rooms, Ballarat, Victoria.* 114. October 1893.

549 Brown, Albert. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

550 Brown, Ernest. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

551 Brown, George Herold. 3 *South Hill Grove, Oxton, Birkenhead.* P.Pr.G.D.C., Cheshire. November 1892.

552 Brown, Harry. 6 *Ravensworth Terrace, Durham.* P.Pr.G.D.C, (R.A.). May 1896.

553 Brown, Henry Samuel. *Blenheim, Laidley, Queensland.* 775 (S.C.), *194* (S.C.) March 1895.

554 Brown, J. *Gora Gali, Punjab.* 1960, P.M. June 1888.

555 Brown, John Archibald. *The Woodlands, Douglas, I.M.* Dep.Pr.G.M., Man. May 1894.

556 Brown, Julius L. 1 *&* 2, *Brown Block, Atlanta, Georgia, U.S.A.* 96, *16.* June 1892.

557 Brown, Mount. 39 *St. Mary at Hill, E.C., London.* 1997, P.M., *141*, P.Z. January 1895.

558 Brown, Pelham. 24 *Evelyn Mansions, Westminster, S.W., London.* 21. March 1898.

559 Brown, Robert Smith. 15 *Queen Street, Edinburgh.* Grand Scribe Ezra, Scotland. Local Secretary for Edinburgh and Vicinity. May 1889.

560 Brown, William Peter. 3 *Austin Friars, E.C., London.* Past Grand Standard Bearer. June 1897.

561 Browne, Rev. C. Gordon. *Lympstone Rectory, Exeter.* P.P.G.Ch., Hants. October 1893.

562 Browne, Herbert Henry. *Bethlehem, Orange Free State.* 2522. Local Secretary for Orange Free State, North. June 1895.

563 Browne, Major Henry Buxton. *Durban, Natal.* P.Pr.G.D., Cheshire. November 1889.

564 Browne, John. *Parr's Bank, Wigan.* 1335, 2226, P.M. June 1894.

565 **Browning**, A. G., F.S.A. *Spencer Lodge, Wandsworth Common, S.W., London.* 33, P.M., *33*, P.Z. January 1891.

566 ***Bruennich**, Johannes Christian. *Agricultural College, Gatton, Queensland.* P.D.G.Sup.W. October 1893.

567 ***Bruce**, Alexander. *Clyne House, Pollokshields, Glasgow.* Grand Standard Bearer (R.A.) June 1894.

568 **Bruce**, Frederick. 2 *York Buildings, Hastings.* 2692. June 1897.

569 **Bruce**, John M'Lean. *Gladstone, Queensland.* 2235, P.M. March 1896.

570 **Bruce**, J. McPhail. 83 *Osborne Road, Newcastle-on-Tyne.* 481, P.M., *481.* October 1898.

571 **Bruton**, James. *Wootton Hill Cottage, Gloucester.* P.Pr.G.W., P.P.G.J. June 1890.

572 **Bryant**, R. R. *The Chantry, Sawbridgeworth, Herts.* Pr.G.Std.B., P.Pr.G.A.So., Suffolk. October 1889.

573 **Bryce**, James Haddo. *Box 162, Durban, Natal.* 738. March 1895.

574 **Bryceson**, Dr. Ebenezer. 102 *Herbert Road, Plumstead, Kent.* 913, P.M. May 1898.

575 **Buchanan**, Hon. Ebenezer John. Puisne Judge. *Clareinch, Claremont, Cape Town.* De Goede Hoop L., P.M. October 1898.

576 **Buchanan**, Francis C. *Clarinish, Row, Helensburgh, Dumbartonshire.* P.D.G.M. May 1894.

577 **Buchanan**, James Isaac. *Vandergrift Building, Pittsburg, Pennsylvania.* 219, P.M., *162.* November 1896.

578 **Buck**, Charles William. *Settle, Yorkshire.* 2091. October 1889.

579 **Buck**, Edward H. *The Priory, Hardway, Gosport.* 2153. October 1892.

580 **Buckeridge**, Edward Henry. *Bancroft Road, E., London.* 15, P.M., *2191.* March 1898.

581 ***Buckley**, Llewellyn Edison, I.C.S. *Madras.* 150, *150.* June 1896.

582 **Budden**, Horace. *Boscastle, Iddesleigh Road, Bournemouth.* P.P.A.G.D.C., Dorset. November 1895.

583 **Bugler**, Thomas. 43 *Morley Road, Lewisham, S.E., London.* 171. March 1895.

584 **Buist**, George Alexander. *Crescent Road, Gympie, Queensland.* 816 (S.C.), P.M., *260* (S.C.), P.Z. May 1898.

585 **Bumstead**, Alfred. 9 *Strada Mercanti, Valetta, Malta.* 1923, *515.* D.G.D.C. October 1896.

586 **Burdon**, Charles Sambrook. 87 *Inderwick Road, Weston Park, N., London.* 2523. October 1898.

587 **Burgess**, Dr. Christopher Venning. 223 *Great Dover Street, S.E., London.* 206, P.M. January 1890.

588 **Burgess**, James R., B.A. 3 *Abbotsford Place, Edinburgh.* 2, *56*, H. November 1897.

589 ***Burkitt**, Hon. William Robert, Judge, B.C.S. *Allahabad, India.* D.D.G.M., D.G.H., Bengal. October 1898.

590 ***Burnard**, Alphonse A. *Box 444, Leadville, Colorado.* Past Grand High Priest. March 1891.

591 **Burne**, Thomas. *Royal Hospital, Chelsea, S.W., London.* P.Pr.G.D., Sussex. January 1889.

592 **Burnham**, George Henry. *P.O.B. 223, Providence, Rhode Island, U.S.A.* Past Grand Secretary (R.A.), Rhode Island. February 1892.

593 **Burningham**, Alonzo James 1120 *Burns Avenue, St. Paul, Minnesota.* 5, *7.* March 1898.

594 **Burnet**, William. 71 *King William Street, Adelaide, South Australia.* Past Grand Standard Bearer, South Australia. May 1890.

595 **Burstow**, Thomas Stephen. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.), H. November 1892.

596 **Burtchaell**, George Dames, M.A., LL.B., B.L., Sec. R.S.A., Ireland. 7 *St. Stephen's Green, Dublin.* 357. January 1895.

597 **Busbridge**, Walter. *Grasmere, Herbert Road, Plumstead, Kent.* 913, P.M. October 1893.

598 **Bushby**, Thomas. *Market Street, Rye, Sussex.* 341, P.M. May 1892.

599 **Butler**, Charles. 104 *Craven Park, Willesden, N.W., London.* 2489, P.M. March 1898.

600 **Butler**, Charles McArthur. *Carylls, Glen Road, Boscombe, Bournemouth.* 195, *195.* May 1897.

601 **Butterfield**. John. 17 *Howard Street, Bradford.* 600. March 1892.

602 **Byrne**, William Samuel, M.B. *Anne Street, Brisbane, Queensland.* 286 (I.C.), P.M., *908* (E.C.) November 1892.

603 **Calhoun**, Dr. S. Frederick, D.D., A.M. 69 *Crawford Road, Cleveland, Ohio, U.S.A.* Grand Chaplain of Grand Royal Arch Chapter, Vermont. September 1887.

604 **Calkoen**, Charles. 267 *Keizersgracht, Amsterdam.* 92 (E.C.) March 1897.

605 **Callam**, Frederick. 12 *Stanger Road, South Norwood, S.E., London.* 1139, P.M. January 1898.

606 ***Cama**, Dorabjee Pestonjee. 3 *Great Winchester Street, E.C., London.* Past Grand Treasurer. September 1887.

607 **Cameron**, Colin. *Lochiel, Arizona Territory, U.S.A.* 398 (Pa.C.), *224* (Pa.C.) May 1896.

608 **Cameron**, Sir Charles Alexander, M.D. 51 *Pembroke Road, Dublin.* Past Grand Deacon, Representative of Grand Lodge of Mexico. May 1896.

609 **Cameron**, Duncan. *Lydiard Street, Ballarat, Victoria.* 53. June 1893.

610 **Campbell**, Archibald John. Lieut. 19th Hussars. *Trimulgherry, Madras.* 434. January 1898.

611 **Campbell**, Colin. *Mysore, India.* 1841. May 1895.

612 **Campbell**, John MacNaught, C.E., F.Z.S., F.R.S.G.S. *Kelvingrove Museum, Glasgow.* Past Grand Bible Bearer; Grand Representative, Dakota; Past Grand Joshua; Grand Representative of G. C. of Maryland. March 1889.

613 **Campbell**, Phillip Charles John. *Freemantle, West Australia.* 1033, P.M., P.Z. March 1898.

614 **Campion**, Samuel S. *Mercury Office, Parade, Northampton.* 1764. November 1891.

615 **Cannon**, A. J. 12 *Galveston Road, Putney, S.W., London.* 1044. January 1897.

616 **Capel**, George William. *Malmesmead, Dingwall Avenue, Croydon.* 19. May 1894.

617 **Carew**, Walter Alexander. *Christchurch, New Zealand.* 4. Local Secretary for Christchurch. October 1898.

618 **Carey**, James. 15 *Trinity Place, Windsor.* 179, *179.* January 1893.

619 **Carkeek**, Charles. *Blackall, Queensland.* 2207, P.M. Local Secretary for Blackall. October 1895.

620 **Carmichael**, Dr. A. Ross. *Cathcart, Glasgow.* 617, S.M., *79.* January 1896.

621 **Carmon**, William Francis. 3 *Queen Street, Newcastle-on-Tyne.* 481, P.M., P.Z. November 1889.

622 **Carnell**, James. *Ormond, Volusia Co., Florida, U.S.A.* Grand Warden, Grand King. May 1894.

623 **Carr**, Lieut. George Shadwell Quartano, R.N., C.M.G. *H.M.S. Mosquito, Zambesi River, South Africa.* P.D.G.S.B., Malta. March 1890.

624 **Carrell**, Charles William. *Holmwood, Leytonstone, Essex.* Past Grand Sword Bearer. January 1894.

625 **Carrick**, William Lowther. *Stokesley, Yorks.* Pr.G.R., N. and E. Yorks. March 1897.

626 **Carruthers**, John. 8 *Firpark Terrace, Dennistoun, Glasgow.* Past Grand Marshall; Grand Representative of Connecticut; Past First Grand Sojourner; Representative of G.C. of Dakota. May 1892.

627 **Carsberg**, George Risden. 8 *Meredith Street, E.C., London.* 19. May 1893.

628 **Carson**, Enoch T. *Cincinnati, Ohio.* 236, P.M. January 1890.

629 **Carson**, Joseph Lougheed. *Alexandra Terrace, Enniskillen, Ireland.* P.G.D., Tyrone and Fermanagh. March 1890.

630 **Carter**, C. A. 18 *Clyde Street, Port Elizabeth, South Africa.* P.Dis.G.D., P.Dis.A.G.So., Eastern Division. October 1888.

631 **Carter**, John Robert. *Hampden House, St. Mary's Road, Walthamstow, Essex.* 2374, *201.* October 1894.

632 **Carter**, Robert William. *Warnford Court, Throgmorton Street, E.C., London.* 2242. May 1898.

633 **Cartwright**, Ernest H., D.M., B.Ch., Oxon. 1 *Courtfield Gardens, S.W., London.* P.M., P.Pr.G.Pt., P.Pr.G.A.So., Oxon. January 1891.

634 **Carus-Wilson**, Edward Willyams. *Penmount, Truro, Cornwall.* 331, P.M. March 1889.

635 **Carver**, Charles William. *Christmas Estate, Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) June 1895.

636 **Casper**, Ezekiel. *Perth, Western Australia.* P.D.G.W. (S.C.) Queensland. May 1891.

637 **Casperd**, Henry Walter. *The Elms, Lodge Road, West Croydon, Surrey.* 1668, P.M., *1640*, P.Z. October 1897.

638 **Cass**, Rev. Frederick Charles Guise. *Hadley Rectory, Barnet, Herts.* 622. May 1888.

639 **Cassal**, Charles Edward, F.I.C., F.C.S. *Brenne House, Routh Road, Wandsworth Common, S.W., London.* P.Pr.G.W., Middlesex. March 1891.

640 **Cassal**, Marcel Victor. *Boundaries Road, Balham, S.W., London.* 1415. November 1896.

641 **Castello**, James. 46 *Queen's Gardens, Hyde Park, W., London.* 227, P.M., 7, P.Z. January 1891.

642 **Caster**, F. *Devon House, Park Road, Peterborough.* 424. May 1898.

643 **Caster**, G. C. *Medehamsted, London Road, Peterborough, Northamptonshire.* P.P.G.W., P.G.J. March 1892.

644 **Caunt**, W. F. *Masonic Club, Sydney, New South Wales.* 117, P.M. January 1895.

645 **Cawthorne**, John Elstone. 26 *Reginald Terrace, Leeds.* 1221. May 1897.

646 **Cerf**, Albert J. W., M.A. 10 *St. Mary's Road, Dublin.* 357. May 1897.

647 **Chamberlin**, Dr. Jehiel Weston. *Endicott Building, St. Paul, Minnesota, U.S.A.* 163, *45.* March 1893.

648 **Chambers**, H. A. *Chattanooga, Tennessee, U.S.A.* Grand Master, Tennessee. March 1893.

649 **Chambers**, W. *Launceston, Tasmania.* Past Instructor of L.L., Tasmania. May 1895.

650 **Chambers**, W. Boughton. Editor of *Indian Freemason. Clyde Row, Hastings, Calcutta.* P.M. June 1895.

651 **Chand**, Rai Hukm, M.A., Chief Judge, City Court. *Hyderabad, Deccan, India.* P.D.G.S.B. (R.A.), Madras. March 1894.

652 **Changuoin**, François Daniel, D.Lit.Ph. *Malmesbury, Cape Colony.* L. San. Jan. (D.C.) May 1895.

653 **Chant**, Thomas Whitemore. 176 *Alexandra Road, South Hampstead, N.W., London.* 2128. June 1896.

654 **Chapin**, Alexander C. 18 *The Mansions, Richmond Road, Earl's Court, S.W., London.* 137. May 1892.

655 **Chapman**, Arthur. *Durban, Natal.* D.G.Tr., E. Africa. October 1895.

656 **Chapman**, George B. *Bayard Cottage, Bexley Heath, Kent.* P.Pr.G.Sup.W., P.Pr.G.A.So. October 1897.

657 **Chapman**, John. *The Lawn, Torquay, Devon.* P.Pr.G.D., P.Pr.G.St.B. (R.A.) May 1887.

658 **Chapman**, John Midelton. 88 *Princes Street, Edinburgh.* 907, P.M., P.Z. May 1898.

659 **Charlton**, Matthew Forster. *Chipping Norton, Oxfordshire.* 1036. May 1893.

660 **Charleton**, John Robert. 1215 *E. Main Street, Richmond, Virginia.* 9, P.M., *9*, P.H.P. June 1891.

661 **Chataway**, Hon. James Vincent. *Parliament House, Brisbane, Queensland.* 318 (I.C,), P.M., *304* (S.C.) May 1892.

662 **Cheese**, Henry Kinder. 9 *Ferndale Road, Clapham, S,W., London.* 145, P.M. January 1897.

663 **Cheesman**, Rowland Hill. 37 *Lyndhurst Road, Peckham, S.E., London.* 860. October 1898.

664 **Cheesman**, William Norwood. *The Crescent, Selby, Yorks.* P.P.G.D.C., P.P.G.A.So. January 1893.

665 **Cheetham**, Joseph Herbert. *Cape Coast, West Africa.* 773, P.M., *249.* October 1890.

666 **Cheshire**, Jacob. *Inglewood, Queensland.* January 1896.

667 **Chesterton**, Lewis Birch. *Johannesburg, South African Republic.* 72. October 1891.

668 **Childe**, Rev. Canon C. V., LL.D. *Christ Church, Cheltenham.* **Past Grand Chaplain.** January 1898.

669 **Chirgwin**, Percy Teague. *Market Place, Penzance, Cornwall.* 121, *121.* May 1890.

670 **Chowski**, Prestonje Dorabjee. *Waltair Station, Vizagapatam, India.* 2592. May 1898.

671 **Chubb**, Charles Lyttelton. 5 *New Square, Lincoln's Inn, W.C., London.* 2545. January 1896.

672 **Clarabut**, H. C. *Market Place, Peterborough.* 442, P.M., P.Z. May 1898.

673 **Clark**, David R., M.A., F.S.A., Scot. 8 *Park Drive, West Glasgow.* 0, P.M. June 1890.

674 **Clark**, James Bowness. 125 *Westmorland Road, Newcastle-on-Tyne.* 24. June 1898.

675 **Clark**, Robert Douglas, M.A. *The College, Pietermaritzburg, Natal.* P.D.G.W. March 1889.

676 **Clarke**, Albert Edward. 38 *Long Street, Cape Town.* 2379, *2379.* June 1897.

677 **Clarke**, Charles. *Taroom, Qceensland.* 11 (V.C.), P.M. June 1895.

678 **Clarke**, Francis Edward, M.D., LL.D., M.R.I.A. *The Rectory, Boyle, Ireland.* Dep.Pr.G.M., North Connaught. March 1892.

679 **Clarke**, John Richard. *Bridge Hotel, Sutton Bridge, Lincolnshire.* Pr.G.A.P. March 1891.

680 **Clarke**, Joseph. 18 *Fearnley Road, Birkenhead.* P.Pr.G.A.So., Cheshire. November 1893.

681 **Clarke**, William. *George Street, Junee, New South Wales.* November 1894.

682 **Clay**, Robert Keating. *Anglesey, Killiney, Co. Dublin.* Pr.G.Sup.W., Wicklow and Wexford. January 1897.

683 **Clayton**, John. *Ashton-under-Lyne, Lancashire.* **Past Assistant Grand Director of Ceremonies.** June 1896.

684 **Cleghorn**, William. 9 *Thurlow Place, South Kensington, S.W., London.* 1287, P.M., P.Z. March 1898.

685 **Clemens**, Joshua Henry. 9 *Richborough Road, Cricklewood, N.W., London.* 183, P.M. May 1895.

686 ***Clendinning**, James Hermon. 95 *Hill Street, Lurgan, Ireland.* 134. May 1890.

687 **Clifford**, Henry John. *Morrinsville, New Zealand.* 52. October 1898.

688 **Clough**, G. T. 73 *Earlham Grove, Forest Gate, E., London.* 2077. March 1895.

689 **Cobb**, Preston. *The Hill, Acomb, York.* 236, *236.* October 1898.

690 **Cochrane**, E. F. *Port Elizabeth, Cape Colony.* 1581. January 1898.

691 **Cochrane**, Hugh Hammill. *Jagersfontein, Orange Free State.* Star of Africa Lodge (D.C.) March 1896.

692 **Cochrane**, W. N. *Woodleigh, Darlington.* 1379, P.M. January 1897.

693 **Cochrane**, William Percy. *Grosvenor Club, New Bond Street, London.* 1448, *602.* November 1890.

694 **Cock**, John. *Gunnedah, New South Wales.* 218. January 1896.

695 **Cock**, Williams. 147 *Queen's Road, Peckham, S.E., London.* P.Pr.G.St., Middlesex. November 1889.

696 **Cockburn**, Brigade Surgeon J. Balfour, M.D. *Elm House, Guernsey.* **Provincial Grand Master, Guernsey and Alderney.** Local Secretary for the Channel Islands. October 1890.

697 **Cockson**, Edward Herbert. *Engcobo, Tembuland, South Africa.* 2451. June 1893.

698 **Cockson**, William Vincent Shepstone. *Engcobo, Tembuland, South Africa.* May 1889.

699 **Codding**, James H. *Towanda, Pennsylvania.* 108, P.M., Dis.Dep.G.H.P. May 1890.

700 **Coffin**, H. E. 204 *Front Street, Memphis, Tennessee, U.S.A.* 299. January 1894.

701 **Cohn**, Albert. *Hazeldene,* 84 *Canfield Gardens, W. Hampstead, N.W., London.* May 1897.

702 **Cohu**, Thomas. *Glatney, Edward Road, Bromley, Kent.* P.P.G.W., Guernsey and Alderney. November 1890.

703 **Cole**, Dr. *Deloraine, Tasmania.* P.M. June 1896.

704 **Cole**, William F. *Box* 1333, *Johannesburg, South African Republic.* 822. January 1892.

705 **Coleman**, Frank William. *Glen Iffa, Walliscote Road, Weston-super-Mare.* 1222. October 1895.

706 **Coleman**, Captain William Freeme. *Station Staff Officer, Wellington, South India.* 434. January 1895.

707 **Collard**, Ernest. *The Manor House, Beckenham, Kent.* 2047. January 1898.

708 **Collens**, William James. 2 *Gresham Buildings, Guildhall, E.C., London.* P.Pr.G.Sc.N., Kent. January 1896.

709 **Colles**, Ramsay, F.R.Hist.S., M.R.I.A., M.J.I., F.R.S.A.I., J.P. 1, *Wilton Terrace, Dublin.* 25. Local Secretary for Dublin. March 1895.

710 **Colles**, Richard, J.P. *Mill Mount, Kilkenny, Ireland.* 642, P.M., *297*, P.Z. October 1896.

711 **Collett**, H. J. H. *Standard Bank, Campbell's Creek, Castlemaine, Victoria.* 8. October 1896.

712 **Collier**, Henry James. 22 *Highbury Place, Highbury, N., London.* 2192. May 1896.

713 **Collins**, George Sherrington. 246 *E. Holloway Road, N., London.* 1602. January 1897.

714 **Collins**, Henry Albert. *Frankfort Villa, Egham, Surrey.* P.D.G.A.Pt., Shanghai. May 1895.

715 **Collins**, Howard J. *General Hospital, Birmingham.* 587, *43*. January 1894.

716 **Collins**, William John. *Brisbane, Queensland.* 286 (I.C.), *127* (S.C.) May 1891.

717 **Colman**, William Henry, B.A. 105 *Peckham Rye, S.E., London.* 2513. October 1895.

718 **Colnaghi**, Dominic Henry, Capt. R.E. *R. E. Office, Strada Mercanti, Valletta, Malta.* 349. May 1896.

719 **Coltman**, William. *Lydiard Street, Ballarat, Victoria.* 40. June 1893.

720 **Coltman**, William Frederick. *Creswick Road, Ballarat, Victoria.* 114. October 1893.

721 **Compton**, Walter George. *Box* 495, *Johannesburg, South African Republic.* 2481. May 1898.

722 **Conder**, Edward. *New Court, Colwall, Malvern, Herefordshire.* 1204. May 1893.

723 **Cook**, John. *College Square, Stellenbosch, Cape Colony.* 2646, W.M. May 1898.

724 **Cook**, John Oliver. *Wrottlesen Road, Plumstead, Kent.* 913, W.M. May 1898.

725 **Cook**, Thomas. *Cator Manor, Durban, Natal.* P.Dis.G.W., P.Dis.G.J. Local Secretary for Natal. March 1889.

726 **Cook**, William Edward. 27 *Stradda Stretta, Valletta, Malta.* P.Dis.G.W., Dis.G.Sec., Malta. June 1892.

727 **Cooksey**, James Hughes. *Town Clerk, Bridgnorth, Salop.* Pr.G.Treas. May 1896.

728 **Cooper**, Edward, Surg. R.N. *H.M.S. Jasen, Portsmouth.* 278. January 1897.

729 **Cooper**, Edwin Ernest. 20 *Hyde Park Place, W., London.* **Past Grand Steward.** May 1894.

730 **Cooper**, Rev. Horace Hayes, B.A. *Bridge House, Castletownbere, Co. Cork.* 84. January 1897.

731 **Cooper**, John William. *P.O.B.* 588, *Johannesburg, Transvaal.* 1574. June 1890.

732 **Cooper**, Robert Thomas, M.D. 17 *Stanley Gardens, Notting Hill, W., London.* 130. January 1894.

733 **Cooper**, William Henry, J.P. *P.O.B.* 244, *Auckland, New Zealand.* **Past Grand Warden, New Zealand.** Local Secretary for Auckland, N.Z. May 1893.

734 **Cooper-Oakley**, Alfred John, M.A. *Registrar, University, Madras.* 150, *150*. June 1894.

735 **Coote**, John. *Plas Teg, Rushley Green, Catford, S.E., London.* 1259, P.M. November 1897.

736 **Corbett**, John W., M.D. *Camden, South Carolina, U.S.A.* 29, *4*. June 1896.

737 **Corkill**, Louis Robert. *Victoria Street, Douglas, I.M.* P.Pr.G.Stew. Local Secrerary for the Isle of Man. October 1893.

738 **Cornish**, James Mitchell. *Stanley House, Alverton, Penzance, Cornwall.* 121, *121*. March 1890.

739 **Corsham**, Reuben. 28 *Kingsland Road, N.E., London.* 183, P.M. November 1891.

740 **Cory**, Paul Peter John. *Box* 411, *Johannesburg, South African Republic.* 2481. May 1898.

741 ***Cory-Wright**, Dudley. *Northwood, Hornsey Lane, N., London.* 357, *357*. October 1897.

742 **Costello**, F. *Saville Street, Hull.* 250. May 1898.

743 **Coster**, Robert Joseph. *Virudapati, Tinnevelly, India.* 2356, *465*. October 1895.

744 **Couch**, Richard Pearce. 21 *Chapel Street, Penzance, Cornwall.* 121, *121.* March 1890.

745 **Coull**, George, B.Sc. 23 *Cambridge Gardens, Edinburgh.* 757, *56.* November 1897.

746 **Coulson**, Nicholas. *Detroit, Michigan, U.S.A.* 3, *16.* May 1898.

747 **Cowan**, James Bryce. *Commercial Bank, Hawick, N.B.* 111, P.M., *89.* Local Secretary for South Scotland. January 1892.

748 **Cowell**, Sidney George. *Chester Street, Teneriffe, Brisbane, Queensland.* 2119, P.M., *908.* March 1894.

749 **Cowey**, Charles Wesley. *Box* 636, *Johannesburg, South African Republic.* 2481. May 1898.

750 **Cowie**, Herbert McCally. *Vizagapatam, Madras.* 2592. May 1898.

751 **Cowins**, Henry Somerfield. *Bound Brook, New Jersey, U.S.A.* 3, *27.* October 1897.

752 **Cowley**, Thomas. 10 *Market Cross, Birkenhead.* 477. March 1893.

753 **Cowper**, Frederick Spencer. 8 *Park Place East, Sunderland.* P.Pr.G.Sup.W., P.Pr.G.Sc.N. November 1890.

754 **Cowper**, William Henry, J.P. *Ravenscroft, Grove Hill, Middlesborough, Yorks.* **Past Grand Standard Bearer.** March 1888.

755 **Cox**, Charles Henry. 61 *Acre Lane, Brixton, S.W., London.* 163, *141.* May 1890.

756 **Cox**, F. J. 7 *Osberton Road, Lee, Kent.* 190, P.M. March 1898.

757 **Cox**, George David. *Albion Street, Albion, Brisbane, Queensland.* 775 (S.C.), *194* (S.C.) March 1896.

758 **Cox**, John Samuel. *Ardhallow, Dunoon, N.B.* P.Dis.G.R., Hong Kong and South China. February 1887.

759 **Coxon**, C. M. 118 *Fore Street, E.C., London.* P.Pr.G.D., Herts. March 1898.

760 **Crabtree**, Charles. *Hillside Villas, Bradford.* P.Pr.G.D., P.Pr.G.So., West Yorks. March 1888.

761 **Cran**, Alexander, M.B. *Townfield House, Great Harwood, Lancashire.* 1504, W.M. March 1893.

762 **Crane**, Robert Newton. 1 *Essex Court, Temple, E.C., London.* 2397. November 1895.

763 ***Cranswick**, William F. *Kimberley, South Africa.* D.G.Tr., C.S. Africa. March 1888.

764 **Craster**, Major James Cecil Balfour. *Allahabad, India.* 391, *391.* May 1896.

765 **Craven**, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* Pr.G.Ch., Caithness, Orkney and Zetland. February 1887.

766 **Crawford**, George. 21 *St. Andrew's Square, Edinburgh.* **Grand Steward.** November 1897.

767 **Crawford**, Robert. *Edina House, Grangemouth, Scotland.* **Past Grand Steward.** November 1892.

768 **Crawford**, William Lofton. *Oossoor Estate, Saklespur, Mysore, India.* 2576, *973.* May 1896.

769 **Cree**, Rev. William. *The Rectory, Mannington, Essex.* 1074, P.M. June 1896.

770 **Crerae**, John. *Melita P.O., Manitoba, Canada.* **Grand Registrar, Manitoba.** January 1898.

771 ***Creswell**, John. 5 *Penmartin Road, Brockley, S.E., London.* 957. January 1894.

772 **Crewdson**, Wilson. *The Barons, Reigate, Surrey.* 4. May 1895.

773 **Crick**, Edward Hicke. *Brackendene, St. Mary's Grove, Barnes Common, Surrey.* 2192, P.M. May 1897.

774 **Crick**, William Clifton. 102 *Chancery Lane, W.C., London.* P.Pr.G.St.B., Middlesex. October 1898.

775 **Crider**, George A. 804 *Market Street, Philadelphia, U.S.A.* 91, *52.* May 1897.

776 **Criswick**, George Strickland, F.R.A.S. *Rothley, Mycenæ Road, Westcombe Park, Blackheath, S.E., London.* 1593, P.M., *1593*, P.Z. January 1891.

777 **Crompton**, Frederick Leslie. *Shanghai.* P.D.G.O., Northern China. May 1895.

778 **Crooks**, Robert. *Blackall, Queensland.* 1596, *207* (S.C.) May 1898.

779 **Cross**, Edward William. *Old Bank, Portland, Dorset.* P.P.G.D., P.P.G.Sc.N., Hants. March 1887.

780 **Cross**, Samuel J. 1 *Tower Villas, South Woodford, Essex.* 2242, P.M. March 1898.

781 **Crosskey**, William. *Gladtheim, Wellington, Salop.* 601. January 1897.

782 **Crossle**, Francis C., M.B. 11 *Trevor Hill, Newry, Ireland.* P.G.Sec., Down. January 1893.

783 **Crossthwaite**, Lawrence. 169 *Walton Lane, Kirkdale, Liverpool.* 1289, W.M. *537.* October 1898.

784 **Crowe**, John Joseph. 4 *Simmonscourt Villas, Donnybrook, Dublin.* Grand Masters Lodge and Chapter. May 1896.

785 **Crozier**, Henry Charles. *Box* 334, *Cairo, Egypt.* **Grand Deacon, Grand Sword Bearer (R.A.), Egypt.** June 1896.

786 **Cuckow**, Walter Mason. *Ellerslie, Felixstowe, Suffolk.* P.P.G.St., Suffolk. November 1895.

787 **Cullen**, J. F. *Inverell, New South Wales.* 48, P.M. March 1895.

788 **Cullingworth**, J. M. *Barberton, South African Republic.* 747 (S.C.) P.M. October 1896.

789 **Cumberland**, J. S. *Stanley, Elm Road, Beckenham, Kent.* **Past Deputy Grand Sword Bearer.** November 1887.

790 **Cumming**, Thomas Turner. *Augusta, Georgia, U.S.A.* 166, *2*. March 1898.

791 **Cundill**, Thomas Jordan. *Gladstone, De Beers, Kimberley.* 2486. November 1894.

792 **Cunliffe**, William Joseph. 16 *Byrom Street, Deansgate, Manchester.* P.Pr.G.D., East Lancashire. January 1889.

793 **Cunningham**, John Skirving. *Richmond Hill, Charters Towers, Queensland.* 1596, 206 (S.C.) March 1896.

794 **Cunningham**, Rev. William. *Trinity College, Cambridge.* P.Pr.G.Ch. May 1896.

795 **Curran**, Thomas J. *Santa Fé, New Mexico, U.S.A.* 1, P.M., *1*. May 1897.

796 **Curtis**, William Edward. *Bundaberg, Queensland.* 1628. March 1894.

797 **Dales**, Hugh James. *Augusta, Georgia, U.S.A.* 166, *2*, P.H.P. March 1898.

798 **Dallas**, Trevanion B. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

799 **Dally**, Dr. Frederick. 51, *Waterloo Road South, Wolverhampton.* P.Pr.G.D., Stafford. March 1888.

800 **Dandridge**, Alfred Charles. 50 *High Street, Deptford, S.E., London.* 871, P.M., *169*. June 1896.

801 **Dangerfield**, Frederick. *Haslemere, Beaconsfield Road, St. Albans, Herts.* 1260, P.M., P.Z. May 1894.

802 **Daniels**, L. E. 1104 *Main Street, La Porte, Indiana, U.S.A.* 124, *31*. May 1887.

803 **Danielsson**, Leonard. 83 *Titchfield Street, Oxford Street, W., London.* 1471. June 1897.

804 **Dansie**, Brandon. *May Lodge, Bexley Heath, Kent.* 539, P.M. January 1896.

805 **Dansie**, Crown. *Durban, Natal.* March 1897.

806 **Danson**, George William. 1 *Winchester Road, Fulham, S.W., London.* 144, *177*. March 1898.

807 **Danziger**, Bernhard. *Johannesburg. Transvaal.* Star of the Rand Lodge (D.C.), P.M. May 1889.

808 **Darby**, James Edward. 33 *Ligar Street, Ballarat, Victoria.* 36. Local Secretary for Ballarat and Vicinity. October 1894.

809 **Darby**, James Thomas. 54 *Brook Street, Bootle, Liverpool.* 1380, *241*. June 1892.

810 **Darley-Hartley**, W., M.R.C.S., L.R.C.P. *East London, Cape Colony.* P.Dis.G.W., P.Dis.G.R., East Division, South Africa. October 1888.

811 **Darling**, Alexander. *Governor's House, Berwick-on-Tweed.* 293, P.M., *393*. October 1895.

812 **Davies**, Charles. 18 *Park Road, Oldham, Lancashire.* 467. March 1898.

813 **Davies**, J. Hudson. *Copthorne, Shrewsbury.* 117. January 1898.

814 **Davies**, James John. *Gwynnecote, Sanderstead Hill, Surrey.* P.Dis.G.Treas., Punjab. October 1892.

815 **Davies**, Samuel. 5 *Alvanley Terrace, Frodsham, Cheshire.* P.Pr.A.G.D.C. (R.A.) June 1897.

816 **Davy**, F. D. 19 *St. James Mansions, W. Hampstead, N.W., London.* P.Pr.G.W., P.Pr.G.A.So., Lincoln. June 1896.

817 **Davy**, Percy Haddon. 161 *Brigstock Road, Thornton Heath, Surrey.* 1196. May 1898.

818 **Dawe**, Alfred. *Box* 506, *Johannesburg, South African Republic.* 744 (S.C.), P.M., *245* (S.C. January 1895.

819 **Day**, Edward P., M.D. 15 *Old Steine, Brighton.* 1636. June 1894.

820 **Day**, Edward Harry. *Assiout, Upper Egypt.* 1982. October 1898.

821 **Day**, Jack C., C.E. *Fayoum, Egypt.* 1982. October 1896.

822 **Day**, Robert, F.S.A., M.R.I.A., J.P. *Myrtle Hill House, Cork.* 8, P.M. October 1898.

823 **D'Amer-Drew**, J. 69 *Park Street W., Melbourne, Victoria.* **Past Deputy Grand Master, Past Grand Haggai.** May 1898.

824 **Dean**, Col. Charles Stuart. *Craiglands, Bromborough, Birkenhead.* P.Pr.G.D., P.Pr.G.J. June 1896.

825 **Deaney**, J. S. 186 *Mair Street, Ballarat, Victoria.* 36. October 1894.

826 **Dear**, C. S. 10 *Dacres Road, Forest Hill, S.E., London.* 1139, P.M. January 1898.

827 **Dearden**, Verdon George Steade. *Bush House, Attercliffe Common, Sheffield.* 904, *904*. March 1890.

828 **Deats**, Hiram Edmund. *Flemington, New Jersey, U.S.A.* 37, P.M., *37*. May 1897.

829 **De Beer**, Arnold. *Junior Army and Navy Club, S.W., London.* 786. November 1895.

830 **Debenham**, Edward Percy. *Ivy House, St. Albans, Herts.* P.P.G.Reg., Herts. January 1893.

831 **De Conlay**, James. *Warwick, Queensland.* 818 (S.C.), P.M., *200* (S.C.), P.Z. May 1895.

832 **Dee**, Thomas George. 17 *Grosvenor Road, Westminster, S.W., London.* 2664, P.M. March 1898.

833 ***De Fabeck**, Surgeon-Major-General (I.M.S. retired) William Frederick, M.D. *Madras.* P.D.G.S.B., Madras. January 1893.

834 **Delahoussaye**, Louis Peter. 4822 *St. Charles Avenue, New Orleans, U.S.A.* 1, *2*. May 1897.

835 **Denholm**, William Munroe. *6 Charing Cross, Glasgow.* **Past Grand Bible Bearer, Past Grand Sojourner, Scotland; Grand Representative of G.C. of Delaware and Grand Lodge, Utah.** March 1891.

836 **Dennis**, Alfred W., F.R.G.S. *23 Earl's Avenue, Folkestone, Kent.* 180. June 1895.

837 **Dennis**, T. Warden. *22 Earl's Court Square, S.W., London.* 2108, P.M. January 1895.

838 **Denny**, Charles Hill. *18 Wood Street, E.C., London.* 1671, P.M. May 1897.

839 **Denteith**, Arthur W. *Ecclesbourne, Park Road, W. Dulwich, S.E., London.* 859. June 1898.

840 **De Ridder**, Louis E. *Chateau de Renescure, West Cliff Road, Bournemouth.* 152, *68*. January 1890.

841 **Derbyshire**, John Stanley. *Ashfield Road, Altrincham, Cheshire.* 1045, *1045*. May 1896.

842 **Derrick**, George Alexander. *Masonic Hall, Singapore.* Dis.G.Sec. Eastern Archipelago. October 1890.

843 **Deutsch**, Franz. *4 Whitehall Court, S.W., London.* 2108. June 1897.

844 ***Dewell**, James D. *New Haven, Connecticut, U.SA.* 1. January 1888.

845 **De Whalley**, L. J. *131 Pepys Road, New Cross, S.E., London.* 1275. Ocrober 1897.

846 **Diamond**, Arthur William. *28 Maldon Road, Wallington, Surrey.* 1365, *1471*. March 1898.

847 **Dickins**, Vernon William Frank. *Atherstone, Eton Avenue, S. Hampstead, N.W., London.* 822, *29*. May 1898.

848 **Dickinson**, Thomas Edward. *51 Pembroke Road, Walthamstow, Essex.* 2318. May 1893.

849 **Dickinson**, William. *Sunnymount, Austen Road, Guildford, Surrey.* 1395. October 1898.

850 **Dickson**, Robert. *Jönköping, Sweden.* **Grand Secretary, Sweden.** September 1887.

851 **Dieperink**, Arend Abraham Johannes Christoffel. *Krugersdorp, South African Republic.* Lodge Libertas (D.C.), P.M. May 1892.

852 **Dieperink**, Hendrik Willem, M.D. *Somerset West, Cape of Good Hope.* P.Pr.G.W., Netherlands, South Africa. May 1887.

853 **Diercks**, Dr. Gustav. Editor of *Bundesblatt. Splittgerbergasse 3, Berlin.* **Grand Keeper of the Archives.** March 1898.

854 **Digby-Green**, Arthur. *5 Mount Adon Park, Dulwich, S.E., London.* 19, P.M. May 1890.

855 ***Dill**, James Brooks. *27 Pine Street, New York.* 124. Juue 1898.

856 **Dingle**, William Alfred, M.D. *46 Finsbury Square, E.C., London.* P.Pr.G.Pt., Herts. June 1894.

857 **Dingley**, William Organ. *Ashleigh, Pershore Road, Birmingham.* 1016, *1031*. March 1896.

858 **Dinwiddie**, William Alexander. *Bridge Bank, Dumfries, N.B.* **Provincial Grand Master, Dumfriesshire.** May 1892.

859 **Dixon**, Rev. Edward Young. *Mount Ayliff, East Griqualand.* 2113. November 1889.

860 **Dixon**, James John. *6 Dartmouth Park Avenue, N.W., London.* 1415, P.M. November 1896.

861 **Dobbs**, Henry James. *Amherst Court House, Virginia, U.S.A.* Dis.Dep.G.M. May 1892.

862 **Docker**, Robert Arthur. *Money Order Office, Sydney, New South Wales.* 57. October 1894.

863 **Dod**, Thomas Crewe Wolley. *Pretoria, South African Republic.* 770 (S.C.), *231* (S.C.) October 1894.

864 **Dodd**, Matthew Henry. *41 Devonshire Place, Jesmond, Newcastle-on-Tyne.* P.Pr.G.R., Durham. March 1890.

865 **Dodds**, Edward Turner. *92 Clumber Street, Newcastle-on-Tyne.* 1676. June 1892.

866 **Dodds**, William. *Murray Street, Rockhampton, Queensland.* 932. March 1897.

867 **Dodds**, William. *P.O.B. 33, Johannesburg, South African Republic.* 2481, P.M., *2313*. May 1897.

868 **Dodge**, Martin Westerman. *Old Station, Godalming, Surrey.* P.G.Pt., Surrey. October 1895.

869 **Doe**, George Mark. *Enfield, Great Torrington.* 1885, P.M. October 1897.

870 **Doesburg**, L. Van, M.D. *Prinsengracht 592, Amsterdam.* Concordia vincit Animos Lodge. P.M. January 1889.

871 **Dolby**, Rev. Reginald, M.A., R.N. *H.M.S. Hermione, Channel Squadron.* Dis.G.Ch., Malta. March 1890.

872 **Dolling-Smith**, H. *53 Wool Exchange, E.C., London.* 946. March 1898.

873 **Dorman**, Thomas Phipps. *Reincliffe House, Northampton.* P.Pr.G.W., P.Pr.G.J., Northants and Hunts. March 1889.

874 **Douglas**, the Hon. John, C.M.G. *The Residency, Thursday Island, Queensland.* **Past District Grand Master, Past Superintendent (S.C.), Queensland.** January 1892.

875 **Dowden**, W. J. M. *Iddersleigh, Oxford Road, Bournemouth.* 2208, P.M. March 1897.

876 **Dowding**, Capt. H. H. Hewitt. *Jalapahar, Darjeeling, Bengal.* 2439. January 1898.

877 **Downs**, Charles Henry. *Mill House, Sproughton, Suffolk.* P.P.G.R., Suffolk. November 1895.

878 **Downie**, Tom. *Northampton Downs, Blackall, Queensland.* 2207, W.M. October 1898.

879 **Dowse**, Lieut.-Col. Edward Cecil. *Sitapur, India.* 1415, P.M. January 1897.

880 **Dowse**, Francis. *Godalming, Surrey.* 2101, *777*. May 1895.

881 **Dowse**, George Arthur. *520 Caledonian Road, N., London.* 1602, *1602*. January 1898.

882 **Drake-Brockman**, Colonel Ralph Rhenius Evans, R.E. *Madras, India.* P.D.G.Sup.W., P.D.G.A.So., Madras. May 1893.

883 **Drummond**, the Hon. Josiah Hayden. *Portland, Maine, U.S.A.* **Past Grand Master, Past Grand High Priest Maine; Past General Grand High Priest, U.S.A.** November 1891.

884 **Drury**, A. C. *Ballarat, Victoria.* 10, P.M. October 1894.

885 **Drury**, Charles Dennis Hill, M.D., J.P. *Bondgate, Darlington, Durham.* **Past Assistant Grand Director of Ceremonies.** March 1892.

886 **Drysdale**, J. W. *Melley, College Park, Lewisham, S.E., London.* 263, P.M. June 1898.

887 **Durrant**, James Wilhelm. 1 *Argyle Street, Tynemouth.* 1712, *48.* March 1898.

888 **Dudfield**, Reginald Samuel Orme, M.B. 19 *Blomfield Road, Maida Vale, W., London.* 1974. October 1898.

889 **Dudley**, William George. *Northampton Downs, Blackall, Queensland.* 2207. January 1897.

890 **Duffield**, Albert John. *Box 74, Grahamstown, Cape.* 828, P.M., *711.* June 1895.

891 **Duke**, Richard Thomas Walker, junr. 546 *Park Street, Charlottesville, Virginia.* **Grand Master, Virginia.** January 1893.

892 **Dumolo**, William. 20 *Bridge Street, Aberdeen, N.B.* P.Pr.G.I.G., Munster. October 1888.

893 **Duncan**, Alexander, F.R.S.E., F.S.A., Scotland. *King Williams Town, Cape Colony.* 631 (S.C.), P.M. June 1889.

894 **Duncan**, James Dalrymple, F.S.A., Lond. and Scot., F.R.S.E. *Meiklewood, Stirling.* **Senior Grand Warden, Deputy Grand Zerubbabel, Scotland.** June 1888.

895 **Dunn**, Andrew McClure. *Lands Office, Tamworth, New South Wales.* 209. October 1894.

896 **Dunn**, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November 1888.

897 **Dunn**, William Haynes. 9 *Brownswood Park, Green Lanes, N., London.* 311, P.M. March 1895.

898 **Dutt**, Prosonno Coomar. 14 *Seetarim Ghose's Street, Calcutta.* D.D.G.M., P.Dis.G.H. (R.A.), Bengal. March 1887.

899 **Dutton**, Arthur. 65 *Tulse Hill, S.E., London.* 34, P.M., *34*, P.Z. May 1894.

900 **Dutton**, Richard Gay. *Baloroo, Roma, Queensland.* 730 (S.C.), 247 (S.C.) October 1895.

901 **Dwyer**, William Henry. 1449 *St. Charles Avenue, New Orleans, U.S.A.* 102. June 1894.

902 **Dyer**, Sydney Reginald, M.D. 13 *Dorlcote Road, Wandsworth Common, S.W., London.* 1415. June 1895.

903 **Dyke**, Charles P. *The Park, Totteridge, Herts.* P.Pr.G.D., Dorset. June 1890.

904 **Dyson**, John William. 38 *Jesmond Road, Newcastle-on-Tyne.* 2520, W.M., *24.* October 1898.

905 **Eaglesome**, John. *Rajahmundry, Madras.* 2592. May 1898.

906 **Eastcott,**, Thomas. *Nelson, New Zealand.* 40. March 1896.

907 **Ebblewhite**, Ernest Arthur, F.S.A. *Tintern, Christchurch Road, Crouch End, N., London.* 34. January 1898.

908 **Eberstein**, Carl. 119 *Upper Thames Street, E.C., London.* 1949. October 1898.

909 **Eberstein**, John. 28 *Budge Row, E.C., London.* 2562. March 1898.

910 **Eckersall**, William. 110 *Lewisham Road, S.E., London.* 217, P.M., P.Z. March 1898.

911 **Eden**, Alfred John. *Railway Station, Rockhampton, Queensland.* 932. Local Secretary for Rockhampton. June 1896.

912 **Eden**, Charles Stockwell. *Toowoomba, Queensland.* 775 (S.C.) May 1896.

913 **Edmonds**, Thomas Charles. 254 *Liverpool Road, Barnsbury, N., London.* 1507, P.M., P.Z. May 1896.

914 **Edwards**, Charles. *Barberton, South African Republic.* 747 (S.C.) May 1895.

915 ***Edwards**, Charles Lewis, F.S.S. 114 *Calle Belgrano, San Isidro, Buenos Ayres.* 617. October 1897.

916 **Edwards**, Charles Lund Fry. *The Court, Axbridge, Somersetshire.* **Grand Deacon.** October 1888.

917 **Edwards**, Edward Tickner. *Camp Field, Overhill Road, Dulwich, S.E., London.* 788, P.M. October 1889.

918 **Edwards**, J. Passmore. 51 *Bedford Square, W.C., London.* 2369. March 1896.

919 **Edwards**, P. G. *Somerton, Frognel, N.W., London.* 1627. January 1896.

920 **Edwards**, Percy J. 26 *St. Thomas Street, S.E., London.* 2105. January 1898.

921 **Edwardson**, E. 43 *Cardington Street, N.W., London.* 179. March 1898.

922 **Eedle**, F. T. 8 *Railway Approach, London Bridge, S.E., London.* P.Pr.G.Sup.W., Essex. June 1898.

923 **Egan**, Charles James, M.D. *Grey's Hospital, King Williams Town, South Africa.* **District Grand Master, Eastern Division of South Africa.** January 1889.

924 **Elkington**, George, F.R.I.B.A. 95 *Cannon Street, E.C., London.* 2416, P.M., P.Z. January 1898.

925 **Ellis**, Lilley. 9 *Rock Park, Rock Ferry, Birkenhead.* P.P.G.D., P.P.G.R. (R.A.) November 1893.
926 **Ellis**, Richard Sidney. 48 *Piccadilly, W., London.* 2242, P.M. May 1896.
*927 **Ellis**, R. Kingdon. *Mansion House, Peterborough.* 442. March 1897.
928 **Ellor**, Andrew. *Ashfield, Hyde Road, Gorton, Manchester.* 104. Jannary 1898.
929 **Elstob**, Arthnr Charles Frank. *Durban, Natal.* 738, *738.* October 1895.
930 **Elvin**, John William. 125 *Loughborough Park, S.W., London.* 2395, W.M. March 1898.
931 **Embleton**, Henry C. *Central Bank Chambers, Leeds.* 289. January 1895.
932 **Ennson**, Henry John. *Vizianagram, Madras.* 2592. May 1898.
933 **Enslin**, Ludwig Johann Frederick. *Barberton, South African Republic.* 747 (S.C.) October 1898.
934 **Essien**, Albert Dnke. 28 *Basinghall Street, E.C., London.* 2353. May 1898.
935 **Evans**, Major George Alfred Penrhys. *Hermitage House, Hadlow, Tonbridge.* P.Dis.G.St.B., Punjab. January 1897.
936 **Evans**, Major-Gen. Horace Monle, C.B. *Mian Mir, Punjab.* P.D.G.R., Bengal. May 1896.
937 **Evans**, John Bowen Owen. *Toowoomba, Queensland.* 1372, P.M., *200* (S.C.), P.Z. June 1895.
938 **Evans**, Oliver Rhys. *Port Fairy, Victoria.* 17. October 1892.
939 **Eve**, Richard. *Aldershot, Hants.* **Past Grand Treasurer.** March 1888.
940 **Evens**, Richard. 81 *Bromfelde Road, Clapham, S.W., London.* 1949, P.M., *1589.* January 1893.
941 **Everett**, Herbert Southwell. *Box* 146, *Cape Town.* 334, *334.* January 1898.
942 **Everett**, George. *Claremont, Gauden Road, Clapham, S.W., London.* **Past Grand Treasurer.** October 1890.
943 **Everingham**, Edward. *Pittsworth, Queensland.* 2588, P.M., *1315.* June 1894.
944 **Eversley**, William Pinder. 13 *Upper King Street, Norwich.* P.Pr.G.W., P.Pr.G.J. June 1893.
945 **Ewen**, Alfred. *Skerryvore, St. Albans, Herts.* March 1898.
946 **Ewing**, Alexander. *Castleton, Georgetown, Queensland.* 2366. October 1894.
947 **Ewing**, William Henry. *Templin, Boonah, Queensland.* 808 (S.C.) May 1897.
948 **Ezard**, Edward Henry, M.D., D.Sc. 220 *Lewisham High Road, Brockley, S.E., London.* 171, *25.* January 1891.

949 **Falconer**, William. 67 *Hope Street, Glasgow.* P.Pr.G.Pres. of Stew., Glasgow. June 1890.
950 **Farrar**, Jacob Rushton. 120 *Calabria Road, Highbury, N., London.* 1339. May 1896.
951 **Farrar**, Reginald, M.D. *Stamford, Northamptonshire.* Pr.G.W., Northants and Hunts. October 1897.
952 **Farrow**, Frederick Richard, F.R.I.B.A. 7 *New Court, Carey Street, W.C., London.* 1196, P.M., *1196*, P.Z. March 1897.
953 **Feild**, Ebenezer George. *Percy Villa, St. John's, Redhill, Surrey.* P.Pr.G.So. June 1898.
954 **Fendelow**, Charles. *Carisbrooke, Riches Road, Wolverhampton.* **Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies** (R.A.) November 1887.
955 **Fenton**, James H. *City Chambers, Glasgow.* 27, W.M. March 1898.
956 **Ferguson**, James. *Rockhampton, Queensland.* 677 (S.C.) October 1896.
957 **Ferguson**, James Finlay. *Durban, Natal.* 731, P.M. May 1897.
958 **Ferry**, C. E. *Beverleys, Thornbury Road, Spring Grove, Isleworth.* 65, P.M., *65*, P.Z. February 1887.
959 **Fillingham**, Rev. Robert Charles. *Hexton Vicarage, Ampthill, Bedfordshire.* 393, *393.* June 1890.
960 **Finch**, Fred. *Dalby, Queensland.* 655 (S.C.), P.M., *206*, P.Z. Local Secretary for Dalby. June 1895.
961 **Finlay**, Capt. Alexander Russel. *Bedford Regiment, Barracks, Lichfield.* 1960, *1960.* May 1896.
962 ***Finnemore**, Robert Isaac, the Hon. Mr. Justice. *Pietermaritzburg, Natal.* **Past District Grand Master and Past Grand Superintendent, Natal.** January 1889.
963 **Finney**, Maurice E. *Harrisburg, Pennsylvania, U.S.A.* 21, *21.* May 1897.
964 **Firebrace**, Cordell William. *Devonshire Cottage, North Coker, Yeovil.* 2. March 1896.
965 **Firth**, Arthnr James. *Graysbrook House, Sandown, Isle of Wight.* P.Pr.G.O., Hants and Isle of Wight. October 1888.
966 **Firth**, Oliver. *Rushcroft, Baildon, Shipley, Yorks.* 1545. May 1891.
967 **Fischer**, Geheim-Regiernngs-Rath Robert. Editor of "Latomia." *Gera, Germany.* L. Archimedes z.d.e.B., W.M. October 1894.
968 **Fisher**, Rev. Canon Frank Hawkins, D.D. *Pretoria, South African Republic.* D.G.Chaplain. June 1895.

969 **Fisher**, Lyle M. Editor of "Masonic Record." 63 *East Third Street, St. Paul, Minnesota, U.S.A.* March 1893.

970 **Fisher-Jones**, Frank Fenton. *Aberconwy, Deganwy, North Wales.* 1674. May 1896.

971 **FitzGibbon**, Gerald, jun., B.A., B.L. 10 *Merrion Square, Dublin.* January 1895.

972 **Fletcher**, Henry. 47 *Charles Street, Providence, R.I., U.S.A.* 21, *1.* May 1893.

973 **Fletcher**, James. *Point Durban, Natal.* Dis.G.A.Sec., Natal. October 1888.

974 **Fletcher**, John William. 99 *Newgate Street, Bishop Auckland, Durham.* 1121. October 1898.

975 **Flockton**, William. *Oulton, near Leeds, Yorks.* 1042, P.M., *304*, J. November 1888.

976 **Flohr**, Professor August. *Berlin, N.W., Mittelstrasse* 49, *III.* Lodge Friedrich Wilhelm z.g. G., Berlin. **President of the Innermost Orient and Deputy Grand Master of the Grand Lodge "Royal York," Berlin.** November 1887.

977 **Flood**, Surgeon-Major Samuel James. *Sierra Leone, West Coast, Africa.* 2555, P.M. May 1896.

978 **Fooks**, William, LL.B. 2 *Brick Court, Temple, E.C., London.* 2033. October 1891.

979 **Footer**, Thomas. *Cumberland, Maryland, U.S.A.* **Junior Grand Warden.** October 1895.

980 **Forbes**, Henry. *Port Elizabeth, Cape.* 711, P.M. May 1895.

981 **Forbes**, Samuel Russell, Ph D. 76 *Via della Croce, Rome.* Lodge Universo. November 1887.

982 **Forbes**, Rev. William. *Congregational Church, Cape Town.* 398 (S.C.), *86.* January 1898.

983 **Ford**, J. H. 39 *Great George Street, Leeds.* 1221. January 1894.

984 **Fortmeyer**, George William. *East Orange, New Jersey, U.S.A.* **Deputy Grand Master and Representative of Idaho.** March 1895.

985 **Foster**, John Belcher. 4 *Nelson Road, Hastings, Sussex.* P.Pr.G.Pt. March 1892.

986 **Foster**, Walter A. *Lorne House, Bangor, North Wales.* P.Pr.G.Stew., North Wales. May 1894.

987 **Foster**, Wilbur Fisk. *Nashville, Tennessee, U.S.A.* **Past Grand Master, Past Grand High Priest, Tennessee.** March 1892.

988 **Fowler**, Thomas Benjamin Davis. 441 *Calle Piedad, Buenos Ayres.* P.D.G.St.B. October 1890.

989 **Fox**, Clement Lyman. *State School, Bulimba, Brisbane, Queensland.* 2419, P.M., *908*, H. March 1893.

990 **Fox**, Walter Caughey. *Kenwood Glen, Cherrytree, Sheffield.* 1260, P.M., *139.* May 1891.

991 **Fox-Thomas**, Rev. Egbert. *Lower Stakesby, Whitby, Yorks.* P.P.G.C., P.P.G.A.So., North and East Yorks. March 1896.

992 **Francis**, Charles King. 425 *Walnut Street, Philadelphia, U.S.A.* 610, P.M. February 1887.

993 **Francis**, Robert C. *Pretoria, South African Republic.* 1665. March 1894.

994 **Francis**, Thomas. *Havant, Hants.* P.Pr.G.D., Sussex. May 1887.

995 **Francis**, Wesley. *Pietermaritzburg, Natal.* **District Grand Master and Grand Superintendent, Natal. Past Grand Sword Bearer, Past Grand Standard Bearer** (R.A.) March 1889.

996 **Freeman**, Vincent Paine. 9 *St. George's Place, Brighton.* **Past Grand Deacon.** October 1894.

997 ***Frias**, Guillaume Raphael. *Sagua-la-Grande, Cuba.* Hijos de la Fé Masónica. October 1889.

998 **Frost**, Fred Cornish, F.S.I. 5 *Regent Street, Teignmouth, Devon.* P.Pr.G.Sup.W., P.Pr.G.Treas. (R.A.), Devon. June 1891.

999 **Fruen**, Charles. *The Broadstone, The Avenue, Surbiton Hill, Surrey.* 1632, P.M., *720.* January 1891.

1000 **Fry**, George Charles Lovell. 9 *Fenchurch Street, E.C., London.* 2427. March 1896.

1001 **Fryberger**, Dr. Ludwig. 41 *Regents Park Road, N.W., London.* 1397. June 1898.

1002 **Frye**, Joseph Henry Jaye. 42 *Loraine Road, Holloway, N., London.* P.P.G.S.B., Bucks. March 1895.

1003 **Fuerst**, H. 37 *Chepstow Villas, Kensington Park Road, W., London.* 238. P.M. October 1897.

1004 **Fulford**, Frederic Henry. *The Elms,* 71 *Ashley Road, Bristol.* 68, *68.* January 1891.

1005 **Fullbrook**, George. 21 *Bolton Road, Harlesden, N.W., London.* 1471. March 1898.

1006 **Fuller**, William Palmer. 2 *Verulam Buildings, Grays Inn, W.C., London.* **Past Grand Steward.** January 1897.

1007 **Furby**, William Stafford. *Auckland, New Zealand.* 1338, P.M. November 1893.

1008 **Furze**, John Joseph. *Box* 260, *Johannesburg, S.A.R.* 799 (S.C.), *245* (S.C.), J. March 1895.

1009 **Gale**, Frederick William, M.R.C.S., L.R.C.P. *Kaikoura, Marlborough, New Zealand.* **Past Assistant Grand Organist.** June 1897.

1010 **Gamble**, George Cliffe. *Parkinson's Chambers, Bradford.* 600, P.M. January 1893.

1011 **Gammon**, Charles. 210 *Great Portland Street, W., London.* 704. March 1898.

1012 **Gammon**, Victor Emanuel. 94 *Lamb's Conduit Street, W.C., London.* 177. March 1898.

1013 **Garbutt**, Matthew, A.M.I.C.E., F.R.I.B.A. 40 *Great James Street, Bedford Row, W.C., London.* 2416. January 1898.

1014 **Garden**, John. *National Bank, Winburg, Orange Free State.* Unity Lodge (D.C.) October 1893.

1015 **Gardiner**, Bruce Herbert John, M.D. *Gloucester House, Barry Road, East Dulwich, S.E., London.* 1261. March 1895.

1016 **Gardiner**, Thomas Asko. *Longlands, Vaal River, South Africa.* 1417. January 1889.

1017 **Gardner**, Frederick Leigh. 14 *Marlborough Road, Gunnersbury, W., London.* 1017. March 1895.

1018 **Garland**, Rev. David John. *Church Office, Perth, Western Australia.* 485. October 1894.

1019 **Garner**, Frederick. *Brisbane, Queensland.* 455 (S.C.), P.M. June 1892.

1020 **Garraway**, Capt. Charles William. *Darjeeling, Bengal, India.* P.Dis.G.A.D.C. January 1897.

1021 **Garrett**, John Berry. *Nashville, Tennessee, U.S.A.* **Grand High Priest, Tennessee.** Local Secretary for Tennessee. March 1892.

1022 **Gartley**, John Alexander. 5 *Sackville Street, W., London.* 205, P.M., *142*, P.Z. March 1893.

1023 **Gauntlett**, Edwin. *Lavington Lodge, Coplestone Road, Peckham, S.E., London.* 1901, P.M., P.Z. March 1898.

1024 **Gaveston**, Joseph John. *Paxton Street, Townsville, Queensland.* P.Dis.G.D. May 1897.

1025 **Gaydon**, Thomas. *Childers, Queensland.* 2573, P.M. October 1898.

1026 **Gaye**, W. H. E. *Barberton, South African Republic.* Jubilee Lodge (D.C.) January 1898.

1027 **Geddes**, James, LL.B. *George Street, Dumfries, Scotland.* P.Pr.G.Mar., Dumfries. October 1892.

1028 **Geesteranus**, Anne Marie Maas, LL.D. *Laan van Meerdevort* 82, *The Hague, Holland.* **Deputy Grand Master, Grand Orient of the Netherlands.** June 1888.

1029 **Gensan**, A. von. *P.O.B.* 25, *Heidelberg, South African Republic.* 2345, P.M. June 1897.

1030 **George**, George Stewart. *Brisbane Street, Launceston, Tasmania.* 2. June 1898.

1031 **Gerrard**, John Henry. *Barkly West, South Africa.* 1417, P.M. October 1894.

1032 **Gervis**, Frederick Heudebourck. 1 *Fellows Road, Hampstead, N.W., London.* 2408, P.M. June 1895.

1033 **Gervis**, Dr. Henry. *Bishops-Stortford, Herts.* 409. March 1897.

1034 **Ghislain**, Louis. 16 *Rue du Mont de Piété, Mons, Belgium.* L. Parfaite Union. October 1895.

1035 **Gibbs**, Clement Stanley. 256 *Willesden Lane, N.W., London.* 2489, *2489.* March 1898.

1036 **Gibbs**, Capt. James Alec Charles. 64 *Carlisle Mansions, Victoria Street, S.W., London.* P.D.G.Pt., Barbados. January 1898.

1037 **Gibson-Sugars**, John Sugars. *H.M.S. Desperate, Chatham.* P.D.G.St.B., P.D.G.S.B. (R.A.), Malta. Local Secretary for H.M. Navy. March 1889.

1038 **Gieve**, John William. *High Street, Portsmouth.* Pr.G.Treas., Pr.G.Sc.N., Hants. January 1889.

1039 **Gilbert**, Edward. 6 *Castlebar Road, Ealing, W., London.* 173, P.M., *173.* June 1898.

1040 **Gilbert**, H. P. 27 *Coverdale Road, Shepherd's Bush, N.W., London.* 1828, P.M. June 1898.

1041 **Gilbert**, John. *Grove Park, Liskeard, Cornwall.* 510. October 1897.

1042 **Giles**, Henry Richard. *Fernside, Ellesmere, Shropshire.* P.Pr.G.W., Shropshire. October 1888.

1043 **Gilks**, William S. 15 *Lincoln's Inn Fields, W.C., London.* 2201, P.M. November 1894.

1044 **Gill**, Alfred. *Batley, near Leeds.* 264, P.M., *264*, J. November 1888.

1045 **Gill**, Henry Frederick. *P.O.B.* 242, *Bloemfontein, Orange Free State.* 1022, P.M., *241* (S.C.), P.Z. January 1894.

1046 **Gillies**, David. *Hong Kong.* P.Dis.G.D., Hong Kong and South China. October 1888.

1047 **Giraud**, Francis Frederick. 50 *Preston Street, Faversham, Kent.* P.Pr.G.W., Pr.G.J., Kent. May 1891.

1048 **Gladding**, W. 238 *Romford Road, Forest Gate, E., London.* 2632. March 1897.

1049 **Glaeser**, Edward Nicholas. *Cairngorm, Ullathorn Road, Streatham Park, S.W., London.* 1627. May 1893.

1050 **Glaiser**, F. A. *Hurstcomb, Buckhurst Hill, Essex.* 238, P.M. May 1897.

1051 **Glaister**, George F. 72 *Belgrave Road, St. Michael's, Liverpool.* 424, *48.* May 1897.

1052 **Glass**, John. 4 *Lordship Park, Green Lanes, N., London.* P.Pr.G.S. of W., Essex. May 1890.

1053 **Glasson**, Charles James. 19 *Church Street, Ellesmere, Salop.* 2131. January 1897.

1054 **Glenn**, Henry. 42 *Poultry, E.C., London.* 19, P.M. March 1894.

1055 **Goblet D'Alviella**, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium.* **Past Grand Master, Belgium.** February 1890.

1056 **Godding**, Clarence Miles, M.D. 312 *Benefit Street, Providence, R.I., U.S.A.* 33, P.M. May 1893.

1057 **Godding**, J. W. S. 7 *Wyndham Square, Plymouth.* P.P.G.St.B. Oxon. March 1890.

1058 **Godfray**, Arthur Walter. 67 *St. John's Road, Jersey.* P.Pr.A.G.D.C. March 1897.

1059 **Godfrei**, John. *Ficksburg, Orange Free State.* Unity L. (D.C.), P.M. March 1895.

1060 **Goffage**, John. *State School, Sandy Creek, Warwick, Queensland.* 1315, *194* (S.C.) May 1891.

1061 **Goldberg**, Albert Nathan Simon. *Box 248, Johannesburg, South African Republic.* 2478, *225* (S.C.), P.Z. March 1895.

1062 **Goldenberg**, Maurice. *Anglo-Egyptian Bank, Cairo.* 51, P.M., *51.* **Past Grand Director of Ceremonies, Egypt.** May 1897.

1063 **Goldstein**, Oscar. 4 *Whitehall Court, S.W., London.* 2108. June 1897.

1064 **Goodisson**, John Ralph. *Pall Mall, Bendigo, Victoria.* 52, P.M., *7.* November 1894.

1065 **Goodman**, G. H. *Eagle House, High Street, Gosport.* 1705. March 1898.

1066 **Goodrich**, Edward Conyers. *Augusta, Georgia, U.S.A.* 166, *2*, P.H.P. March 1898.

1067 **Goodrich**, Thomas Henry. *Augusta, Georgia, U.S.A.* 166. October 1898.

1068 **Goold**, George Hawkins. *Picton House, Gloucester.* 483, *493.* November 1890.

1069 **Goold**, William Albert. 53 *Caldmore Road, Walsall.* 539, *539.* January 1895.

1070 **Goolden**, Richard Edward. *Horton Grange, Maidenhead, Berks.* P.Pr.G.W. October 1898.

1071 **Gordon**, George. *Freemantle, West Australia.* **Past Grand Registrar, South Australia.** May 1888.

1072 **Gorgas**, William Luther. *Harrisburg, Pennsylvania, U.S.A.* D.D.G.M. May 1896.

1073 **Gotthold**, Professor Dr. Christian Christoph Karl. Editor of *Bauhütte, Frankfort-on-Main, Germany.* W.M. Lodge Einigkeit. January 1896.

1074 **Gottlieb**, George Spencer Harris. *Penang.* P.Dis.G.Sup.W., Eastern Archipelago. Local Secretary for Penang. January 1889.

1075 **Gould**, John H. 24 *Basinghall Street, E.C., London.* 2266. March 1898.

1076 **Gowan**, J. *P.O. Florida, South African Republic.* 1989. May 1898.

1077 **Gowan**, Robert A. *Clydesdale, East Finchley, N., London.* 2029, P.Pr.G.St.B., Surrey. May 1888.

1078 **Graddage**, Stephen Albert. *The Wellington, Archway Road, Highgate, N., London.* 1708, P.M., *1385.* May 1896.

1079 **Graff**, Hans. 11 *Park Hill, Moseley, Worcestershire.* 938, P.M., *938*, P.Z. May 1897.

1080 **Graham**, Alexander. 2 *Quarry Place, Shrewsbury.* P.Pr.G.A.Pt., Salop. May 1896.

1081 **Graham**, Henry. *Holmwood, Langholm, N.B.* 107, P.M. January 1897.

1082 **Granja**, Dr. Edward de la. 265 *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October 1888.

1083 **Grant**, Captain Donald. *The Chantry, near Frome, Somersetshire.* 2328. May 1890.

1084 **Grant**, Donald John. 4 *High Street, Shrewsbury.* 117. Janaary 1897.

1085 **Grant**, George, M.D. *Woodthorpe, Padiham, East Lancashire.* P.Pr.G.D. March 1892.

1086 **Grant**, Peter Clouston. 19 *Warrender Park Crescent, Edinburgh.* 1, *1.* October 1894.

1087 **Gratton**, Frederick Montague, F.R.I.B.A., M.S.A. 16 *The Bund, Shanghai.* P.D.G.W., Northern China. June 1894.

1088 **Gravely**, George. *Cheops, Wanstead, Essex.* **Grand Pursuivant.** November 1894.

1089 **Gray**, James Burns. Bandmaster 3rd Reg. *Brougham Street, Ballarat, Victoria.* 52. October 1893.

1090 **Gray**, Percy. 82 *Effingham Road, Hornsey, N., London.* 2264. March 1898.

1091 **Greatbatch**, D. W. *Kimberley, South Africa.* D.G.Sup.W., C.S.Africa. May 1892.

1092 **Greatorex**, John Thomas. *Ormes Road, Kilpauk, Madras.* **Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer** (R.A.) October 1893.

1093 **Greaves**, John Clarke. *Greenhill Street, Castlemaine, Victoria.* 8. June 1896.

1094 **Greaves**, J. Holmes. *Carleton Park, Pontefract, Yorks.* 910, P.M. June 1898.

1095 **Green**, Edward Thaddeus. *Georgetown, Queensland.* 2366, P.M. October 1894.

1096 **Green**, Robert Sheddon St. John. *Jagersfontein, Orange Free State.* Lodge Star of Africa (D.C.) May 1893.

1097 **Green**, Thomas. *Northampton.* 360. October 1898.

1098 **Greenefield**, Joseph C. *Atlanta, Georgia, U.S.A.* P.M. June 1898.

1099 **Greenelsh**, Joseph. *Winton, Queensland.* 2365, W.M. Local Secretary for Winton. January 1896.

1100 **Greenland**, Oliver. 10 *Great St. Helen's, E.C., London.* 1227. January 1898.

1101 **Greenstreet**, William John. *Marling School, Stroud, Gloucestershire.* 702, *702.* January 1897.

1102 **Greenwood**, Charles. 26 *Akeds Road, Halifax, Yorks.* 448. Local Secretary for Halifax. November 1888.

1103 **Greenwood**, Rev. Francis Jones. 1 *Brewster Gardens, St. Quintin Park, North Kensington, S.W., London.* 2593. January 1898.

1104 **Greenwood**, Thomas. *Alderbury Farmhouse, Salisbury.* P.Pr.G.St., P.Pr.G.Sc.N., Oxfordshire. March 1888.

1105 **Gregory**, George. 25 *Barnsbury Park, N., London.* P.Pr.G.D., P.Pr.G.Treas. (R.A.) Middlesex. October 1889.

1106 **Gregory**, Harry. 133 *Westminster Street, Providence, Rhode Island, U.S.A.* 37. May 1892.

1107 **Greiner**, Ernest. 10 *&* 12 *Milton Street, E.C., London.* 92, P.M. November 1894.

1108 **Grey**, Arthur. *Lahore, Punjab.* P.D.G.R. October 1898.

1109 **Gribble**, James Dunning Baker. *Hyderabad, Deccan, India.* P.G.W., M.C. (R.A.), India (S.C.) October 1893.

1110 **Griffith**, the Hon. Sir Samuel Walker, G.C.M.G. Chief Justice. *Merthyr, Brisbane, Queensland.* **Provincial Grand Master (I.C.) Queensland.** March 1894.

1111 **Griffiths**, Arthur. *Box 636, Johannesburg, South African Republic.* 2481. May 1898.

1112 **Griffiths**, Harold. 101 *High Street, Sutton, Surrey.* 1347, W.M. May 1898.

1113 **Grigg**, William Henry. 2 *Ackfold Road, South Fulham, S.W., London.* 2664. January 1898.

1114 **Gripper**, Walter, M.D. *The Poplars, Wallington, Surrey.* 1826, P.M., *2000.* November 1894.

1115 **Grisewood**, Rev. Arthur G. *Daylesford Rectory, Chipping Norton, Oxfordshire.* 1036. May 1893.

1116 **Grisdale**, J. 100 *Wood Street, E.C., London.* 1708. November 1895.

1117 **Grosse**, William. *Sydney, New South Wales.* 5, P.M., P.G.H. (S.C.) January 1895.

1118 **Guenzel**, Ludwig. 1 *Herbert Road, Stockwell, S.W., London.* 2021, W.M. January 1898.

1119 **Gundelfinger**, Isaac. 26 *Aberdare Gardens, West Hampstead, N.W., London.* Lodge Star of the Rand. P.M. October 1892.

1120 **Gundersen**, A. 72 *Armagh Street East, Christchurch, New Zealand.* 609. November 1889.

1121 **Gunn**, Rev. George. *The Manse, Stichill, Kelso, N.B.* **Past Grand Chaplain.** March 1888.

1122 ***Gunther**, Gustav Carl Hermann. 28 *Cleveland Road, Brighton.* 1198, *1198.* March 1896.

1123 **Gurney**, Arnold. 36 *Anerley Park, S.E., London.* 1139. January 1898.

1124 **Gurney**, E. W. 10 *Stanger Road, South Norwood, S.E., London.* 1139. January 1898.

1125 **Guthrie**, Adam White. *Port Elizabeth, South Africa.* Dis.G.Sup.W., Eastern Division, South Africa. June 1887.

1126 **Guthrie**, James. 13 *Bourtree Place, Hawick, N.B.* 424. March 1894.

1127 **Guy**, Frederick Spencer. 17 *Lordship Park, Green Lanes, N., London.* 1343, P.M. March 1895.

1128 **Haarburger**, Ivan H. *Bloemfontein, Orange Free State.* 1022. October 1895.

1129 ***Haarhoof**, Daniel Johannes. *Kimberley, South Africa.* D.D.G.M., C.S.Africa. January 1889.

1130 **Haes**, David. 28 *Bassett Road, North Kensington, S.W., London.* 1056. June 1898.

1131 **Hagborg**, Gustav. 86 *Adelaide Road, N.W., London.* 2562. March 1898.

1132 **Hale**, Albert H. 3 *York Street, Broadstairs, Kent.* P.Pr.G.A.D.C. November 1892.

1133 **Hale**, Capt. Charles Henry, D.S.O. *A.M.S., South Camp, Aldershot.* 1971. January 1898.

1134 **Hales**, Thomas. 25 *Charing Cross, W.C., London.* 1155, W.M. March 1898.

1135 **Hall**, A. G. 125 *Calabria Road, Highbury Place, N., London.* 2128. June 1894.

1136 **Hall**, Albert Edward. *Norbury, Pitsmoor, Sheffield.* 1779. May 1898.

1137 **Hall**, Brig.-Surg.-Lieut.-Col. Geoffrey Craythorne. Inspector-General of Prisons, Lucknow, India. P.D.A.G.D.C., P.D.G.So., Bengal. October 1898.

1138 **Hall**, George W. 1131 *Arch Street, Philadelphia.* 121, P.M., *183.* May 1891.

1139 **Hall**, James J. 141 *Boleyn Road, Forest Gate, E., London.* 1278. November 1892.

1140 **Hall**, Ralph. *South and Ascott Streets, Ballarat, Victoria.* 36, P.M. May 1895.

1141 **Hall**, William. *The Cottage, Penkridge, Stafford.* 726. June 1895.

1142 **Hallet**, Frederick Charles. 23 *Brunswick Street, Teignmouth, Devon.* P.Pr.G.D., P.Pr.G.S.B. (R.A.) March 1890.

1143 **Halliwell**, Frederick William. *North Eastern Hotel, York.* 1611. January 1888.

1144 **Hallows**, Frederick. 41 *Noble Street, E.C., London.* 861, P.M., *141,* P.Z. January 1896.

1145 **Hamel**, Fergus Edward. *St. Martin's Vicarage, Gospel Oak, N.W., London.* 2408. June 1897.

1146 **Hamill**, Edward H., M.D. *Prudential Buildings, Newark, New Jersey.* 1. June 1898.

1147 **Hamm**, Johannes M. 57 *Lordship Park, Stoke Newington, N., London.* 238, P.M. March 1891.

1148 **Hammer**, Edwin Howard. 116 *William Street, New York.* 771, *160.* May 1898.

1149 **Hammerich**, Sophus Johannes August. *Durban, Natal.* 1747 (E.C.), *175* (S.C.) J. June 1896.

1150 **Hammerton**, Charles. *Stockwell, S.W., London.* **Past Grand Sword Bearer, Past Grand Director of Ceremonies (R.A.)** October 1896.

1151 **Hammond**, Dr. William. *Stuart House, Liskeard, Cornwall.* P.P.G.W., P.Pr.G.So. March 1888.

1152 **Hamsher**, William. *Gulistan, Lawrie Park Road, Sydenham, S.E., London.* 1139, W.M. January 1898.

1153 **Hancock**, Frank Rider. 536 *Calle Cangallo, Buenos Ayres.* Dis.G.Treas., D.G.W., Argentine Republic. May 1890.

1154 **Hancock**, F. W. 33 *Shooters Hill Road, Blackheath, S.E., London.* 548, P.M. March 1898.

1155 **Hancock**, Walter, M.I.E.E. 10 *Upper Chadwell Street, Myddelton Square, E.C., London.* 2191, P.M. May 1898.

1156 **Handford**, Henry C. 33 *Neill Street, Soldiers' Hill, Ballarat, Victoria.* 36. March 1897.

1157 **Hands**, Arthur Richard. *Box* 3127, *Johannesburg, South African Republic.* 2481. May 1898.

1158 **Hanify**, Gerald Page. *Box* 256, *Brisbane, Queensland.* 339 (I.C.), P.M., *127* (S.C.), H. May 1895.

1159 **Hanks**, Walter Samuel. 4 *Davenport Road, Catford, S.E., London.* 5 (S.C.) March 1893.

1160 **Hansard**, Luke. *Elmfield, Leigham Court Road, Streatham, S.W., London.* 1506, P.M. June 1896.

1161 **Hanson**, John Currie. 5 *Hongkong Road, Shanghai.* 570, *570.* Local Secretary for Shanghai. March 1898.

1162 **Hanson**, Ole Christian. *Morris, Steven's Co., Minnesota, U.S.A.* **Past Grand Deacon, Minnesota.** May 1893.

1163 **Hantke**, Theodore John Charles. 82 *Rundle Street, Adelaide.* **Past Grand Warden, Past Grand Joshua, South Australia.** November 1889.

1164 **Hardie**, Peter Curtis. *Winton, Queensland.* 2365. January 1896.

1165 **Harding**, Ambrose Heath. *Abbey House, Kirkstall, Leeds.* 289. March 1897.

1166 **Harding**, Ernest James. *Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) January 1897.

1167 **Hardwick**, A. J. 15 *Trefoil Road, Wandsworth Common, S.W., London.* 2409, P.M. May 1897.

1168 **Hardwick**, Charles Arthur. *Cambridge House, Sutton, Surrey.* P.G.Stew. March 1893.

1169 **Hare**, Sholto Henry, F.R.Hist.S., etc. 7 *Litfield Place, Clifton, Bristol.* P.Pr.G.D., Cornwall. January 1892.

1170 **Harkness**, James. 67 *Grove Street, Glasgow.* 408, *69.* January 1896.

1171 **Harrer**, Dr. C. 34 *City Road, E.C., London.* 238, P.M. January 1898.

1172 **Harries**, Frederick James. Ed. of the "Craftsman." 283 *Cowbridge Road, Cardiff.* May 1894.

1173 **Harris**, Arthur William. 84 *South Road, Waterloo, Liverpool.* 1380. November 1893.

1174 **Harris**, Henry. 1 *Bancroft Road, E., London.* 1349. March 1894.

1175 **Harris**, Herbert. *East Machias, Maine, U.S.A.* **Past Grand Warden, Maine.** March 1894.

1176 **Harris**, Richard. *Aliwal North, Cape Colony.* P.Dis.G.Stew., E.Div. South Africa. May 1891.

1177 **Harris**, W. H. *Pietermaritzburg, Natal.* 956, P.M. June 1891.

1178 **Harris**, Walter. *Fern Cottage, Kingston Road, Oxford.* 1515, P.M. November 1894.

1179 **Harrison**, Edmund James. 12 *Compton Terrace, Highbury, N., London.* 1471, W.M. March 1898.

1180 **Harrison**, Frank Drake. 44 *Hanover Square, Manningham Lane, Bradford.* 600. October 1888.

1181 **Harrison**, Percy, I.S.C. *Bahraich, Oudh, India.* P.Dis.G.R., Bengal. March 1897.

1182 **Harry**, William Moodie. *Box* 176, *Cape Town.* 2379, *2379.* October 1896.

1183 **Hart**, Arthur. *Crewkerne.* P.Pr.G.St., P.G.Sup.W., Somersetshire. May 1889.

1184 **Hart**, Charles Sumner. *Concord Junction, Massachusetts.* Corinthian Lodge, W.M., Walden Chapter. Local Secretary for Massachusetts. May 1898.

1185 **Hart**, George. *Port Elizabeth, South Africa.* 863, P.M. June 1898.

1186 **Harte**, Albert Edward. *Charters Towers, Queensland.* P.D.G.D., P.D.G.St.B. (R.A.) January 1894.

1187 **Harty**, John. *P.O. No.* 11, *East London Div., Cape Colony.* D.G.W., E. Div., South Africa. August 1892.

1188 **Harvey**, John. *Caer Gwent, Bournemouth.* P.Pr.G.D., P.Pr.G.A.So., Hants and Isle of Wight. Local Secretary for Bournemouth. October 1889.

1189 **Hasberry**, William. 52 *St. James Road, Holloway, N., London.* 180. March 1896.

1190 **Hascall**, Lee Clafin. 36 *Bromfield Street, Boston, Massachusetts.* Mt. Hermon Lodge. January 1891.

1191 **Haslam**, Professor Francis William Chapman. *Canterbury College, University, Christchurch, New Zealand.* P.Dis.G.W. January 1897.

1192 **Haslip**, Lewis Christopher. *Osborne House, Sutton Valence, Maidstone.* 813, P.M., P.Z. January 1891.

1193 **Hastings**, David Whyte. *Townsville, Queensland.* 819 (S.C.) March 1896.

1194 **Hatherley**, William Firmer. *Hong Kong.* 1341. October 1888.

1195 **Havell**, Charles Graham. *Highbury Lodge, Felixstowe.* P.P.G.O., Suffolk. November 1895.

1196 **Haward**, Edwin, F.R.C.S. 34*a* *Gloucester Place, Portman Square, W., London.* 231. October 1889.

1197 **Hawkins**, Elyot Sydney. *Alpha Terrace, Oswestry.* 2131. May 1898.

1198 **Hawkins**, William Isaac. *Wade House, Canterbury.* 1046. March 1898.

1199 **Hawthorn**, James George. 41 *East India Road, E., London.* 871. May 1897.

1200 **Hay**, H. P. *Chapman's, Upminster, Essex.* P.Pr.G.R., Middlesex. January 1897.

1201 **Hay**, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvania, U.S.A.* 152, P.M., *173*. January 1888.

1202 **Haycraft**, A. Conyers. *Westcourt, Lewisham Hill, S.E., London,* 2424, W.M. January 1898.

1203 **Haydon**, William Nicholson. 12 *St. George's Road, Abbey Road, N.W., London.* 2128. January 1896.

1204 **Hayes**, Thomas John. *Lynmere, Blackrock, Co. Dublin.* XI., P.M., *250*, P.K. March 1895.

1205 **Headlam**, John Emerson Wharton, Capt. R.H.A. *Meerut, India.* 1789. October 1897.

1206 **Heap**, Herbert Ryder. *Ciltalgarth, Frongoch, Bala, Merionethshire.* P.G.Stew. March 1895.

1207 **Heard**, Edward Severin, Capt. 5th Fusiliers. *Staff College, Camberley.* P.Pr.G.S.B., Berks. May 1898.

1208 **Heard**, Henry Charles. *Hailey Hall, Hertford.* P.Pr.G.D., Herts. May 1890.

1209 **Heath**, Meyrick William. *Mortimer House, Clifton, Bristol.* Pr.A.G.Sec., Bristol. May 1893.

1210 **Heath**, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset.* **Past Grand Chaplain.** November 1887.

1211 **Heathcote**, James William. *Encobo, Tembuland, South Africa.* 1875, P.M. June 1893.

1212 **Heber-Percy**, Algernon. *Hodnet Hall, Market Drayton, Shropshire.* 262. November 1895.

1213 **Hehner**, Otto. 11 *Billiter Square, E.C., London.* 238, P.M. February 1887.

1214 **Heimann**, C. A. 6 *Wedderburn Road, Hampstead, N.W., London.* P.D.G.Tr., Japan. March 1898.

1215 **Heinemann**, O. 83 *Walm Lane, Willesden Green, N.W., London.* 1627. January 1896.

1216 **Heitzman**, Charles G. 76 *Brodrick Road, Wandsworth Common, S.W., London.* 2395. January 1898.

1217 **Heller**, Adolf. *Barberton, South African Republic.* 747 (S.C.) May 1895.

1218 **Hellyer**, Herbert Rowe. 9 *Strada Mercanti, Valletta, Malta.* 515, *515*. March 1898.

1219 **Helmrich**, Charles. *Eden, Duxford Street, Paddington, New South Wales.* **Past Grand Sword Bearer, New South Wales.** October 1893.

1220 **Henderson**, Thomas Hope. *Pall Mall, Bendigo, Victoria.* **Past Grand Warden, Past Grand Joshua, Victoria.** November 1894.

1221 **Henderson**, William, J.P. *Klipdam, South Africa.* P.D.G.R., C.S.Africa. November 1887.

1222 **Hendry**, Major John Burke. 7 *New Square, Lincoln's Inn, W.C., London.* 396 (N.Y.C.), *173* (N.Y.C.) June 1889.

1223 **Henley**, J. F. 62 *Kennington Oval, S.E., London.* 2504. January 1897.

1224 **Henning**, Albert. *Victis, Gloucester Road, Redhill, Surrey.* 1471. January 1898.

1225 **Henry**, George. 2 *Trewsbury Road, Sydenham, S.E., London.* 1139. January 1898.

1226 **Hensley**, Henry Clay. *Nashville, Tennessee, U.S.A.* **Past Grand High Priest.** March 1892.

1227 **Herman**, Henry Edward. 92 *Bartholomew Close, E.C., London.* 2501, P.M. October 1894.

1228 **Hervey**, Rev. G. A. Augustine, M.A. *The Vicarage, Southowram, Halifax, Yorks.* 1826. June 1893.

1229 **Hesse**, Emil. 9 *Rose Street, Cape Town.* De Goede Hoop Lodge. October 1898.

1230 **Hewer**, Henry John, M.D. *Blackall, Queensland.* 2207. May 1896.

1231 **Heymann**, Michel. *St. Charles and St. Peters Avenues, New Orleans, U.S.A.* 1, P.M. June 1895.

1232 **Heymann**, Samuel Leopold. *P.O.B. 84, Johannesburg, S.A.R.* 744 (S.C.) October 1892.

1233 **Hiam**, William John. 55 *Oakfield Road, Stroud Green, N., London.* 1364. June 1898.

1234 **Hibble**, Charles. *W. & S. Board, Newcastle, New South Wales.* 15. October 1894.

1235 **Hicks**, Edward. 144 *Calle Reconquista, Buenos Ayres.* 1025, W.M. *617*. October 1898.

1236 **Hicks**, Thomas. *Tregamere, St. Columb, Cornwall.* P.Pr.G.W., Cornwall. June 1889.

1237 **Higgs**, Charles James. *c/o Higginbotham & Co., Mount Road, Madras.* P.D.G.St.B., P.D.G.D.C. (R.A.) October 1893.

1238 **Higman**, John Wheeler. *St. Austell, Cornwall.* P.Pr.G.D., Cornwall. May 1888.

1239 **Hill**, Elliot. *Moulmein, Burma.* 542, *542*. June 1895.

1240 **Hill**, J. Cotesworth. *The Moors, Barnwood, Gloucester.* P.Pr.G.D. March 1898.

1241 **Hill**, John Ernest. 22 *Copthall Buildings, E.C., London.* 1460, W.M. October 1898.

1242 **Hill**, O. *St. George's Club, Hanover Street, W., London.* 2108. May 1898.

1243 **Hillman**, W. *George Hotel, Solihull, Warwickshire.* 539, P.M. November 1894.

1244 **Hills**, Gordon P. G., A.R.I.B.A., 4 *Adam Street, Adelphi, W.C., London.* 2416. May 1897.

1245 **Hinxman**, Ernest. 8 *Thurloe Place, Winchester, Hants.* 76, P.M. October 1895.

1246 **Hirst**, E. A. *The Towers, Adel, Leeds.* 289. May 1896.

1247 **Hitchcock**, John Franklin. 297 *Broadway, New York.* 197, P.M., *160*. May 1893.

1248 **Hobbs**, Hugh Marcus. *Lloyds, E.C., London.* P.Pr.G.W., P.Pr.G.J., Surrey. January 1890.

1249 **Hocken**, Joshua. *31 Oldhall Street, Liverpool.* P.Pr.G.D.D.C., P.Pr.A.G.So., W. Lancs. June 1896.

1250 **Hodge**, A. P. D. *Barberton, South African Republic.* 747 (S.C.) October 1896.

1251 **Hodgkin**, John, F.L.S. *12 Dynevor Road, Richmond, Surrey.* P.P.G.St., P.P.G.S.B. (R.A.) March 1895.

1252 **Hodgkinson**, Rev. William Eccles. *Singapore.* January 1897.

1253 **Hodgson**, Richard. *Clifton House, Halifax, Yorks.* 448. March 1888.

1254 **Hodson**, James. *Mill House, Robertsbridge, Sussex.* 1184, W.M. May 1892.

1255 **Hogarth**, Horatio. *Gunnedah, New South Wales.* 218. January 1896.

1256 **Hogg**, Capel Jenner. *Standard Bank, Cape Town.* 1938, P.M. June 1892.

1257 **Hogg**, Guy Weir. *Civil Service Club, Cape Town.* 2537, P.M., D.G.R. (R.A.) March 1894.

1258 **Hogg**, Jabez. *102 Palace Gardens Terrace, W., London.* **Past Grand Deacon, Past Grand Sword Bearer** (R.A.) March 1889.

1259 **Hogg**, James C. *2 Clifton Terrace, Forest Hill, Newcastle-on-Tyne.* 58 (S.C.), P.M. January 1894.

1260 **Hoghton**, William Henry. *Burnley, Lancashire.* 1064. May 1897.

1261 **Hokanson**, Carl Gustaf. *34 Hans Road, Hans Place, S.W., London.* 1513. May 1894.

1262 **Holden**, G. W. *Narrow Street, Peterborough.* 442. May 1898.

1263 **Holden**, James Austin, A.B., A.M. *27 Elm Street, Glens Falls, New York.* 456, P.M., *55*, P.H.P. October 1891.

1264 **Holdsworth**, Hugh Sugden. *9 Clare Road, Halifax.* P.Pr.G.D.C., West Yorks. March 1888.

1265 **Hole**, Hugh Marshall. *Salisbury, Rhodesia.* 2479. January 1898.

1266 **Holland**, Job. *The Crescent, Linthorpe, Middlesborough, Yorks.* 2391, P.M. May 1898.

1267 **Hollander**, George Henry. *Winburg Road, Orange Free State, South Africa.* Unity Lodge (D.C.), W.M. November 1892.

1268 **Hollingsworth**, William Jones. *Augusta, Georgia, U.S.A.* 1, W.M. March 1898.

1269 **Holloway**, William James. *4 St. Michael's Round, Bournemouth.* 195. January 1897.

1270 **Holloway**, John Majendie. *Herberton, Queensland.* 1978, P.M., *206* (S.C.) November 1896.

1271 ***Holme**, Henry Edward, District Judge. *Sitapur, India.* 391, *398*. October 1896.

1272 **Holme**, Richard Hopper. *6 Chester Street, Newcastle-on-Tyne.* 1676, *48*. Local Secretary for Northumberland. October 1890.

1273 **Holmes**, Andrew. *127 South Street, Greenwich, S.E., London.* 548, P.M., P.Z. March 1895.

1274 **Holmes**, David M. *Grand Forks, North Dakota, U.S.A.* **Past Grand High Priest.** October 1896.

1275 **Holmes**, John Richard. *Cape Coast, West Africa.* 387. June 1888.

1276 **Holt**, Charles. *Eyre Street, Townsville, Queensland.* 1956, W.M., *207* (S.C.) June 1896.

1277 **Holt**, William Henry. *11 Ashville Road, Birkenhead.* 537, P.M. November 1894.

1278 **Holtorp**, Oscar James von. *105 Forest Road, Dalston, N.E., London.* P.P.G.D., Middlesex. January 1893.

1279 **Hood**, James. *Mary Street, Gympie, Queensland.* 329 (I.C.), W.M., *260* (S.C.) May 1898.

1280 **Hope**, Andrew. *Prospect Villa, Prospect Park, Exeter.* 39, P.M., *112*, P.Z. November 1889.

1281 **Hope**, Rev. Walter Muirhead, M.A. *26 St. Mark's Road, W., London.* P.P.G.Ch.Berks. March 1890.

1282 **Hopkins**, G. A. *9 Oakfield Road, Stroud Green, N., London.* 1471. March 1898.

1283 **Hopson**, Edmund Henry. *Langton House, Felixstowe, Suffolk.* 81. May 1898.

1284 **Horley**, Percy H. *Griqualand, Woodside, South Norwood, S.E., London.* 1139, P.M. January 1898.

1285 **Horn**, John Herman. *Townsville, Queensland.* 1596, P.M. November 1895.

1286 **Horne**, Thomas. *20 Brunswick Square, W.C., London.* 1356, P.M. January 1898.

1287 **Hornor**, Guy M. *Morris Building, New Orleans, U.S.A.* 1. May 1894.

1288 **Horst**, Christian. *Fairmount, Church Hill, Walthamstow, Essex.* 1471. March 1898.

1289 **Horton**, Edward. *Stanley Street, Rockhampton, Queensland.* 932. January 1892.

1290 **Horwill**, Hughes. *Rose House, Station Hill, Winchester.* 1883. January 1898.

1291 **Hoskinson**, C. S. *Zanesville, Ohio, U.S.A.* 5. May 1898.

1292 **Houlden**, John William. *The Cemetery, Burnley, Lancashire.* 126, P.M. Local Secretary for Burnley and vicinity. March 1893.

1293 **Houndle**, Henry Charles Herman Hawker. *3 Paper Buildings, Temple, E.C., London.* P.Pr.G.W., Surrey. January 1890.

1294 **Hovenden**, R. *Heathcote, Park Hill Road, Croydon, Surrey.* P.Pr.G.Stew. June 1897.

1295 **Howard**, Charles Curtis. *330 Putnam Avenue, Plainfield, New Jersey, U.S.A.* **Past Grand Steward.** May 1896.

1296 **Howard**, J. W. *Westpark Brewery, Glasgow.* 1731. June 1888.

1297 **Howard**, Sir Richard Nicholas. *Greenhill House, Weymouth.* **Past Grand Deacon.** January 1894.

*1298 **Howe**, George. *Tallarook, N.E. Line, Victoria.* 87. March 1894.

1299 **Howell**, Alexander Nathaniel Yatman. 109 *High Street, Portsmouth.* P.Pr.G.D., P.Pr.G.O. (R.A.), Hants. March 1888.

1300 **Howell**, Herbert Channing. *Holly Lodge, Seymour Street, Birkenhead.* 605, *605.* May 1898.

1301 **Hubbard**, Edmund Isle. *Moorgate Street, Rotherham, Yorks.* 904, P.M. November 1890.

1302 **Hudson**, Charles W. *The Chestnuts, Hayward's Heath, Sussex.* P.Pr.G.W. November 1894.

1303 **Hudson**, Robert. 24 *Hotspur Street, Tynemouth.* Pr.G.Sec. and Pr.G.Sc.E. **Past Grand Sword Bearer and Past Grand Standard Bearer** (R.A.) March 1889.

1304 **Hughes**, Frank. *Lea Bridge House, Handsworth, Birmingham.* 482, W.M. March 1898.

1305 **Hughes**, Matthew Louis, Surgeon-Captain, A.M.S. *London.* P.Dep.D.G.M., P.D.G.H., Malta. May 1892.

1306 **Hughes**, Robert. *St. Oswald's, Alexandra Park, Hastings.* P.Pr.G.St.B., Sussex. Local Secretary for East Sussex. February 1887.

1307 **Hughes**, William. 66 *High Street, Sandgate, Kent.* P.Dis.G.W., P.Dis.G.J., Malta. May 1892.

1308 **Hulbert**, Edward. *Downfield, Stroud, Gloucestershire.* P.Pr.G.D.C. Local Secretary for Gloucestershire. January 1896.

1309 **Humphrey**, John Thurlbeck. *Wyndcliffe, Lechmere Road, Willesden Green, N.W., London.* 1415. November 1896.

1310 **Humphreys**, Alfred W. 44 *Canonbury Square, N., London.* 1677. June 1892.

1311 **Humphreys**, Frederick John. *Empire Restaurant, Duke Street, Margate.* 1839. June 1894.

1312 **Hunt**, A. H. 16 *Gordon Road, Lowestoft.* 71, W.M. June 1898.

1313 **Hunt**, Dr. De Vere. 13 *Westbourne Crescent, Sophia Gardens, Cardiff.* 348, *118.* October 1898.

1314 **Hunter**, Colonel Charles, F.R.S. Edin., F.S.A. Scot. *Plas Coch, Anglesey.* **Past Grand Warden Greece, Past Grand Deacon, England.** March 1893.

1315 **Hunter**, George. *P.O. Roodepoort, South African Republic.* 2539. May 1898.

1316 ***Hunter**, William Sutherland. *Kildonan, Maxwell Drive, Pollokshields, Glasgow.* **Past Grand Standard Bearer** (R.A.), **Scotland.** March 1890.

1317 **Hurd**, William Frederick. *Box* 562, *Concord, Massachusetts.* Corinthian Lodge, P.M., Walden Chapter, P.H.P. May 1898.

1318 **Hurlburt**, Orion L. *Chattanooga, Tennessee, U.S.A.* **Past Grand High Priest.** March 1892.

1319 **Husey**, E. J. V. *Highfield, Bushey Heath, Herts.* 2, P.M. March 1898.

1320 **Hutchin**, Samuel Robert. *Gunnedah, New South Wales.* 218. January 1896.

1321 **Hyde**, G. W. *Gamesville, Florida, U.S.A.* D.D.G.M. March 1896.

1322 **Ikkink**, Peter Jan. *Boksburg, South African Republic.* 2480. May 1896.

1323 **Ingamills**, John Henry. *Observatory, Melbourne, Victoria.* October 1893.

1324 ***Ingle**, Thomas. 10 *Albert Road, Brockley, S.E., London.* 79, P.M., *79*, P.Z. November 1897.

1325 **Inman**, John. 24 *Robertson Street, Hastings.* 40. May 1895.

1326 **Inskipp**, George, F.R.I.B.A. 5 *Bedford Row, W.C., London.* 1997, P.M. March 1897.

1327 **Irvine**, Thomas William. *King William's Town, Cape.* 1800. May 1898.

1328 **Irving**, William. *Cintra Villa, Lovers' Walk, Dumfries, N.B.* 63, *174.* November 1896.

1329 **Isebree-Moens**, Joost. *Villa Bloois, Rotterdam, Holland.* L. Frederick Royal, W.M. **Grand Secretary, Grand Lodge of the Netherlands.** October 1890.

1330 **Isler**, C. 135 *Camden Road, N.W., London.* 1471. October 1897.

1331 **Jackman**, Joseph. 4 *Kenwood Park Road, Sharrow, Sheffield.* P.Pr.G.D. June 1891.

1332 **Jackson**, John Chappell. *Town Hall Chambers, Borough High Street, London, S.E.* October 1898.

1333 **Jackson**, J. C. *Town Hall, Fulham, S.W., London.* 2512, P.M. June 1898.

1334 **Jackson**, Richard. 17 *Commercial Street, Leeds.* 289, P.M. Local Secretary for Leeds and Vicinity. January 1893.

1335 **Jackson**, Robert. 141 *Allison Street, Glasgow.* 413, W.M., *50*, Z. January 1895.

1336 **Jackson**, Robert Leonard. *Glencoe, Toowoomba, Queensland.* 292. May 1896.

1337 **Jackson**, Thomas Clepham. *Caixa* 675, *Rio de Janeiro.* 3. January 1897.

1338 **Jackson**, W. Grierson, I.C.S. *Allahabad, India.* P.D.G.W., D.G.J., Bengal. Local Secretary for the North West Provinces. June 1895.

1339 ***Jackson-Jones**, W. *Madras.* March 1894.

1340 **Jacob**, William Henry. *Magdala Villas, Winchester.* Pr.G.Sup.W., and P.Pr.2nd A.So., Hants. March 1888.

1341 **James**, Arthur. *Condobolin, New South Wales.* **Grand Organist.** June 1896.

1342 **James**, Hugh. 85 *Nightingale Lane, Wandsworth Common, S.W., London.* 1441, *946*. June 1898.

1343 **James**, John. *St. Martin's Crescent, Haverford West, South Wales.* Pr.G.Sec., South Wales, West Division. March 1891.

1344 **James**, John Daubin. 615 *East Second Street, Plainfield, New Jersey, U.S.A.* 149, *220*. June 1894.

1345 **James**, Lieut. J. G. W. 90 *Eltham Road, Blackheath, S.E., London.* 795. March 1898.

1346 **Jamieson**, Christian. *Croydon, North Queensland.* 768 (S.C.) March 1895.

1347 **Janson**, Laurens. *Gladstone, Queensland.* 2235, P.M. November 1895.

1348 **Jarvis**, Matthew Jervoise. 32 *Finsbury Pavement, E.C., London.* 12. May 1895.

1349 **Jauncey**, John. 2 *Bridgewater Street, E.C., London.* 1471. March 1898.

1350 **Jeanes**, William E. 341 *Amherst Road, Stoke Newington, N., London.* 548. May 1897.

1351 **Jefferis**, Arthur Henry. 4 *St. Peter's Square, Manchester.* P.Pr.G.W., P.Pr.G.J., E. Lancs. September 1887.

1352 **Jenkins**, Henry. 5 *Henry Road, Finsbury Park, N., London.* 860, P.M., *860*, P.Z. June 1894.

1353 **Jenkins**, Joseph Molyneux. *Headmaster, Grammar School, Rye, Sussex.* P.Pr.G.St.B. January 1892.

1354 **Joel**, Jenkin. 18 *Knatchbull Road, Camberwell, S.E., London.* 2381. June 1893.

1355 **Johns**, Frederick. *South Australian Register Office, Adelaide.* **Past Grand Standard Bearer, South Australia.** November 1891.

1356 **Johnson**, Edward. *Jagersfontein, Orange Free State.* Lodge Star of Africa, P.D.M., *234* (S.C.), H. June 1893.

1357 **Johnson**, Harry. *East Street, Rockhampton, Queensland.* 667 (S.C.), P.M., *205* (S.C.), H. October 1895.

1358 **Johnson**, H. T. C. 346 *Little Collins Street, Melbourne, Victoria.* 110. May 1898.

1359 **Johnson**, Joseph. *Sugar Loaf, Stanthorpe, Queensland.* 293 (I.C.), W.M. May 1898.

1360 **Johnston**, David. *Police Station, Townsville, Queensland.* 730 (S.C.), *247* (S.C.) May 1897.

1361 **Johnston**, Robert Ralli. 71 *Great Tower Street, E.C., London.* 1777, P.M., *185*, P.Z. March 1898.

1362 **Johnston**, Professor Swift Paine, M.A. 5 *Trinity College, Dublin.* 357. June 1898.

1363 **Johnstone**, George, M.D., C.M. 13 *Great George Street, Liverpool.* 1182. March 1894.

1364 **Johnstone**, Thomas Andrew. *Rockhampton, Queensland.* 677 (S.C.) November 1896.

1365 **Jolley**, Philip Henry. *Waipukurau, Hawkes Bay, New Zealand.* **Past Assistant Grand Sword Bearer, New Zealand.** May 1894.

1366 **Jones**, George Henry Thomas. *Nambour, N.C.R., Queensland.* 836 (S.C.), W.M. October 1897.

1367 **Jones**, Hugh. *Gowrie Colliery, Toowoomba, Queensland.* 826 (S.C.) May 1898.

1368 **Jones**, John Archyll, B.Sc., F.C.S. 27 *Southfield Road, Middlesborough, Yorks.* 2391. November 1895.

1369 **Jones**, Jonathan J. 4900 *Chestnut Street, Philadelphia, U.S.A.* 357 (Min. C.) June 1895.

1370 **Jones**, Robert Bibby. 38 *Park Avenue, Southport.* 216, *680*. May 1896.

1371 **Jones**, Samuel. 13 *Elm Grove, Birkenhead.* P.Pr.G.D., P.Pr.G.H., Cheshire. Local Secretary for Liverpool and Cheshire. November 1892.

1372 **Jones**, Rev. S. Wickham. *Salt Vicarage, Stafford.* P.P.G.Ch. Staffords. June 1895.

1373 **Jones**, Thomas. 52 *Oxford Road, Hoe Street, Walthamstow, Essex.* 1607, P.M. January 1890.

1374 **Jones**, Thomas. 34 *Anerley Hill, S.E., London.* **Past Grand Deacon.** March 1898.

1375 **Jones**, Thomas Banfield. *Crescent Road, Gympie, Queensland.* 2067, P.M., *260* (S.C.) May 1898.

1376 **Joseph**, Joshua Raphael, M.D. *Main and Vulture Streets, Woolloongabba, Brisbane, Queensland.* 807 (S.C.), *258* (S.C.) May 1897.

1377 **Kallender**, Harry James. *Survey Office, Auckland, New Zealand.* 12. May 1896.

1378 **Kauffman**, Andrew John. *Columbia, Pennsylvania, U.S.A.* Dis.Dep.G.M., No. 1, Pennsylvania. Local Secretary for Pennsylvania. June 1888.

1379 **Kautz**, C. W. J. H. *Inverell, New South Wales.* 48. May 1896.

1380 **Kay**, John. 13 *Rathbone Place, W., London.* 742, P.M. November 1895.

1381 **Keble**, Harman, J.P. *Wharfedale, Albert Terrace, Margate.* 183. March 1894.

1382 **Keeble**, Frederick Thomas Coleman. 61 *Church Street, Inverness.* P.G.B.B. January 1895.

1383 **Keener**, William Edward. *Augusta, Georgia, U.S.A.* 1, P.M., *2*. March 1898.

1384 **Keeson**, Charles Albert Cuthbert. 9 *Londown Road, St. John's Wood, N.W., London.* 822, *29*. November 1895.

1385 ***Keighley**, Lieut.-Col. C. M., C.B. *Rawal Pindi, India.* 1960, P.M. January 1897.

1386 **Keith**, William. *P.O.B. 167, Pretoria, S.A.R.* 770 (S.C.), P.M., *231* (S.C.) October 1894.

1387 **Kelley**, John Goshorn. *27 N., 38 Street, Philadelphia, U.S.A.* 368, *250*. May 1897.

•1388 **Kelly**, Charles Frederick. *Box 860, Johannesburg, South African Republic.* 2481. May 1898.

1389 **Kelly**, William Milroy. *Newton Stewart, N.B.* 499, P.M., *262*, P.Z. May 1897.

1390 **Kemp**, Alexander. *Glenelg, South Australia.* **Past Grand Deacon.** May 1889.

1391 **Kemp**, Alfred Bell. *Herries Street, Toowoomba, Queensland.* 455 (S.C.), *194* (S.C.) May 1897.

1392 **Kemp**, Charles. *Southbrook, Toowoomba, Queensland.* 823 (S.C.), W.M., *194* (S.C.) June 1891.

1393 **Kemp**, William Coster. *13 Marlborough Road, Birkenhead.* 477, *477*. November 1893.

1394 **Kemp**, William David. *32 Academy Street, Inverness.* 339, *115*, J. May 1894.

1395 **Kempster**, William Henry, M.D. *Chesterfield, Clapham Common, North Side, S.W., London.* **Past Grand Steward.** March 1888.

1396 **Kempton**, Charles. *99 Mortimer Street, Cavendish Square, W., London.* 1287, P.M., *753*, P.Z. November 1897.

1397 **Kenning**, Frank Reginald. *Upper Sydenham, S.E., London.* 192, *192*. March 1894.

1398 **Kenning**, George. Proprietor of "Freemason." *Upper Sydenham, S.E., London.* P.Pr.G.D. and P.Pr.G.D.C. (R.A.), Middlesex. November 1887.

1399 **Kentish**, G. A. *Pen-y-Craig, Saundersfoot, Pembrokeshire.* 59. June 1895.

1400 **Kenworthy**, Robert Judson. *41 Park Row, New York.* P.Dis.D.G.M. January 1898.

1401 **Kenyon**, George Henry. *123 North Maine Street, Providence, Rhode Island, U.S.A.* **Past Grand Master, Rhode Island.** October 1890.

1402 **Kenyon**, William John Charles. *South Omaha, Nebraska, U.S.A.* 25 (Neb. C.), *45*. January 1893.

1403 **Kerr**, James A. S. *19 St. Vincent Place, Glasgow.* **Grand Steward, Grand Scribe N., Representative of G.C. Massachusetts.** November 1893.

1404 **Kerr**, Robert England. *Jappestown, Johannesburg, South African Republic.* 339. June 1895.

1405 **Kertesz**, Dr. Joseph. *VIII, Sándor utcza 9, Budapest.* Mathias Corvinus Lodge. March 1898.

1406 **Keyes**, George Hyer. *Ellendale, North Dakota, U.S.A.* **Grand Warden.** March 189C.

1407 **Keyser**, Charles Edward. *Aldermaston Court, Reading.* **Past Grand Deacon, Past Grand Sword Bearer** (R.A.) January 1893.

1408 **Khory**, Edalji Jamsedji. *8 Raffles Place, Singapore.* P.Dis.G.W., Eastern Archipelago. Local Secretary for Singapore. October 1890.

1409 **Kiallmark**, Henry Walter. *5 Pembridge Gardens, W., London.* **Past Grand Deacon, Past Standard Bearer** (R.A.) October 1895.

1410 **Kiddle**, Surgeon-Captain Walter. *Trimulgherry, India.* 2277, P.M., *25* (I.C.) January 1892.

1411 **Kidson**, R. G. Fenn. *2 Gresham Buildings, Basinghall Street, E.C., London.* 1820. March 1898.

1412 **Kilham**, John. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z. May 1891.

1413 **King**, Arthur William. *Preston Road, Blackburn, Lancashire.* 345. January 1896.

1414 **King**, Frank. *87 Earlham Grove, Forest Gate, E., London.* 1607. January 1890.

1415 **King**, Stephen. *Barberton, South African Republic.* 747 (S.C.) October 1896.

1416 **King**, Walter R. *55 Sunderland Road, Forest Hill, S.E., London.* 1671, P.M. March 1898.

1417 **King**, William Yuill. *Melrose, Scotland.* 1 bis, W.M. March 1898.

1418 **Kingdon**, Henry Faulkes. *1 Staple Inn, W.C., London.* 822. May 1898.

1419 **Kingsbury**, William Henry. *Bailey's Terrace, 99 Lydiard Street, Ballarat, Victoria.* **Past Grand Deacon, Victoria.** January 1893.

1420 **Kingston**, William Richard. *Strada Reale, Valletta, Malta.* P.D.G.Stew. January 1893.

1421 **Kipps**, William. *93 Lewisham High Road, S.E., London.* P.Pr.G.O., Kent. June 1894.

1422 **Kirchhoffer**, Samuel G., M.A., F.G.S., F.R.G.S. *Yately Grange, Blackwater, Hants.* **Past Deputy Grand Director of Ceremonies, Past Grand Standard Bearer** (R.A.) November 1887.

1423 **Kirchner**, Conrad Philip. *Homebush, Mackay, Queensland.* 1554. May 1897.

1424 **Kirk**, John Croisdale. *Belmont, Clarendon Road, Leeds.* 2069, *2069*. May 1896.

1425 **Kirkpatrick**, Samuel. *Nelson, New Zealand.* P.Dis.G.So. May 1897.

1426 **Kite**, Edwin. *150 Brighton Street, Seacombe, Cheshire.* 823, P.M., *823*, P.Z. November 1892.

1427 **Kitson**, George H. *43 Malpas Road, Brockley, S.E., London.* 548, P.M., *79*, Z. October 1894.

1428 **Kleinkauf**, Carl Julius. *Barkly West, South Africa.* 1417, P.M. October 1894.

1429 **Kline**, John Matthias. *95 Victoria Street, Ballarat East, Victoria.* 114. January 1895.

1430 **Klock**, Robert A. *Aylmer, Quebec Providence, Canada.* 405. March 1895.

1431 **Knight**, Arthur. *Singapore.* P.D.D G.M., East. Archipelago. May 1896.

1432 **Knight**, Charles Neil. *31 Holland Park, W., London.* 1036. May 1893.

1433 **Knight**, Herbert Manning. *406 Collins Street, Melbourne, Victoria.* 123. June 1892.

1434 **Knobel**, Alfred. *Mackay, Queensland.* 1554. October 1897.

1435 **Kotze**, Gysbert Willem. *Malmesbury, Cape Colony.* L. San. Jan. May 1898.

1436 **Kyle**, Hugh. *Box 28, Johannesburg, South African Republic.* 779 (S.C.) March 1895.

1437 ***Kyle**, James, sen. *Box 28, Johannesburg, S.A.R.* 159 (I.C.), P.M., *198* (I.C.) March 1895.

1438 **Kyle**, James, jun. *Box 28, Johannesburg, S.A.R.* 591 (S.C.), *179* (S.C.) March 1895.

1439 **Kyle**, William Boyle. *Box 28, Johannesburg, S.A.R.* 159 (I.C.), *225* (S.C.) March 1895.

1440 **Laidlaw**, James Pinkerton. 112 *Renfield Street, Glasgow.* 772, S.M. June 1895.

1441 **Laidlaw**, Capt. William. *Orderley Room, Ballarat E., Victoria.* **Past Grand Deacon.** March 1897.

1442 **Lake**, William. *Kenwyn, Queen's Road, Beckenham, Kent.* **Assistant Grand Secretary.** May 1887.

1443 **Lamb**, Thomas Kelsall. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.) June 1895.

1444 **Lambert**, Alfred. *Belclart, Ashburton Road, Croydon, Surrey.* P.Pr.G.D. January 1897.

1445 **Lambert**, Charles Alexander. *Warwick, Queensland.* 818 (S.C.), P.M., *200* (S.C.), H. June 1896.

1446 **Lambert**, James J. 83 *Mosley Street, Manchester.* **Past Grand Deacon, Past Grand Assistant Sojourner.** March 1891.

1447 **Lambert**, Richard. *Room 11, Masonic Temple, New Orleans, U.S.A.* **Grand Secretary, Past Grand High Priest, Louisiana.** Local Secretary for Louisiana. May 1887.

1448 **Lamberton**, James McCormick. *P.O.B. 245, Concord, New Hampshire, U.S.A.* 21 (Penn. C.), P.M. January 1897.

1449 **Lambton**, John William. 3 *Cleveland Road, North Shields.* P.Pr.G.St.B. January 1897.

1450 **Lamigeon**, Joseph Julius. 70 *Great Eastern Street, E.C., London.* 2551. May 1895.

1451 **Lamonby**, William Farquharson. *Ballarat, Kitto Road, St. Catherine's Park, S.E., London.* **Past Deputy Grand Master, Grand Lodge of Victoria.** November 1889.

1452 **Lancaster**, George Felton. 37 *Willis Road, Gosport.* P.Pr.G.R., P.Pr.G.J., Pr.A.G.Sec., Hants. May 1887.

1453 **Lance**, W. Heath. 18 *Great Marlborough Street, W.C., London.* 59. March 1898.

1454 **Lane**, Charles Sheriff. *Newstead, Eaglecliff Junction, Yarm, Durham.* P.Pr.G.W., Pr.G.H. March 1888.

1455 **Lang**, Elliott. *Memphis, Tennessee, U.S.A.* May 1895.

1456 **Lange**, Paul. *Senekal, Orange Free State.* Lodge Unity (D.C.) May 1893.

1457 **Langton**, John Gordon. 6a, *Austin Friars, E.C., London.* 96, P.M., P.Pr.G.Sc.N., Middlesex. October 1898.

1458 **Lansdell**, Edwin. *Box 122, Durban, Natal.* 799 (S.C.) March 1895.

1459 **Lapin**, Bernard. *Pretoria, South African Republic.* 744 (S.C.) June 1889.

1460 **Lardner**, Henry Joseph. 27 *Clement's Lane, E.C., London.* P.Pr.G.A.D.C., Surrey. May 1890.

1461 **Large**, James Richard. 15 *Springfield Gardens, Upper Clapton, N.E., London.* 1607, P.M., *174*. March 1890.

1462 **Larsen**, August. 7 *Montague Street, Russell Square, W.C., London.* 2105. May 1898.

1463 **Last**, John Thomas. 48 *Sunbridge Road, Bradford.* P.Pr.G.R., W. Yorks. March 1887.

1464 **La Touche**, Hon. James John Digges, I.C.S., C.S.I. *Allahabad, India.* P.Pr.G.W., P.D.G.Sc.N., Bengal. October 1898.

1465 **Lavery**, Hugh. *Bennalla, Victoria.* 64. October 1892.

1466 **Lawless**, James Frederick. *Great Northern Express Company, St. Paul, Minnesota, U.S.A.* **Past Grand Master, Minnesota.** November 1892.

1467 **Lawrence**, Rev. John Thomas, M.A. *Vepery, Madras.* P.D.G.W., P.D.G.A.So. Madras. Local Secretary for India. May 1893.

1468 ***Lawrence**, General Samuel Crocker. 28 *Lancaster Street, Boston, Massachusetts, U.S.A.* **Past Grand Master of Grand Lodge of Massachusetts.** March 1888.

1469 **Lawrence**, Thomas. *Fernville, Harrogate, Yorks.* P.Pr.A.G.Pt., P.Pr.G.A.D.C R.A.), W. Yorks. November 1897.

1470 **Lawson**, Thomas Mann. *Hill Top, Armley, Leeds.* 600, *600*. January 1889.

1471 **Leah**, John. *Cobar, New South Wales.* P.D.G.W. October 1895.

1472 **Le Cronier**, Dr. Maxwell. *Jersey.* P.Pr.G.D. March 1897.

1473 **Lee**, Harry William. *Childers, Queensland.* 2673, *211* (S.C.) Local Sec. for Childers. May 1896.

1474 **Lee**, J. St. John. *Walbundrie, New South Wales.* 93. October 1894.

1475 **Lee-Bryce**, Robert. *Masonic Hall, Brisbane, Queensland.* D.G.Sc.E., D.G.Sec. (S.C.) March 1895.

1476 **Lee-Dillon**, The Hon. Harry Lee Stanton. *Ditchley, Enstone, Oxon.* 1165, *1165*. May 1897.

1477 **Leeson**, Charles John. *Post and Telegraph Department, Georgetown, Queensland.* 768 (S.C.), P.M. January 1892.

1478 **Le Feuvre**, John Emilius, J.P. 19 *Carlton Street, Southampton.* Past Grand Deacon and Past Grand Sword Bearer (R.A.) September 1887.

1479 **Lehmann**, Viggo. *Pilestroede, 70b, Christiania, Norway.* Lodge Oscar til den flammende Stjerne. October 1897.

1480 **Leichney**, George Alexander. *Clifton, Queensland.* 2419. October 1895.

1481 **Leigh**, G. Herbert. *A.J.S. Bank, Germanton, New South Wales.* May 1895.

1482 **Leigh**, George. 52 *George Street, Hull.* P.Pr.G.St.B., N. and E. Yorks. May 1897.

1483 **Leigh**, William Stouier. *Pietermaritzburg, Natal.* P.D.G.W., P.D.G.N. June 1898.

1484 **Leighton**, Albert. *West Harding Street, Fetter Lane, E.C., London.* 263. May 1897.

1485 **Leighton**, Alexander Robert. 441 *Calle Piedad, Buenos Ayres.* P.D.G.D. October 1898.

1486 **Leith**, James Percy. 14 *Wool Exchange, E.C., London.* Past Grand Deacon. January 1897.

1487 **Lello**, Horace John. 467 *West Street, Durban, Natal.* 1937. May 1898.

1488 **Lemon**, Rev. Thomas William, D.D., Oxon. *Vicarage, Ploughill, near Stratton, Cornwnll.* P.Pr.G.W., P.Pr.G.J., Devonshire. September 1887.

1489 **Leoser**, Thomas Smith. 457 *Madison Avenue, Elizabeth, New Jersey.* 33, *16.* May 1898.

1490 **Leslie**, Major John Henry, R.A. *Hathersage, Sheffield.* P.D.G.W., P.D.G.A.D.C. (R.A.), Punjab. Local Secretary for H.M. Army. October 1891.

1491 **L'Estrange**, Guy S., M.D. *Roma, Queensland.* 730 (S.C.), P.M., *247* (S.C.), P.Z. October 1892.

1492 **Letts**, Alfred Woodley. 2 *St. Wilfred's Road, New Barnet, Herts.* 2509. October 1898.

1493 **Levander**, Frederick William, F.R.A.S. 30 *North Villas, Camden Square, N.W., London.* P.Pr.G.D., P.Pr.G.Treas. (R.A.), Middlesex. Local Secretary for Middlesex and North London. January 1890.

1494 **Levick**, Frederick. 13 *Abchurch Lane, E.C., London.* P.Pr.G.W., Herts. January 1897.

1495 **Levoy**, Lewis G. *Webster, South Dakota, U.S.A.* Past Grand Master, Past Grand High Priest, South Dakota. Local Secretary for South Dakota. October 1893.

1496 **Levy**, Albert. *Box 423, Johannesburg, Transvaal.* 1409, *153.* May 1889.

1497 **Lewenberg**, Jacob Frank, M.D. 2321 *Oxford Street, Philadelphia, U.S.A.* 11 (D.C.), *3* (D.C.) May 1891.

1498 **Lewes**, Prince Kinnear, Lieut. R.A. *Harwich.* October 1896.

1499 **Lewis**, Charles Edwardes. *Baeda Street, Cape Town.* Deputy Grand Master (D.C.) October 1892.

1500 **Lewis**, Edward Charles. 77 *Palace Road, Tulse Hill Park, S.W., London.* P.Pr.G.D., Essex. January 1897.

1501 **Lewis**, Harold. *Mercury Office, Bristol.* Keeper of the Archives, Bristol. February 1887.

1502 **Lewis**, Mosely Lewis. *Toowoomba, Queensland.* 1315, *194* (S.C.) May 1895.

1503 **Lewis**, Rayner Blount. 37 *Annerley Park, S.E., London.* P.Pr.G.D., Hereford. November 1897.

1504 **Lewis**, Thomas White, M.A., M.D. *Kingscliffe, Wansford, Northamptonshire.* XXV. (I.C.) October 1898.

1505 **Lichtenfeld**, Sigmund. 300 *Regent Street, W., London.* Pr.G.Stew., Herts. October 1896.

1506 **Lidgey**, William. *Devoran, Truro, Cornwall.* 589, P.M., *1006*, P.Z. October 1889.

1507 **Lightfoot**, Bruce. *Station Master, Shoreham, Kent.* 1915. March 1889.

1508 **Lightfoot**, Richard Henry. *Homebush, Mackay, Queensland.* 737 (S.C.), P.M. Local Secretary for Mackay. May 1894.

1509 **Limerick**, Samuel Benton. *Snohomish, Washington, U.S.A.* 25, W.M., *15*, P.H.P. May 1894.

1510 **Lindsay**, Thomas. 152 *Dumbarton Road, Glasgow.* 553, *69.* October 1897.

1511 ***Lindsay**, Thomas A. *Carnoustie, N.B.* Pr.G.H., Angus and Mearns. May 1894.

1512 **Line**, Harry. *Willow Grove, Chislehurst, Kent.* 2266. March 1898.

1513 **Lipinski**, Louis. *Box 119, Johannesburg, Transvaal.* 738 (S.C.) May 1889.

1514 **Lissack**, Simeon. *Box 511, Johannesburg, Transvaal.* 744 (S.C.) January 1891.

1515 **Lister**, Colville William. *Greenmount, Queensland.* 755 (S.C.), *194* (S.C.) May 1893.

1516 **Little**, Surg. Lieut.-Col. Charles Colhoun, M.D., I.M.S. *Amraoti Camp, Berar, India.* P.D.G.W., Bombay. October 1894.

1517 **Livsey**, Milton. *Maple Street, Providence, Rhode Island, U.S.A.* Dis.Dep.G.M. May 1893.

1518 **Lloyd**, George Richard. *Oswaldcroft, Albert Road, Whalley Range, Manchester.* P.Pr.G.Treas., W. Lancs. January 1897.

1519 **Lloyd**, James John. *Florida, South African Republic.* 2486. January 1897.

1520 **Lloyd**, Dr. Samuel. 60 *Bloomsbury Street, W.C., London.* 1201, P.M. June 1898.

1521 **Lloyd**, William Thomas. *P.O., Maraisburg, S.A.R.* 2539, P.M. Local Secretary for Krugersdorp. October 1894.

1522 **Locke**, Dr. Charles Alfred. *Cawdor House, Rotherham, Yorks.* 904. June 1893.

1523 **Lockwood**, Luke A. 115 *Broadway, New York, U.S.A.* **Past Grand Master, Past Grand High Priest, Connecticut, Grand Representative of England.** October 1894.

1524 **Lockwood**, Thomas Meakin, F.R.I.B.A. 80 *Foregate Street, Chester.* P.Pr.G.Sup.W., Chester. March 1888.

1525 **Loewy**, Benno. 206 *Broadway, New York, U.S.A.* 209, *220*, P.H.P. Local Secretary for New York. May 1894.

1526 **Logan**, James Fowlds. 36 *Basinghall Street, E.C., London.* **Past Grand Treasurer, New Zealand.** March 1896.

1527 **Logan**, William. *Langley Park, Durham.* P.Pr.G.R., Durham. February 1887.

1528 **Logan**, William Charles. *Llys Alaw, Portmadoc, North Wales.* P.P.G.D., P.P.G.Sc.N. June 1895.

1529 **Long**, C. J. C. *Cosham, Hants.* 342, P.M. October 1897.

1530 ***Long**, Geoffrey Rogers. *Moulmein, Burma.* 542, *542*. November 1896.

1531 **Longman**, Henry. *Laurel Bank, Lancaster.* P.Pr.G.Sup.W., P.Pr.G.So. January 1896.

1532 **Longman**, Val. J. Rod. 35 *Carleton Road, Tufnell Park, N., London.* 1328. January 1898.

1533 **Lovegrove**, Henry, F.S.I., A.R.I.B.A. *Eboracum, Herne Hill, S.E., London.* **Past Grand Sword Bearer.** November 1887.

1534 **Lovell**, Arthur. 5 *Portman Street, W., London.* 1425. October 1898.

1535 **Lowe**, F. J. *The Mount House, Shrewsbury.* 117. March 1898.

1536 **Luck**, Henry Courtenay, A.K.C., F.R.G.S., F.R.M.S., A.S.E. *Toowoong, Brisbane, Queensland.* P.D.G.W. Local Secretay for Brisbane. October 1890.

1537 **Lunn**, Henry Simpson, M.D. 5 *Endleigh Gardens, N.W., London.* 2410, *2410*. January 1898.

1538 **Lutter**, Henry M. *Mandalay, Burma.* 2375, P.M. May 1897.

1539 **Lyons-Montgomery**, Foster Kynaston Walter. 26 *Park Road, Regent's Park, N.W., London.* 1331. January 1898.

1540 **Mabin**, Frank. 10 *Union Street, Plymouth.* 105. January 1891.

1541 **Macadam**, William Ivison, F.R.S. Edin., F.I.C., F.C.S., F.S.A.Scot. *Surgeon's Hall, Edinburgh.* **Past Grand Sword Bearer, Representative of Grand Lodge of Arkansas, Past Grand Sojourner.** March 1890.

1542 **MacAlister**, Robert. *Pietermaritzburg, Natal.* 701 (S.C.), P.M. October 1895.

1543 **MacBride**, Andrew Somerville. *Ashbank, Alexandria, Glasgow.* P.G.W., Dumbartonshire. May 1893.

1544 **MacCall**, Frank. *Detroit, Michigan, U.S.A.* 165, *165*. March 1898.

1545 **MacCalla**, W. A. Editor of "Keystone." 239 *Dock Street, Philadelphia, U.S.A.* March 1894.

1546 **McCaw**, J. Dysart. M.D., F.R.C.S. *Ivy House, Lincoln Road, E. Finchley, N., London.* 211 (I.C.) May 1897.

1547 **MacCombie**, W. G. 20 *Queenhithe, E.C., London.* 1232. March 1898.

1548 **MacConnell**, Thomas John. *Lisburne, Wills Street, Ballarat, Victoria.* 36. March 1893.

1549 **MacCreary**, Ernest Secession. *Augusta, Georgia, U.S.A.* 166, W.M., *2*. May 1898.

1550 **M'Cullough**, David Ballantyne. *Melbourne Street, Brisbane, Queensland.* 2119, P.M., *908*. October 1898.

1551 **MacCullough**, William. *High Street, Auckland, New Zealand.* Pr.G.M., Dep.G.Sup. (R.A.) North Island. March 1891.

1552 **MacDonald**, John. *Townsville, Queensland.* 819 (S.C.), P.M., *127* (S.C.), P.Z. November 1896.

1553 **MacDonald**, John Christopher. 6 *Lynwood Avenue, Newcastle-on-Tyne.* 541. March 1898.

1554 **MacDonald**, John Young. 12 *Eyre Street, Ballarat, Victoria.* **Past Grand Steward.** October 1894.

1555 **Macdonald**, Alexander. *Thornwood, Ardrishaig, Scotland.* 754, P.M., *69*. January 1893.

1556 **Macdonald**, Robert. 37 *Marquis Street, Glasgow.* **Grand Steward, Scotland.** June 1891.

1557 **Macdougall**, Hamilton C. 156 *Medway Street, Providence, Rhode Island, U.S.A.* **Grand Organist, Rhode Island.** March 1888.

1558 **MacDougall**, John. *Merton Road, Woolloongabba, Brisbane, Queensland.* 339 (I.C.), P.M. May 1896.

1559 **MacDougall**, W. A. *Launceston, Tasmania.* **Deputy Grand Master.** May 1895.

1560 **MacDowall**, Andrew. *Beaconsfield, Kircudbright, N.B.* P.P.G.D.C., P.P.G.Sc.N., Berks and Bucks. March 1893.

1561 **MacDowall**, G. A. *Jesmond, Plaistow, Essex.* 2291. January 1892.

1562 **Mace**, Albert E. *Chipping Norton, Oxfordshire.* 1036. March 1894.

1563 **M'Eachern**, Archibald. *Malvern Hills, Blackall, Queensland.* 2207. October 1898.

1564 **Macfarlane**, George. *Charters Towers, Queensland.* 1546, P.M., *1546.* Local Secretary for Charters Towers. June 1897.

1565 **MacGee**, Robert. 34 *South Castle Street, Liverpool.* 1675, P.M. May 1892.

1566 **MacGregor**, George Robert. *Bingley, Yorkshire.* 439. May 1889.

1567 **MacGregor**, James. 14 *Alexandra Terrace, Bortley, co. Durham.* 541. March 1890.

1588 **Macintyre**, Richard Beech. *Gayudah, Queensland.* March 1895.

1569 **Macintyre-North**, Charles Niven. 27 *Old Queen Street, Queen Anne's Gate, S.W., London.* 1559, P.M., *1275*, P.Z. October 1890.

1570 **MacKellar**, John Douglas. *Benton Harbour, Michigan.* 298, *72.* June 1898.

1571 **Mackenzie**, Alexander F. 15 *Union Street, Inverness.* Pr.G.D.C., Invernesshire. Local Secretary for Inverness. November 1893.

1572 **MacKenzie**, J. E. *Kimberley, South Africa.* 1409. May 1890.

1573 **MaceKnzie**, James. *Belize, British Honduras.* 339 (S.C.), *115* (S.C.) November 1895.

1574 **Mackenzie**, Thomas. 12 *Waterloo Street, Glasgow.* 339. March 1898.

1575 **MacKinnon**, Ludovic, Lieut. Derbyshire Regiment. *T.E.F., India.* 1843. March 1898.

1576 **MacLachlan**, D. C. *Barcomville, Barcom Avenue, Darlinghurst, New South Wales.* 181, P.M. June 1894.

1577 **Maclaren**, Duncan Mark. *Block* 14, *Broken Hill, South Australia.* 199, *10.* June 1898.

1578 **Maclean**, Magnus, M.A., D.Sc., F.R.S.E. 8 *St. Alban's Terrace, Dowanhill, Glasgow.* 817, *69.* May 1898.

1579 **MacLean**, Lachlan. *Capetown.* 398 (S.C.), P.M. March 1893.

1580 **MacLean**, Peter. *Roma, Queensland.* 730 (S.C.), *247* (S.C.) October 1894.

1581 **MacLeavy**, James. *Wirral Hotel, New Ferry, Birkenhead.* 477, *477.* January 1894.

1582 **MacLeod**, George. *Clarence Villa,* 59 *Tonnahurich Street, Inverness.* Pr.G.St. January 1895.

1583 **MacLeod**, James Morrison. 6 *Freemasons' Hall, W.C., London.* Secretary R.M.I.B. **Past Grand Sword Bearer.** November 1890.

1584 **MacLeod**, John. *Whyte Street, Coleraine, Victoria.* P.M. January 1896.

1585 ***MacMillan**, Frederick Douglas. *Box* 1541, *Johannesburg, Transvaal.* 744 (S.C.) November 1890.

1586 **MacNair**, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., *181*, P.H.P. May 1887.

1587 ***MacNeill**, Percy Russell. *Longlands, Griqualand West, South Africa.* 1417. October 1894.

1588 **MacNeilly**, A. *P.O. Sydney, New South Wales.* 32, P.M. October 1894.

1589 **MacNeilly**, J. *P.O. Sydney, New South Wales.* 32, P.M. October 1894.

1590 **Macpherson-Grant**, George Bertram. *Ballindalloch Castle, Scotland.* Pr.G.W., Inverness. March 1896.

1591 **Macpherson-Grant**, John. *Milton Cottage, Kingussie, N.B.* **Provincial Grand Master, Inverness.** May 1894.

1592 **Mactaggart**, Surg.-Capt. Charles, M.B., I.M.S. *Allahabad, India.* P.D.G.D., Bengal. March 1898.

1593 **Mager**, William Kelk. *Queenstown, South Africa.* P.M. May 1893.

1594 **Maguire**, Edward. *Gowrie Crossing, S. and W.R., Queensland.* 826 (S.C.) May 1898.

1595 **Maguire**, Robert, M.D., F.R.C.P. 4 *Seymour Street, Portman Square, W., London.* January 1898.

1596 **Mahon**, Ernest Leonard. *Pollibetta, Coorg, India.* 2576, P.M., *1043.* June 1896.

1597 **Makeham**, Henry William Payne, M.R.C.S., L.R C.P., L.S.A. 330 *New Cross Road, S.E., London.* 1559, P.M., *1275*, P.Z. October 1896.

1598 **Makein**, William. 33 *Torbay Street, Kentish Town, N.W., London.* 180. March 1896.

1599 **Makovski**, Stanislaus. *Fairlawn, Redhill, Surrey.* 416, P.M. October 1896.

1600 **Malcolm**, Alexander George. 2 *Huntley Gardens, Cathcart, Glasgow.* 754. November 1896.

1601 **Malcolm**, John Cooper. 30 *Spencer Street, Leeds.* **Past Grand Deacon.** October 1896.

1602 **Maltman**, George. 2841, *Swanson Street, W., Philadelphia, U.S.A.* 771, P.M., *2.* May 1895.

1603 **Mander**, James. *Compton House, Hounslow, W., London.* 1201, P.M., P.Z. May 1898.

1604 **Manfield**, Harry. *Cliftonville, Northampton.* 1764, *360.* May 1889.

1605 **Mangles**, William Waring. 19 *Chesham Place, Brighton.* 811. June 1897.

1606 **Manley**, Herbert, M.A., M.B. *West Bromwich, Staffordshire.* June 1896.

1607 **Mann**, Edgar Montague. *Bath Mount, Exeter.* 39. March 1892.

1608 **Mansfield**, W. W. *Belle Vue House, Dean's Brook Lane, Edgware, Middlesex.* 1549, P.M., *1702*, P.Z. May 1898.

1609 **Manton**, James Odom. *Gower Street, Derby.* P.Pr.G.A.D.C., P.Pr.G.Sc.N. March 1892.

1610 **Manuel**, Robert. 5 *Pump Court, Temple, E.C., London.* 1196, P.M., *1196*, P.Z. October 1893.

1611 **Mapleton**, Cuthbert Walter. 29 *Schubert Road, Putney, S.W., London.* 256. June 1890.

1612 **March**, Arthur V. *West Bank, Oakwood Avenue, Shortlands, Kent.* 1321. May 1898.

1613 **Margerison**, James Bell. *47 Shear Brow, Blackburn, Lancashire.* 345, P.M. May 1897.

1614 **Markham**, Christopher A., F.S.A. *4 St. George's Place, Northampton.* P.P.G.W. May 1892.

1615 **Marks**, Aaron Harry. *420 Strand, W.C., London.* 1563, P.M. May 1898.

1616 **Marling**, W. J. P. *Stanley Park, Stroud, Gloster.* 702. January 1898.

1617 **Marr**, Robert. *29 Corn Exchange Chambers, E.C., London.* 238. June 1896.

1618 **Marrian**, Charles J. *8 Heathfield Park, Willesden Green, N.W., London.* 2489, *2489.* June 1895.

1619 **Marriott**, H. P. FitzGerald. *c/o H. S. King & Co., Pall Mall, S.W., London.* 5 (Sp.C.), *259* (S.C.) January 1897.

1620 **Marrs**, John H. *Box 113, Concord Junction, Massachusetts.* Corinthian L., Walden Chap., K. October 1898.

1621 **Marshall**, A. V. *211 Camberwell Road, S.E., London.* 1539. June 1898.

1622 **Marshall**, Charles Henry Tilson, Col. I.S.C. *18 Connaught Square, W., London.* P.D.D.G.M., P.D.G.J., Punjab. November 1896.

1623 **Marshall**, Henry. *The Rye, Harrogate, Yorks.* 1001. May 1898.

1624 **Marshall**, James. *24 Charing Cross, S.W., London.* 4, P.M., *50.* March 1892.

1625 **Marshall**, Walter Crawford. *179 Liverpool Street, Sydney, New South Wales.* **Grand Inspector of Working, N.S.W.** October 1893.

1626 **Marshall**, William Bayley, F.S.S., M.I.C.E., M.I.M.E. *Richmond Hill, Birmingham.* P.Pr.G.R., Warwickshire. June 1892.

1627 **Marsland**, Octavius. *15 Seething Lane, E.C., London.* 19. November 1895.

1628 **Marson**, James Thomas. *Sandon Road, Stafford.* 726, *726.* November 1893.

1629 **Marston**, Thomas Henry. *Casilla 170, Rosario de Santa Fé, Argentine Republic.* 1553, *1553.* June 1898.

1630 **Martin**, George. *33 Park View Road, Manningham, Bradford.* 600. *600.* January 1890.

1631 **Martin**, George. *19 Eltham Road, Lee, Kent.* 829, P.M., *2099.* October 1896.

1632 **Martin**, Walter A. *Lake Wendourne, Ballarat, Victoria.* 36, P.M. November 1894.

1633 **Martin**, William Henry. *Toowoomba, Queensland.* 775 (S.C.) October 1896.

1634 **Marty**, Francis Charles. *195 Calle Reconquista, Buenos Ayres.* 1553, W.M. *1553.* May 1898.

1635 **Martyn**, Rev. Charles J. *The Rectory, Daglingworth, Cirencester.* **Past Grand Chaplain.** June 1898.

1636 **Mason**, Charles Letch. *The Hollies, Cliff Road, Leeds.* P.Pr.G.W., P.Pr.G.H., West Yorks. June 1887.

1637 **Mason**, Rev. Henry J. *Wigston Magna Vicarage, Leicester.* P.Pr.G.Chap., Dorset. January 1891.

1638 **Mason**, J. J. *Grand Lodge of Canada, Grand Sec.'s Office, Hamilton, Ontario.* **Grand Secretary of the Grand Lodge of Canada.** March 1888.

1639 **Mason**, John. *Freemasons' Hall, London, W.C.* **Past Grand Standard Bearer.** October 1897.

1640 **Mason**, John William. *Armley P.O., Near Leeds.* P.Dis.G.St.B., P.Dis.G.Sup.W., Natal. November 1888.

1641 **Massey**, Louis Conrad. *Orlando, Florida, U.S.A.* D.D.G.M. March 1898.

1642 **Massey**, Stanley Franklin. *Rio de Janeiro.* 3. November 1896.

1643 **Massey-Hicks**, John Moses. *P.O.B. 959, Johannesburg, Transvaal.* 853, P.M. October 1890.

1644 **Massie**, E. J. *Simla House, Spring Road, Bedford.* P.G.D.D.C., West Yorks. January 1888.

1645 **Masson**, David Parkes. *Lahore, Punjab, E.I.* P.Dis.G.Treas., Punjab. June 1888.

1646 **Masson**, Elliott George. *Throgmorton House, Copthal Avenue, E.C., London.* 744 (S.C.), *225* (S.C.) March 1895.

1647 **Matalha**, E., Baron de. *Pretoria, South African Republic.* 738, P.M., *738.* October 1889.

1648 **Mathews**, Robert Humphrys. *Cootamundra, New South Wales.* 185, P.M. November 1895.

1649 **Mathewson**, Capt. James W. *Engine House, No. 3, Detroit, Michigan.* 138, *16.* March 1898.

1650 **Mathieson**, James. *Box 1022, Johannesburg, South African Republic.* 570 (S.C.) March 1895.

1651 **Matier**, Charles Fitzgerald. *Mark Masons' Hall, Great Queen Street, W.C., London.* **Past Grand Standard Bearer, England.** June 1888.

1652 **Matthew**, John. *Box 92, Pretoria, South African Republic.* October 1896.

1653 **Matthews**, Robert C. *Sheridan Street, Gundagai, New South Wales.* 25, P.M. June 1895.

1654 **Matzinger**, Capt. Theodore. *9 Napier Avenue, Hurlingham, S.W., London.* 174. May 1894.

1655 **Maund**, William Charles. *Herberton, Queensland.* 1978. P.M. January 1896.

1656 **Maunsell**, Major G. W. *Adj. E. Bengal Railway V., Sealdah, Calcutta.* 1865, P.M. November 1897.

1657 ***Maxwell**, John M. *Room 1, Chicago Block, East Fifth Street, Leadville, Colorado, U.S.A.* **Past Grand Master, Colorado.** May 1890.

1658 **Maxwell**, Robert Miller. *St. George's Street, Cape Town.* 398 (S.C.) W.M. October 1898.

1659 **May**, Samuel McHean. 62 *Cardigan Road, Headingley, Leeds.* 2608. May 1898.

1660 **Maye**, William Bennett. *Abham, Buckfastleigh, Devon.* P.Pr.G.D.C., P.Pr.G.Std.B. (R.A.), Devon. January 1889.

1661 **Mayer**, Daniel. 18 *Great Marlborough Street, W.C., London.* 59, W.M. May 1898.

1662 **Mayfield**, Joseph. *Roma, Queensland.* 780 (S.C.), P.M., *190* (S.C.), P.Z. Local Secretary for Roma. October 1892.

1663 **Mears**, Arthur. *Townsville, North Queensland, Australia.* P.Dis.G.St., P.Dis.G.S.B., Queensland. Local Secretary for Townsville. March 1888.

1664 **Meek**, J. M. 6, *Nelson Terrace, Coatham, Redcar, Yorks.* P.Pr.G.R., Durham. October 1898.

1665 **Meggy**, Arthur Robert. 5 *Richmond Road, Ilford, Essex.* P.Pr.G.W. January 1898.

1666 ***Mehta**, Roostumjee Dhunjeebhoy, J.P., C.I.E. 55 *Canning Street, Calcutta.* P.Dis.G.D., Bengal. June 1891.

1667 **Meier**, Abraham. *Station Road, Redhill, Surrey.* 2582, P.M. October 1898.

1668 **Mendelssohn**, Max. 56 *Hilldrop Crescent, Camden Road, N., London.* 212, *1839.* January 1889.

1669 **Mendelssohn**, Sidney. *Ashleigh, Fairhazel Gardens, Hampstead, N.W., London.* 1409. January 1889.

1670 **Mercer**, Harry West. *Box* 6, *Barberton, S.A.R.* 747 (S.C.), W.M. October 1898.

1671 **Mercer**, Thomas James. 7 *Connaught Road, Harlesden, N.W., London.* 2427. January 1895.

1672 **Meredith**, James Creed, LL.D. *Clocevin, Pembroke Road, Dublin.* **Deputy Grand Master, Ireland.** March 1898.

1673 **Meredith**, Jonathan Hopkins. *Sansome Street, Worcester.* P.Pr.G.R., Staffords; P.Pr.G.D.C. (R.A.), Worcester. October 1897.

1674 **Meredith**, Morgan. *Mayne, Brisbane, Queensland.* 330 (I.C.), P.M. November 1896.

1675 **Merrick**, Rev. George Purnell. *Chaplain's House, Camden Road, N., London.* P.Pr.G.Chap., Surrey. June 1891.

1676 **Merrick**, William. 120, *Bedford Street, Liverpool.* May 1898.

1677 **Metcalf**, George Reuben, M.D. 110 *West Fourth Street, St. Paul, Minnesota, U.S.A.* 3. Local Secretary for Minnesota. March 1892.

1678 **Meyer**, Ernest Alfred. *Box* 61, *Barberton, S.A.R.* Lodge Jubilee (D.C.) October 1898.

1679 **Meyer**, Frank. *Artesian Works, Bear Lane, S.E., London.* 1471. March 1898.

1680 **Meyer**, Joseph. *Townsville, Queensland.* 677 (S.C.), *207* (S.C.) November 1895.

1681 **Michell**, George Francis. *Gover Street, North Adelaide, South Australia.* 1. January 1896.

1682 **Mickley**, George, M.A., M.B. *St. Luke's Hospital, E.C., London.* **Past Assistant Grand Director of Ceremonies.** May 1890.

1683 **Miles**, Charles George. *Grahamstown, Cape of Good Hope.* 711. March 1888.

1684 **Miles**, Charles Thomas. *Firscot, Boscombe, Bournemouth.* P.Pr.G.Sup.W., P.Pr.G.Sc.N., Hants. January 1897.

1685 **Miles**, William. *Pine Creek, Pittsworth, Queensland.* 775 (S.C.) March 1895.

1686 **Millar**, George W. 64 *Duane Street, New York.* 271, P.M., *241.* May 1897.

1687 **Miller**, Sir Alexander Edward, Q.C. 11 *Stone Buildings, Lincoln's Inn, W.C., London.* 459, *459.* March 1895.

1688 **Miller**, Alexander. *Cragie, Ligar Street, Ballarat, Victoria.* **Past Assistant Grand Director of Ceremonies, Victoria.** March 1893.

1689 **Miller**, Francis Hugh. *Royal Victoria Yard, Deptford, S.E., London.* 1593, P.M., *1593.* March 1890.

1690 **Miller**, Frederick Richard, F.R.C.S. 31 *Shepherd's Bush Road, W., London.* 753. January 1898.

1691 **Miller**, George Henry. *Mill View, Edgworthstown, Ireland.* Pr.G.Sec., Meath. March 1892.

1692 **Miller**, James. *Rockhampton, Queensland.* 677 (S.C.), D.M. October 1896.

1693 **Miller**, John A. *Hopewell, Mercer Co., New Jersey, U.S.A.* 155, P.M. May 1895.

1694 **Miller**, T. L. *Eyre Cottage, Jews Walk, Sydenham, S.W., London.* 2105. January 1897.

1695 **Millington**, James. *Carlton Cottage, Horsforth, near Leeds.* 1221, P.M., *289*, P.Z. May 1893.

1696 **Milne**, J. G. *P.O. Roodepoort, South African Republic.* 2539. June 1898.

1697 **Milne**, W. G. *Box* 402, *Johannesburg, South African Republic.* October 1896.

1698 **Milton**, John Harold. 9 *Staple Inn, W.C., London.* 2511, P.M., *174.* May 1897.

1699 **Mims**, Frederick Bosworth. *Laurifer, Arkwright Road, Hampstead, N.W., London.* 435, P.M. October 1898.

1700 **Mitchell**, Frederick William. *Maplehurst, The Avenue, Twickenham, Middlesex.* 1013. January 1896.

1701 **Mitchell**, John Mitchell. 110 *Cannon Street, E.C., London.* 92, P.M. November 1895.

1702 **Mitchell**, Thomas Wiseman. *Arbuthnot & Co., Madras.* 1198, *1198.* October 1893.

1703 **Mitchell**, William Taylor. *Armenian Street, Blacktown, Madras.* 1198, P.M., *1198*, Z. October 1894.

1704 **Moar**, J. T. 15 *Beak Street, W., London.* 813, W.M. March 1898.

1705 **Mold**, Charles Trevor. 760 *Calle Cuyo, Buenos Ayres.* **District Grand Master.** Local Secretary for Argentine Republic. June 1894.

1706 **Molesworth**, James Murray. *Cormyn Lodge, Leamington, Warwickshire.* 284. June 1896.

1707 **Molloy**, Harry J. *Birur Simoga Railway, Sarikere, Mysore, India.* P.D.G.Sup.W., Madras. May 1898.

1708 **Monckman**, Joseph Woodhead. 19 *Charles Street, Bradford.* P.Pr.G.D.C., P.Pr.G.Soj. (R.A.), West Yorks. March 1888.

1709 **Montague**, John Henry. 101 *New Bond Street, W., London.* 2030, W.M. October 1896.

1710 **Monteith**, H. Campin. *Ipswich, Suffolk.* P.Pr.G.W. June 1898.

1711 **Monteith**, Robert. *East State School, Toowoomba, Queensland.* 775 (S.C.) October 1894.

1712 **Montgomerie**, William Henry. *Townsville, Queensland.* 1595, P.M., *207* (S.C.) November 1895.

1713 **Montgomery**, Thomas. *St. Paul, Minnesota, U.S.A.* **Grand Secretary, Minnesota.** May 1893.

1714 **Mooers**, Edwin. *Kingston, Ontario, Canada.* 79, *20.* March 1896.

1715 **Moon**, John G. *William Street, Sydney, New South Wales.* P.M. October 1896.

1716 **Moore**, Charles. 19 *Church Street, Stoke, Devonport.* 90. October 1898.

1717 **Moore**, Lieut.-Col. Sir George Montgomery John, R.A., C.I.E. *Madras.* **District Grand Master, District Grand Superintendent, Madras.** May 1893.

1718 **Moore**, Samuel J. *Mitchell, South Dakota, U.S.A.* 31, P.M., *16.* May 1895.

1719 **Moore**, Silas R. *Steilacoom, Washington, U.S.A.* **Grand Steward.** October 1895.

1720 **Moore**, Lieut.-Col. W.F., A.S.C. 1 *Wellington Villa, Military Road, Cork.* P.Dep.D.G.M., Malta. June 1898.

1721 **Moorhead**, Robert. *Bollon, Queensland.* 293 (I.C.) June 1897.

1722 **Moors**, Henry. 498 *Punt Hill, South Yarra, Victoria.* Doric Lodge. October 1892.

1723 **Morecroft**, Arthur Hubert. 5 *Castle Street, Liverpool.* 2316. March 1890.

1724 **Morgan**, Alexander H. 621 *N. 20th Street, Philadelphia, U.S.A.* May 1898.

1725 **Morgan**, Charles Talgai. *Mackay, Queensland.* 1554. June 1894.

1726 **Morgan**, Robert Barton. 3 *Lincoln's Inn, Corporation Street, Birmingham.* P.P.G.St.B., Warwickshire. November 1893.

1727 **Morland**, John Thornhill. *Bath Street, Abingdon, Berks.* D.Pr.G.M. June 1896.

1728 **Morley**, Edward. *Aramac, Rockhampton, Queensland.* 2338. May 1894.

1729 **Morphy**, Ferdinand Jamison. *Club de Residentes Estrangeros, Buenos Ayres.* **Grand Superintendent, Argentine Republic.** March 1897.

1730 **Morris**, John Jones. 24 *Lombard Street, Portmadoc, North Wales.* P.Pr.G.St. May 1894.

1731 **Morris**, Spencer William. 48 *Christchurch Road, Streatham Hill, S.W., London.* 231, P.M. January 1894.

1732 **Morrish**, Samuel William Furze. M.I.N.A. 65 *Primrose Mansions, Battersea Park, S.W., London.* 1287. March 1898.

1733 **Morrison**, Charles. 66 *Conduit Street, W., London.* 1608, P.M. March 1898.

1734 **Morrison**, Robert. 99 *Napiershall Street, Glasgow, N.B.* 413, P.Dep.M., *50*, P.Z. October 1888.

1735 **Morton**, Francis William Watson. 39 *Brunswick Street, Fitzroy, Victoria.* 171, P.M. June 1896.

1736 **Mossop**, John. 4 *St. Mary's Mansions, Paddington, W., London.* P.Pr.G.R., Worcester. January 1898.

1737 **Mountain**, T. J. *Regency Street, Westminster, S.W., London.* 2030. June 1898.

1738 **Moutray**, Rev. John Maxwell, LL.D. *Richmount Glebe, Ballygawley, Co. Tyrone.* P.G.Ch., Tyrone and Fermanagh. March 1895.

1739 **Moyle**, J. Copley. *Moulmein, Burma.* **District Grand Master, Grand Superintendent,** Local Secretary for Burma. March 1893.

1740 **Moysey**, Thomas. 71 *Gresham Street, E.C., London.* 2128. January 1896.

1741 **Muckleston-Allen**, Major Francke. *Glyn Padarn, Llanberis, North Wales.* 1861, *384.* March 1893.

1742 **Muggeridge**, Richard William. *The Brewery, Park Street, Southwark, S.E., London.* 1704, P.M., P.Z. March 1894.

1743 **Muller**, Cornelius Johannes. *Cathcart Villa, Cape Town.* P.Pr.G.Ins., Netherlands. March 1889.

1744 **Mullins**, Arthur Ernest. 97 *Barry Road, East Dulwich, S.E., London.* 1446. March 1893.

1745 **Mullins**, Howard E. 258 *Tottenham Court Road, W., London.* 211, *720.* October 1897.

1746 **Munday**, Rev. J. G. *St. John Baptist Vicarage, Felixstowe, Suffolk.* P.P.G.Ch., Lincoln. March 1893.

1747 **Munro**, John. *P.O.B.* 174, *Pretoria, South African Republic.* 770 (S.C.), P.M. Local Secretary for Pretoria. January 1894.

1748 **Murphy**, George B. *Moosomin, North Western Territory, Canada.* **Deputy Grand Master, Manitoba.** October 1897.

1749 **Murphy**, James Alexander. *Police Station, Chinchilla, Queensland.* 330 (I.C.), *194* (S.C.) May 1894.

1750 **Murray**, Alfred Alexander, F.R.S.E. 20 *Warrington Crescent, Edinburgh.* 2, *56.* March 1898.

1751 **Murray**, Francis Edward. *Windsorton, South Africa.* 2486. June 1895.

1752 **Murray**, Henry Athol. *Caixa* 725, *Rio de Janeiro, Brazil.* 3. October 1894.

1753 **Murray**, James. 118 *Onslow Drive, Denistoun, Glasgow.* Pr.G.Treas., Glasgow. March 1894.

1754 **Murray**, John, A.R.I.B.A. *Adelphi Chambers, 7 St. John's Street, W.C., London.* 171. June 1894.

1755 **Murrow**, Baron. 107 *Waterloo Crescent, The Forest, Nottingham.* 2189. March 1889.

1756 **Murton**, John Walter. *Hamilton, Ontario, Canada.* P.G.W., P.D.Sup. January 1896.

1757 **Myers**, Gabriel. *Ficksburg, Orange Free State.* Lodge Star of the Border (D.C.) October 1895.

1758 **Myers**, Moss Phineas. 80 *Hamilton Terrace, N.W., London.* 2522. May 1896.

1759 **Mylne**, Thomas. *Brisbane, Queensland.* **District Grand Master, Provincial Grand Superintendent (S.C.), Queensland.** March 1892.

1760 **Nadel**, Naley. *Mount Road, Madras.* P.Dis.G.A.Pt. March 1897.

1761 ***Nairne**, Perceval Alleyn. 3 *Crosby Square, E.C., London.* **Past Grand Deacon.** March 1898.

1762 **Naoroji**, Dadabhai. *Washington House, 72 Anerley Park, S.E., London.* 1159, P.M. January 1895.

1763 **Napper**, Sidney. 9 *Fenchurch Street, E.C., London.* 1471, P.M. March 1898.

1764 **Nash**, Frank Archibald. *Clovelly, Strawberry Hill, Middlesex.* 2581. January 1898.

1765 **Nash**, Stewart. *Gympie, Queensland.* 1249, P.M., *260* (S.C.) May 1897.

1766 **Naylor**, Walter Olliver. *Box* 188, *Johannesburg, South African Republic.* 2313, *2313.* October 1896.

1767 **Neech**, George Christian. *Geham, Toowoomba, Queensland.* 826 (S.C.), *194* (S.C.) May 1894.

1768 **Nelson**, George. *Villa Devoto, Buenos Ayres.* P.Dis.G.D., Dis.G.Stand.B. (R.A.), Argentine Republic. March 1891.

1769 **Nelson**, George Cawood. *Myrtle Villa, Grahamstown, Cape Colony.* 651 (S.C.) June 1895.

1770 **Nelson**, Peter August. *William Street, Rockhampton, Queensland.* 982, P.M., *205* (S.C.), P.J. October 1896.

1771 **Nelson**, William Cowper. 136 *Gravier Street, New Orleans, U.S.A.* 1, *1*, P.H.P. May 1894.

1772 **Nethersole**, Alfred Ralph, Capt. I.S.C. *Waltair, Vizagapatam, India.* 150, *150.* March 1897.

1773 **Nettleship**, Rev. C. Frank. *P.O. Box F., Newark, New Jersey, U.S.A.* 1. June 1896.

1774 **New**, Thomas Cheney. 2 *Prospect Place, Stratford-on-Avon, Warwickshire.* Pr.G.St.B. June 1896.

1775 **Newbold**, Walter. 14 *Montrell Road, Streatham, S.W., London.* 183, P.M. January 1895.

1776 **Newby-Fraser**, William. *Box* 662, *Johannesburg, S.A.R.* 2481, 225 (S.C.) January 1895.

1777 **Newland**, Edward. 16 *Warwick Street, Regent Street, W., London.* 834. January 1895.

1778 **Newman**, A. *P.O., Pretoria, South African Republic.* October 1896.

1779 **Newman**, Frank. 90 *Shardeloes Road, New Cross, S.E., London.* 1310. June 1898.

1780 ***Newman**, Henry Field. 16 *High Street, Shrewsbury, Salop.* 117. October 1888.

1781 **Newton**, James. 23 *Silverwell Street, Bolton, Lancashire.* Pr.G.Sec., Pr.G.Sc.E., E. Lancashire. February 1887.

1782 **Newton**, John, F.R.A.S. *Glen Lyn,* 18 *Erlanger Road, Hatcham, S.E., London.* **Past Grand Pursuivant, Past Assistant Grand Director of Ceremonies (R.A.)** October 1889.

1783 **Newton**, William John. *Brightside, Heswall, Cheshire.* 1289, *537.* June 1898.

1784 **Newton**, William Watson. 52 *St. Enoch Square, Glasgow.* **Grand Standard Bearer.** May 1894.

1785 **Nicholas**, Edgar Henry. *Barkly Street, Mount Pleasant, Ballarat, Victoria.* 40. June 1893.

1786 **Nicholes**, M. W. S. 8 *Pownall Gardens, Hounslow, Middlesex.* 209, P.M. October 1896.

1787 **Nichols**, H. Bertram. 6 *Pieras Road, Handsworth, Birmingham.* 1180. May 1898.

1788 **Nicholson**, J. J. *Maraisburg, South African Republic.* 67 (I.C.) May 1898.

1789 **Nickel**, Dr. August Ferdinand Alexander. *Perleberg, Germany.* L. zur Perle. October 1895.

1790 **Nicklin**, John Bailey. *Chattanooga, Tennessee, U.S.A.* P.M. March 1892.

1791 **Nickson**, Dr. Wilfred. *Bolton Street, Newcastle, N.S. Wales.* P.M., *214* (S.C.), P.Z. October 1896.

1792 **Nicole**, C. 4 *Cotton Street, Australia Avenue, E.C., London.* 2278. March 1898.

1793 **Niven**, John. *Osborne House, Clayton, Bradford.* 750. June 1889.

1794 **Nixon**, Dr. Edward John. *Heidelberg, South African Republic.* 2354, W.M. May 1898.

1795 **Noakes**, H. W. 3 *Kirkstall Road, Streatham Hill, S.W., London.* 108, P.M., *749*, Z. May 1892.

1796 **Noble**, Alexander Fraser. 361 *Bates Avenue, St. Paul, Minnesota, U.S.A.* 163, *45*. October 1897.

1797 **Noble**, Bento Fernandes, M.B., C.M. 67 *Rua do Ouvidor, Rio de Janeiro.* 4, 69. October 1895.

1798 **Nock**, George Arthur. *National Provincial Bank of England, Hull.* 1896. January 1889.

1799 **Noehmer**, C. W. 3 *Havelock Road, Croydon, Surrey.* 186, P.M. January 1895.

1800 **Norden**, Rev. Henry Louis. 4 *The Gardens, E. Dulwich, S.E., London.* P.Pr.G.Chap., Suffolk. June 1898.

1801 **Norfolk**, Thomas. 16 *Grosvenor Road, Bradford.* 600. January 1888.

1802 **Norman**, George. 12 *Brock Street, Bath.* 41, P.M., *41*. November 1895.

1803 **North**, W. J. R. *P.O., Roodepoort, South African Republic.* 2539. June 1898.

1804 **Nunn**, Richard Joseph, M.D. 119½ *York Street, Savannah, Georgia, U.S.A.* 15, P.M., *3*, P.K. November 1889.

1805 **Oehley**, Oliver Charles. *Somerset East, Cape Colony.* 1585. October 1897.

1806 **Oertel**, Frederick Oscar, C.E., A.I.D.A. *Saharanpur, N.W.Prov., India.* 1870. March 1898.

1807 **Oetzmann**, Charles H. *Brighton Road, Surbiton, Surrey.* 2146. March 1898.

1808 **Officer**, William. 21 *Castle Street, Edinburgh.* **Past Grand Deacon.** October 1894.

1809 **Oliver**, Thomas Gordon. *One Mile, Gympie, Queensland.* 863 (S.C.), P.M., *260* (S.C.) May 1898.

1810 ***Oortman-Gerlings**, J. D. *Old Canal 72, Utrecht, Holland.* P.M., Ultrajectina Lodge. May 1891.

1811 **Oppert**, Emile Daniel. 33 *Old Broad Street, E.C., London.* 92, P.M. November 1895.

1812 **Or**, Leonard F. 11 *Chatsworth Road, Brondesbury, N.W., London.* 1572. May 1898.

1813 **Oram**, John Earl, M.A., M.E. 67 *Palmerston Road, Dublin.* 357, P.M., *23*, P.K. January 1890.

1814 **Oram**, William Adams. *Singapore.* P.Dis.D.G., Japan. May 1897.

1815 **Oranje**, Pieter. *Barberton, S.A.R.* Lodge Jnbilee (D.C.), P.M. October 1898.

1816 **Orchard**, Vivian. 124 *Blackheath Hill, S.E., London.* 79, P.M. March 1895.

1817 **Ord**, Charles Augustus. *Pay Department, General Post Office, Sydney, New South Wales.* **Grand Sword Bearer, New South Wales.** October 1893.

1818 **Orme**, James Edgerton. 1135 *West Seventh Street, St. Paul, Minnesota, U.S.A.* 163, P.M., *45*. November 1895.

1819 **Orr**, Andrew William, M.D. *Edward Street, Brisbane, Queensland.* 286 (I.C.) May 1897.

1820 **Orttewell**, Richard. *Maldon, Essex.* 1024, P.M., *1024*. November 1894.

1821 **Overbeck**, H. E. 4 *Rumford Place, Liverpool.* 216, P.M. May 1898.

1822 **Owen**, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March 1888.

1823 **Owen**, S. Walsh, L.R.C.P. 10 *Shepherd's Bush Road, W., London.* 901, *201*. October 1898.

1824 **Owens**, Frederick Edward. 45 *Hamilton Square, Birkenhead.* 2433, *2433*. May 1898.

1825 **Oxland**, Rev. John Oxley, J.P., F.R.G.S., etc. *Gillets, Pine Town, Natal.* Dis.G.Ch., Natal. May 1888.

1826 **Packer**, Henry John. *Asylum for Insane, Toowoomba, Queensland.* 755 (S.C.) *194* (S.C.) October 1894.

1827 **Painter**, Edwin Richard. 156 *Larkhall Lane, Clapham, S.W., London.* 766. May 1898.

1828 **Page**, Alfred. 11 *Fowler Street, South Shields.* 1676, *1626*. May 1895.

1829 **Page**, Angustus Hammond. *Cobar, New South Wales.* 97. October 1894.

1830 **Page**, Robert Palgrave. 73 *Carlisle Mansions, S.W., London.* 259. March 1896.

1831 **Page**, W. S. *The Gales, Woodford Bridge, Essex.* 186, P.M. October 1894.

1832 **Page**, W T. *Lynthorpe, Bromyard Road, Worcester.* Pr.G.Sec. October 1896.

1833 **Pakes**, John James. 10 *Malpas Road, Brockley, S.E., London.* 871, P.M., *140*, P.Z. January 1890.

1834 **Palmer**, Capt. A. S. 5 *Horbury Crescent, Notting Hill Gate, W., London.* 1165. November 1897.

1835 **Palmer**, Charles. *Jagersfontein, Orange Free State.* 1469, P.M. May 1896.

1836 **Palmer**, Rev. James Nelson. *Bembridge, near Ryde, Isle of Wight.* **Past Grand Chaplain and Past Grand Sojourner, England.** November 1888.

1837 ***Palmer-Thomas**, R. 5 *Horbury Crescent, Notting Hill Gate, W., London.* 1929, P.M., P.Z. Jnne 1891.

1838 **Papenfus**, Herbert B. *Johannesburg, S.A.R.* Star of the Rand Lodge. October 1891.

1839 **Papworth**, Oliver. 9 *St. Andrew's Hill, Cambridge.* Pr.G.Sec., P.Pr.G.H. June 1894.

1840 **Paramore**, David Lewis. *Snohomish, Washington, U.S.A.* Grand Scribe, Washington. October 1893.

1841 **Parke**, George Henry. *St. John's, Wakefield, Yorks.* 154, P.M., *154*, P.Z. January 1895.

1842 **Parke**, P. Halkett. *Thursday Island, Queensland.* 820 (S.C.) June 1896.

1843 **Parker**, George Phillip. 3 *Ormond Terrace, N.W., London.* 1397, P.M. June 1898.

1844 **Parker**, William Fox. *Armidale, New South Wales.* Dis.G.Ins.W. May 1895.

1845 **Parkinson**, John. 17 *Arran Quay, Dublin.* 494, P.M. January 1898.

1846 **Parsons**, E. 13 *Lyric Chambers, Whitcomb Street, W.C., London.* 1927. March 1898.

1847 **Partridge**, Samuel Steads. 16 *De Montfort Square, Leicester.* Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer (R.A.) January 1889.

1848 **Passmore**, Henry. *H.M.Customs, Sydney, New South Wales.* Grand Warden, Grand Haggai. January 1896.

1849 **Pastfield**, John Robinson. *Princess Street South, St. Thomas, Exeter.* 39. March 1897.

1850 **Patlansky**, Joseph Manuel. *P.O.B.* 378, *Johannesburg, S.A.R.* De Goede Trouw L. May 1892.

1851 **Paterson**, Colin Archibald. *Vizianagram, Madras.* 2592. May 1898.

1852 **Paterson**, J. Mountain. 62 *Haverstock Hill, N.W., London.* 2408. May 1898.

1853 **Paton**, John Roper. 98 *West George Street, Glasgow, N.B.* P.Pr.G.J., Lower Ward, Lanarkshire. June 1888.

1854 **Patterson**, George. 20 *Havelock Street, Wilton, Hawick, N.B.* 424. March 1894.

1855 **Patton**, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania; Representative of Grand Lodge of England. May 1887.

1856 **Pavitt**, G. W. 14 *Barking Road, Canning Town, E., London.* 860. May 1898.

1857 **Paxon**, Harold Charles. *Kwala Lumpor, Selangor, Straits Settlements.* 2337. May 1895.

1858 **Paxton**, Adam. *Canning Road, Allahabad, Bengal.* P.D.D.G.M., P.D.G.H. January 1896.

1859 **Peak**, William Charles. *Toowoomba, Queensland.* 1315, *194* (S.C.) October 1894.

1860 **Pearce**, Gilbert P. *Mellanear House, Hayle, Cornwall.* P.Pr.G.W., Cornwall. Librarian of Coombe Masonic Library, Hayle. March 1887.

1861 **Pearson**, Ernest A. *Eton, Mackay, Queensland.* 2624, P.M. November 1896.

1862 **Pechey**, Thomas Pollard. 24 *High Street, Maldon, Essex.* 1024, *1024*. January 1898.

1863 **Peck**, Allen Millard. *Elm Street, Providence, R.I., U.S.A.* 36, P.M. May 1893.

1864 **Peck**, Andrew. 1345 *Bedford Avenue, Brooklyn, New York.* 719, *209*. October 1891.

1865 **Peck**, Michael Charles. 2 *West Park Terrace, Hull.* Past Grand Standard Bearer, Past Grand Assistant Director of Ceremonies (R.A.) March 1892.

1866 ***Peek**, Rev. R. *Drewsteignton Rectory, Newton Abbot, Devon.* P.Pr.G.Ch., P.Pr.G.Sc.N., Suffolk. May 1888.

1867 **Pegler**, Stephen Francis. *Amcot House, Retford, Notts.* P.Pr.G.R., Notts. March 1894.

1868 **Pell**, Watkin Owen Spencer. *Highbeach, Felixstowe, Suffolk.* 2371, *10*. May 1898.

1869 **Pellon**, José F. 2 *Mercaderes, Havana, Cuba.* Grand Secretary, Cuba. May 1893.

1870 **Pemberton**, Abraham. 152 *Manchester Road, Stockport, East Lancashire.* P.Pr.G.D.C., P.Pr.G.S.B. (R.A.), East Lancashire. January 1892.

1871 **Pemberton**, W. A. *Hermitage College, Jeolikate, P.O. Kumaon, N.W.P., India.* P.D.G.Sup.W., Bengal. March 1898.

1872 **Pendleton**, Alan George. *Adelaide, South Australia.* P.D.G.Sup.W., Bengal. May 1893.

1873 **Penlington**, Thomas. *Queen Street, Brisbane, Queensland.* 319 (I.C.) October 1894.

1874 **Pepper**, J. F. *Shirle Hall, Hamstead Road, Handsworth, Birmingham.* P.Pr.G.W., Pr.G.H., Staffords. March 1898.

1875 **Percival**, Ernest Passawer, LL.D. *Stefansplatz* 8, *Vienna.* 1415. November 1897.

1876 **Perkins**, Captain William. *The Chestnuts, Lower Addiscombe Road, Croydon.* 2470. June 1894.

1877 **Perry**, Harry. 30 *Barlow Moor Road, Didsbury, Manchester.* P.Pr.G.D., E. Lancs. March 1894.

1878 **Perryman**, C. W. *Tokenhouse Buildings, E.C., London.* 212. November 1893.

1879 **Peters**, Frederick William. *Box* 747, *Johannesburg, South Africa.* January 1889.

1880 **Peters**, Herbert William. *West End, Kimberley, South Africa.* D.G.Sec., C.S.Africa. June 1888.

1881 **Peterson**, James Peter. *Longreach, Queensland.* 2510, P.M. October 1896.

1882 **Petrie**, David. *Box* 152, *Pretoria, South African Republic.* October 1896.

1883 **Pettigrew**, George Atwood. *Flandreau, South Dakota, U.S.A.* Grand Secretary (G.L. & G.C.), South Dakota. October 1894.

1884 **Phelps**, W. E 6 *Diamond Terrace, Hyde Vale, Blackheath, S.E., London.* 1670, P.M., *2395*. January 1898.

1885 **Phillipson**, Ferdinand. *Tordenskjoldsgade* 24, *Copenhagen*. Lodge Ferdinande Caroline, Hamburg. May 1893.

1886 **Phillips**, Ebenezer S. 440 *Kossuth Street, Bridgeport, Connecticut, U.S.A.* 3, *13*. March 1894.

1887 **Phillips**, George Thorne. *Wokingham, Berks*. 2437. June 1896.

1888 **Phillips**, Leopold. *Phillips' Hotel, Ballarat, Victoria*. 63, P.M. October 1897.

1889 **Phillipps**, W. Herbert. *Adelaide, South Australia*. 38. May 1898.

1890 **Philon**, Nicholas. *Piraeus, Greece*. **Assistant Grand Secretary, Greece.** Local Secretary for Greece. March 1890.

1891 **Pickard**, William. *Registry Office, Wakefield*. 1019, P.M. March 1890.

1892 **Pickergill**, Charles Phillips. 3 *Marlborough Terrace, Dewsbury, Yorks*. 827. October 1898.

1893 **Pickering**, George Alfred. *Guildhall, E.C., London*. 29, 890, P.M. **Past Grand Steward.** March 1892.

1894 **Pickering**, Thomas. 42 *Osborne Road, Newcastle-on-Tyne*. 24, *24*. June 1892.

1895 **Pickett**, Jacob, M.D. 26 *Colville Square, W., London*. 766, P.M. January 1895.

1896 **Pickett**, John. *Waipawa, Hawkes Bay, New Zealand*. **Past Grand Steward.** May 1893.

1897 **Pickford**, Alfred. 14 *Clyde Road, West Didsbury, Manchester*. 1375, P.M., *1387*. June 1898.

1898 **Pidduck**, George. 86*a*, *Leadenhall Street, E.C., London*. 2409, P.M. May 1897.

1899 ***Pierce**, W. Frank. 12 *Chronicle Buildings, San Francisco, California*. **Deputy Grand High Priest, California.** January 1897.

1900 **Pierson**, Joseph Waldie. *Box* 561, *Johannesburg, Transvaal*. 1665, *1665*. March 1889.

1901 **Pigram**, Frank. *Lower Freestone, Warwick, Queensland*. 1372. June 1894.

1902 **Pike**, Herbert Watson, I.C.S. *Sitapur, India*. 391, 1204, P.M., *891*, P.H. October 1896.

1903 **Pilcher**, Ardaseer Ruttonji. *Secunderabad, Deccan, Madras*. P.D.G.W., P.D.G.J. May 1893.

1904 **Pile**, William. *Sutton, Surrey*. P.P.G.St.B., P.P.G.Sc.N. November 1893.

1905 **Pimlott**, William Henry. *Wilsonton, Toowoomba, Queensland*. 775 (S.C.), *194* (S.C.) October 1895.

1906 **Pinckard**, George Josiah. *P.O.B.* 1759, *New Orleans, U.S.A.* **Past Grand High Priest, Representative of Grand Lodge of England at Grand Lodge, Louisiana.** May 1887.

1907 **Pinder**, James. 157 *Graham Road, Hackney, N.E., London*. P.P.G.Tr., P.P.G.So., Essex. November 1895.

1908 **Pinwill**, William Richard. 8*th King's Regiment, Holywood, Belfast*. 2477. June 1897.

1909 **Pittman**, Frederick John. *Beechcroft, St. Augustine's Avenue, South Croydon*. 538. March 1898.

1910 **Pittman**, J. J. 59 *Dingwall Road, Croydon, Surrey*. 538, P.M. March 1897.

1911 **Plumbe**, Rowland, F.R.I.B.A. 13 *Fitzroy Square, W., London*. **Past Grand Superintendent of Works.** June 1896.

1912 **Poate**, H. 2 *Suffolk Place, Pall Mall, S.W., London*, 82. October 1897.

1913 **Pocklington**, W. H. 5 *Arthur Road, Holloway, N., London*. 1288, P.M. May 1898.

1914 **Pocock**, James Charles. *Bromley, Kent*. 224, P.M., *195*. March 1893.

1915 **Poirin**, Napoleon Vincent Phillippe. *Beckington, Burnt Ash Road, Lee, S.E., London*. 2579. January 1898.

1916 **Pollard**, Joseph. 51 *Queen Anne Street, Cavendish Square, W., London*. P.P.G.W., Surrey. October 1889.

1917 **Pond**, Samuel. *Blandford, Dorset*. 1266. January 1897.

1918 **Poole**, William George. *Redlands, Albion Road, Sutton, Surrey*. 860, P.M., *860*, P.Z. January 1894.

1919 **Porter**, James. *Warwick, Queensland*. 1372, P.M. October 1894.

1920 **Porter**, James. *Leys Llewellyn, Conway, North Wales*. P.Pr.G.St. March 1895.

1921 **Postans**, Capt. Edward W. *Fairfield House, Cheshunt, Herts*. 34, P.M., P.Z. March 1898.

1922 **Poston**, Henry. 39 *Lombard Street, E.C., London*. 19, P.M. March 1892.

1923 **Potter**, F. W. *Nerthorpe, Uplands Park, Enfield, Middlesex*. 2241, P.M. March 1898.

1924 **Potts**, William T. 88 *Horseferry Road, Westminster, S.W., London*. 1805, P.M. March 1897.

1925 **Powell**, Capt. C. C. *The Elms, Dixton, Monmouth*. P.Pr.G.S. of W. November 1895.

1926 **Powell**, F. A., F.R.I.B.A. 344 *Kennington Road, S.E., London*. P.Pr.G.W., Monmouthshire. November 1887.

1927 **Powell**, George. 76 *Finsbury Pavement, E.C., London*. 142, P.M., *975*, P.Z. May 1890.

1928 **Powley**, George Henry. *Victoria Street West, Auckland, New Zealand*. **Past Grand Warden New Zealand.** October 1891.

1929 **Praeger**, Major Henry J. F. *Brooklands, Castelnau, Barnes, Surrey*. 2484. March 1898.

1930 **Pratt**, Charles. *Dis. Surveyor's Office, Tamworth, New South Wales*. October 1894.

1931 **Pratt-Saunders**, Col. R. J., R.A. *Saunders Grove, Beltinglass, Ireland.* Provincial Grand Master, Wicklow and Wexford. March 1898.

1932 **Prenzlau**, Julius. *Bosjes Spruit, Brandfort, Orange Free State.* 1022, L. Unity (D.C.) March 1895

1933 **Preston**, Arthur Edwin. *Abingdon, Berks.* P.Pr.G.R. May 1898.

1934 **Preston**, Donald William. *Penryn, Kynveton Road, Bournemouth.* P.Pr.G.D., P.Pr.G.So., Hants. March 1889.

1935 **Preston**, George Berthon, Capt. 2nd Dragoon Gnards. 27 *Redcliffe Gardens, South Kensington, S.W., London.* 1960, P.M., P.Z. November 1893.

1936 **Preston**, Robert Arthur Berthon, M.A. 1 *Elm Court, Temple, E.C., London.* 1118, P.M., P.Z. Jannary 1890.

1937 **Price**, Arthur. *Merriebank, Moss Lane, Ainstree, Liverpool.* 151, P.M., *43*, Z. June 1895.

1938 **Price**, Bun. F. *Memphis, Tennessee, U.S.A.* Past Grand Master, Tennessee. March 1892.

1939 **Price**, Milton H. *Memphis, Tennessee, U.S.A.* 299, P.M. January 1894.

1940 **Pringle**, Sir Norman Robert, Bart. 90 *Belgrave Road, S.W., London.* 92. Jannary 1898.

1941 **Prior**, Ephraim. *Magdala Road, Nottingham.* 1794. January 1898.

1942 **Probyn**, Lieut.-Col. Clifford. 55 *Grosvenor Street, Grosvenor Square, W., London.* Grand Treasurer. March 1897.

1943 **Procter**, Alfred. 22 *Bootham Crescent, York.* 236, P.M., *236*. January 1897.

1944 **Proctor**, Frederick Stephen. *Qu'Appelle, Assa, Canada.* Grand Deacon, Manitoba. October 1896.

1945 **Prynn**, Fred. *New Union Street, Moor Lane, E.C., London.* 334. June 1898.

1946 ***Pryce**, Thomas Lawrence. *P.O.B.* 186, *Johannesburg, Transvaal.* 828, *2313*. Local Secretary for Johannesburg. May 1890.

1947 **Puckle**, Walter Bridge. *Selby Lodge, Lansdowne Place, Brighton.* 162. May 1890.

1948 **Pudsey**, Colonel Henry Fawcett. 6 *Crown Terrace, Anlaby Road, Hull.* P.P.G.D., N. & E. Yorks. June 1889.

1949 **Pulvermann**, Martin. 26 *Minories, E.C., London.* 19. October 1895.

1950 **Purey-Cust**, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York.* Past Grand Chaplain. Jannary 1888.

1951 **Purkiss**, William Henry. 38 *Featherstone Street, E.C., London.* 860, *860*. March 1891.

1952 **Purvis**, Rev. A. E. *Bath.* 379. March 1897.

1953 **Purvis**, Thomas. 5 *Grainger Villa, Newcastle-on-Tyne.* 481, P.M., *481*. November 1890.

1954 **Pye**, Lieut. William Edmnnd. *Belgaum, India.* 1870. March 1898.

1955 **Pyke**, John. *North Tawton, Devon.* 1753. June 1898.

1956 **Quayle**, Mark. *P.O.B.* 919, *New Orleans, U.S.A.* 1, P.M. October 1889.

1957 **Rahman**, the Hon. Abdnl Dato Sri Amar d'Raja, C.M.G. *Johore Bahru, Johore, Straits Settlements.* 1152. November 1893.

1958 **Raines**, Herbert Percy. *St. Helens, Trinity Road, Bridlington Quay, Yorks.* 643, P.M., *200*. January 1898.

1959 **Rainey**, James Jarvis. *Spilsby, Lincolnshire.* 426, *721*. March 1890.

1960 **Ralling**, Thomas John. *Winnock Lodge, Colchester, Essex.* Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer. Jannary 1890.

1961 **Ramsay**, John Carmichael. *Dalhousie, Waratah, Newcastle, New South Wales.* Dis.G.Insp. of W. Local Secretary for Newcastle, N.S.W. March 1894.

1962 **Randall**, James Alfred. 62 *Falcon Road, Clapham Junction, S.W., London.* 1963, P.M., *1793*, P.Z. March 1893.

1963 **Randell**, George. *St. Paul's School, St. Leonards-on-Sea, Sussex.* P.Pr.G.D.C. Jannary 1892.

1964 **Randolph**, Lieut.-General Charles Wilson. 76 *Chester Square, S.W., London.* Grand Superintendent, Sussex. May 1893.

1965 **Ratcliffe**, Charles. 13 *Rufford Road, Elm Park, Fairfield, Liverpool.* 216, P.M., P.Z. May 1892.

1966 **Rawbone**, John. *Middelburg, South African Republic.* 794 (S.C.) March 1894.

1967 **Ray**, John Titterington. 5 *Appian Way, Leeson Park, Dublin.* 620, P.M. March 1896.

1968 **Raymond**, Henry Francis. *Elsinore, The Avenue, Yeovil, Somersetshire.* P.Pr.G.D. March 1888.

1969 **Raymond**, Percy Miles. 524 *K. Street, Sacramento, California, U.S.A.* 51. January 1896.

1970 **Read**, R. S. *Beaumont, St. Ives, Cornwall.* 1272, P.M. January 1895.

1971 **Rebman**, Francis Joseph. 11 *Adam Street, Strand, W.C., London.* 2000. Jannary 1897.

1972 **Redfearn**, Thomas Butler. 20 *Scale Lane, Hull.* P.P.G.W., A.P.G.Sec., A.P.G.Sc.E., East and North Yorks. January 1895.

1973 **Redway**, Captain George William. *Ealing Common, Middlesex.* 2094. March 1895.

1974 **Reed**, Commander George Henry Baynes, R.N. *Tehidy Terrace, Falmouth, Cornwall.* P.Pr.G.W., P.Pr.G.J., Cornwall. March 1888.

1975 **Reed**, W. H. 4 *Westbury Road, Ealing, W., London.* 382. January 1893.

1976 **Reep**, John Robertson. 4 *Great St. Thomas Apostle, Queen Street, E.C., London.* 1260, P.M., *1260*, P.Z. June 1890.

1977 **Rees**, Griffith. 58 *Hamilton Square, Birkenhead.* 477, *477*. January 1894.

1978 **Rees**, Thomas Ernest. *Y.M.C.A., Bath.* 1366. March 1898.

1979 **Reid**, Arthur Henry, F.R.I.B.A. *Box* 120, *Cape Town.* P.Dis.G.Sup.of W., Transvaal and Eastern Division, South Africa. October 1889.

1980 **Reid**, Godfrey Forest. *Bethlehem, Orange Free State.* 2522. May 1895.

1981 **Reid**, John Henry. *Beltona, South Australia.* 3. June 1892.

1982 **Reid**, Vernon Botterill. *York Place, Harrogate, Yorks.* 1001. March 1898.

1983 **Rendell**, Arthur Paige. *Stanley House, Horton Lane, Bradford.* 974, *974*. March 1893.

1984 **Renfree**, Thomas. 30 *Durham Street, Ballarat West, Victoria.* 23. March 1896.

1985 **Renner**, Peter Awooner. *Villa Esperance, Cape Coast, Cold Coast Colony.* 773. Local Secretary for the Gold Coast. March 1891.

1986 **Renwick**, James. *Toowoomba, Queensland.* P.D.G.D. May 1891.

1987 **Retallack-Moloney**, Joseph Henry. 360 *Romford Road, Forest Gate, E., London.* 2291, *933*. November 1894.

1988 **Reynolds**, Captain Cecil Edwards. *Great Chesterford, Essex.* 483, P.M., *488*. October 1888.

1989 **Reynolds**, Dr. Ernest James. *Oakenrod, Lordship Lane, S.E., London.* 63, *58*. March 1895.

1990 **Rich**, Harry Nelson. *Ladner, British Columbia, Canada.* 9, P.M. January 1896.

1991 ***Richards**, George. *P.O.B.* 440, *Johannesburg, Transvaal.* **District Grand Master.** October 1888.

1992 **Richards**, J. Peeke. 6 *Freeland Road, Ealing, W., Middlesex.* 1584, P.M. January 1896.

1993 **Richardson**, Arthur Connor. *Granville House, Jesmond, Newcastle-on-Tyne.* 1626, *1664*. March 1898.

1994 **Richardson**, George William. 169 *Coltman Street, Hull.* 57. March 1898.

1995 **Richardson**, Henry. 4 *Church Street, Greenwich, S.E., London.* 140, P.M. March 1892.

1996 **Richardson**, J. *Box* 44, *Roodepoort, South African Republic.* 770 (S.C.) May 1898.

1997 **Richardson**, William. *Guisborough, Yorks.* P.G.W., N. and E. Yorks. January 1898.

1998 **Richie**, Charles Williams. 117 *First Street, Tacoma, Washington, U.S.A.* 13. March 1895.

1999 **Rideal**, George Samuel. *Box* 1130, *Johannesburg, South African Republic.* 744 (S.C.) May 1895.

2000 **Rider**, Rev. W. Wilkinson. *Port Elizabeth, Cape Colony.* 711, P.M. March 1894.

2001 **Ridley**, Nicholas Charles, M.B., F.R.C.S. 27 *Horse Fair Street, Leicester.* 1560. January 1898.

2002 **Riley**, Frederick Whistler. *Elderslee Street, Winton, Queensland.* 2365. January 1897.

2003 **Riley**, Henry. *Victoria Mansions,* 28 *Victoria Street, S.W., London.* 2128. November 1894.

2004 **Riley**, Thomas. 51 *Grosvenor Terrace, Harrogate, Yorkshire.* 600, P.M., *600*, P.Z. March 1888.

2005 **Riley**, William Francis. *Longreach, Queensland.* 2365. March 1896.

2006 **Ritchie**, Thomas. *Opawa, Christchurch, New Zealand.* 609, P.M. March 1890.

2007 **Rivington**, Edward. 10 *Normanton Road, Redlands, Bristol.* P.Pr.G.Sup.W., Jersey. October 1896.

2008 **Rix**, Ernest John. 24 *Fernhurst Road, Fulham, S.W., London.* 1891. March 1898.

2009 **Robbins**, John. 57 *Warrington Crescent, Maida Vale, W., London.* 231, P.M. May 1892.

2010 **Robbins**, Joseph. 419 *Hampshire Street, Quincey, Illinois, U.S.A.* **Past Grand Master, Illinois.** January 1893.

2011 **Roberts**, Austin. 20 *Park View, Halifax, Yorkshire.* 448, P.M., *448*, P.Z. March 1888.

2012 **Roberts**, Edward, M.A. *Plas, Maesinela, Caernarvon, North Wales.* Pr.G.Sec., P.Pr.G.Reg. (R.A.), North Wales. March 1894.

2013 **Roberts**, John. *Box* 321, *Cape Town, Cape Colony.* D.A.G.Sec. June 1890.

2014 ***Roberts**, Richard Miles. *Beaconsfield, South Africa.* **District Grand Master, Central South Africa.** October 1888.

2015 **Roberts**, Thomas Harrison. 158 *Fleet Street, E.C., London.* 1538, P.M. May 1895.

2016 **Roberts**, William Field. 7 *Augustus Square, Regent's Park, N.W., London.* 1471. March 1898.

2017 **Robertshaw**, Jeremiah, J.P. *Palmerston Road, Northumberland Road, Sheffield.* 1239, P.M. January 1889.

2018 **Robertson**, Rev. Arthur George Lennox. 19 *Carter Street, Lorrimore Square, Walworth, S.E., London.* P.Dis.G.Chap., Argentine Republic. September 1887.

2019 **Robertson**, George. *Wellington, New Zealand.* **Past Grand Secretary, New Zealand, Representative of the Grand Orient of Italy.** Local Secretary for Wellington, N.Z. May 1892.

2020 **Robertson**, J. Ross. 291 *Sherbourne Street, Toronto, Canada.* **Past Grand Master of the Grand Lodge of Canada.** March 1888.

2021 **Robertson**, Major J. R. *Johannesburg, Transvaal.* 1413. June 1889.

2022 **Robertson**, Sydney. *Bulong, West Australia.* 2306. March 1898.

2023 **Robeson**, John Granville. 32 *Ridge Road, Stroud Green, N., London.* 192. October 1896.

2024 **Robins**, Herbert Henry. *Box* 860, *Johannesburg, South African Republic.* 2481. May 1898.

2025 **Robins**, Rev. James W., D.D. 2023 *Pine Street, Philadelphia, Pennsylvania, U.S.A.* **Grand Chaplain, Pennsylvania.** May 1887.

2026 **Robinson**, Charles William. *Toowoomba, Queensland.* 775 (S.C.) June 1892.

2027 **Robinson**, Frederick Cuthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford.* P.P.G.D., P.Pr.G.So., West Yorks. May 1889.

2028 **Robinson**, Henry. *One Mile, Gympie, Queensland.* 816 (S.C.) Local Secretary for Gympie. March 1896.

2029 **Robinson**, John. 33 *High Row, Darlington, Durham.* P.Pr.G.St.B. January 1896.

2030 **Robinson**, John. 28 *Arthur Street, Belfast.* P.Pr.G.D., Antrim. October 1896.

2031 **Robinson**, John Cutler. *P.O.B.* 61, *Hampton, Virginia, U.S.A.* 5, P.M. June 1892.

2032 **Robinson**, Robert. 109 *Oxton Road, Birkenhead.* 477, P.M., *477.* November 1893.

2033 **Robinson**, Samuel Charles West. *Darling Downs Gazette Office, Toowoomba, Queensland.* 823 (S.C.), *194* (S.C.) June 1895.

2034 *Robinson, Thomas Graham. 45 *Queen's Crescent, Haverstock Hill, N.W., London.* **Past Grand Steward.** November 1895.

2035 **Robinson**, William Fearenside. *The Borrens, Egremont, Cheshire.* 2131, P.M., *241*, P.Z. May 1892.

2036 **Robson**, O. Claude. 19 *Heathfield Park, Willesden Green, N.W., London.* 2489, P.M. March 1898.

2037 **Roby**, Joseph. 5 *Cook Street, Liverpool.* 2042, P.M., *241.* October 1897.

2038 **Rochester**, Henry. 25 *Grainger Street, W., Newcastle-on-Tyne.* 541, P.M., *24*, P.Z. May 1894.

2039 **Rodda**, Rev. E. 25 *Smith Street, Fitzroy, Victoria.* **Past Grand Chaplain.** June 1892.

2040 **Rodriguez**, Francisco de Paula. 2 *Mercaderes, Havana, Cuba.* **Chairman of Committee on Foreign Correspondence, Cuba.** May 1893.

2041 *Roffey, James Richards. *Seacombe, Cheshire.* 1937. March 1889.

2042 **Rogers**, Arthur Wellesley. *Collins Street, Melbourne, Victoria.* 15 (S.A.C.) October 1896.

2043 **Rogers**, R. S. *Belmont Avenue, Kew, Melbourne, Victoria.* 141, *17.* January 1897.

2044 **Rogers**, William. 93 *Chancery Lane, W.C., London.* 1336. March 1896.

2045 **Ronaldson**, Rev. W. *Christchurch, New Zealand.* **Grand Secretary.** May 1888.

2046 **Room**, J. H. *Launceston, Tasmania.* **Pro-Grand Master.** May 1895.

2047 **Rooth**, Edward. *Pretoria, South African Republic.* 1747. June 1894.

2048 *Roper, John. *Kirkby Lonsdale, Westmoreland.* 1974. March 1893.

2049 **Rorke**, William Joseph. 22 *Lister Street, Nottingham.* P.Pr.A.G.D.C. Local Secretary for Nottingham. January 1898.

2050 **Rose**, William. *Joss Cottage, Brookhill Park, Plumstead, Kent.* 859. January 1898.

2051 **Rosenberger**, Raphael. 538 *Broadway, New York City.* 209, P.M. November 1897.

2052 **Ross**, George. *Railway Station, Maryborough, Queensland.* 752 (S.C.), P.M., *246* (S.C.). P.Z. Local Secretary for Maryborough. October 1895.

2053 **Ross**, Peter, LL.D. 151 *West 62nd Street, New York.* **Grand Historian, Representative of Maryland.** May 1897.

2054 **Ross-Johnson**, Dennis. *Central Station, Madras.* P.D.G.W., P.D.G.D.C. (R.A.) October 1893.

2055 **Roux**, Adrian J. T. *Malmesbury, Cape Colony.* L. San Jan (D.C.), P.M. May 1898.

2056 **Row**, A. Venkata Jugga. *Vizagapatam, Madras.* 2592. May 1898.

2057 **Rowbotham**, Charles David. *Port Elizabeth, South Africa.* 711. March 1898.

2058 **Rowe**, A. E. 42 *Mincing Lane, E.C., London.* 2580. March 1898.

2059 **Rowe**, James Tovey. *Lynton House, Primrose Hill, N.W., London.* P.Pr.G.D., Herts. May 1898.

2060 **Rowe**, Joseph H. 15 *Chestnut Street, Gloucester, Massachusetts, U.S.A.* P.M. November 1897.

2061 **Rowell**, Benjamin W. 28 *Church Street, Boston, Massachusetts.* May 1898.

2062 **Rowe-Rowe**, H. *Stellenbosch, Cape Colony.* 2626. June 1898.

2063 **Rowland**, W. H. *Inverell, New South Wales.* 48, P.M. May 1895.

2064 **Rowlandson**, William Oswald. 39 *Princess Street, Manchester.* 2387, *204.* January 1897.

2065 **Rowley**, Walter, M.I.C.E., F.S.A., F.G.S. *Alderhill, Meanwood, Leeds, York.* 289. March 1888.

2066 **Rowsell**, Alfred William. *Pietermaritzburg, Natal.* P.D.G.D. October 1889.

2067 *Roy, Robert. 83 *Kensington Gardens Square, W., London.* P.Pr.G.Pt., Cambridgeshire. November 1888.

2068 **Royston**, Rev. Peter. *Orton Longueville, Peterborough.* May 1897.

2069 **Ruddock**, John Waring. 3 *Middleton Terrace, Ibrox, Glasgow.* **Grand Steward.** May 1892.

2070 **Ruhland**, John William. 15 *Hollis Street, Halifax, Nova Scotia.* **Past District Grand Master, Past Grand High Priest, Nova Scotia.** October 1889.

2071 **Rush**, Conductor John Shipman. *Ordnance Lines, Ootacamund, Madras.* P.D.G.D.C., P.D.G.S.B. (R.A.), Burma. January 1895.

2072 **Rushton**, Frederick Thomas. 14 *New Inn, Strand, W.C., London.* **Past Grand Steward.** June 1895.

2073 **Rushton**, W. H. *Lower Ganges Canal, Etawah, N.W.P., India.* 413. June 1895.

2074 **Russell**, Herbert Henry Anson. *Brisbane, Queensland.* 103, *908.* January 1892.

2075 **Russell**, James. 27 *Milk Street, Cheapside, E.C., London.* **Past Grand Steward.** March 1898.

2076 ***Rustomjee**, Cursetjee, I.C.S. *Moradabad, N.W.P., India.* 2018. October 1898.

2077 **Rustomjee**, Heerjeebhoy Manackjee, J.P. 18 *Chowringhee Road, Calcutta.* **Past Assistant Grand Director of Ceremonies.** Local Secretary for Bengal. January 1890.

2078 **Ryan**, John Hugh McAuley. *High Court Chambers, Madras.* 150, *150.* October 1896.

2079 **Ryder**, Bennett H. *Pitt Street, Sydney, New South Wales.* 181. June 1894.

2080 **Rymer**, J. Sykes. 17 *Park Place, York.* P.Pr.G.R., P.P.G.H., N. and E. Yorks. November 1888.

2081 **Sackville-West**, Col. the Hon. William E. *Lime Grove, Bangor, Wales.* May 1893.

2082 **Sadler**, William G. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

2083 **Salter**, H. 65 *Charlotte Terrace, Blackfriars Road, S.E., London.* 861, P.M. November 1897.

2084 **Salter-Whiter**, James. *Sunny Bank, Wallington, Surrey.* 1892, W.M., *1347.* March 1898.

2085 **Salwey**, Theophilus John. *Guildhall, Ladlow, Salop.* 611, *262.* November 1891.

2086 **Samuelson**, Frederick, C.E. 88 *Cannon Street, E.C., London.* 2562. June 1898.

2087 **Sandbach**, Arthur Edmund, Capt. R.E. *Staff College, Camberley, Surrey.* 1960. May 1896.

2088 **Sanders**, Rev. Canon Samuel John Woodhouse, LL.D., M.A., F.G.S. *St. Martin's Vicarage, Leicester.* **Past Grand Chaplain and Past Grand Sojourner.** January 1890.

2089 **Sanderson**, Charles Edward Fenwick. *Kuala Lampur, Selangor, Straits Settlements.* 2337, P.M., *508.* October 1894.

2090 **Sandford**, James Benjamin. *Qu'Appelle, Assa., Canada.* 32. March 1898.

2091 **Sanley**, Rev. Wilberforce. *Okehampton, North Devon.* 1753. May 1898.

2092 **Sansom**, Philip. 42 *Currie Street, Adelaide, South Australia.* **Past Grand Warden, Past Grand Haggai, South Australia.** October 1890.

2093 **Sarson**, Henry Logsdail. *Vinegar Works, City Road, S.E., London.* October 1896.

2094 **Saunders**, Alexander. 1, *Canning Street, Birkenhead,* 477, P.M., *477.* October 1896.

2095 **Saunders**, John. *Sea Cliff House, near Cape Town, Africa.* P.Pr.G.Sup., Cape of Good Hope (S.C.) October 1888.

2096 **Saunders**, Sibert. *The Bank, Whitstable, Kent.* P.Pr.G.Reg., P.G.J. November 1887.

2097 **Saunders**, William John H. *P.O.B.* 537, *Grand Haven, Michigan, U.S.A.* 139, P.M. May 1887.

2098 **Sawkins**, Arthur Wise. *Rondebosch, Cape Town.* 2220, *334.* January 1892.

2099 **Sayer**, John Phillipps. 50 *High Street, Maldon, Essex.* 1024, W.M., *1024.* November 1895.

2100 **Sayers**, E. J. F. *Geelong, Victoria.* **Past Grand Steward, Victoria.** May 1895.

2101 **Scarth**, Alfred. 9 *Ash Grove, Victoria Road, Headingly, Leeds.* 289, P.M. May 1893.

2102 **Schauerhammer**, Gottlob Heinrich. *Philippstrasse* 4, *Leipzig-Lindenau.* Lodge Balduin zur Linde, Vice-president of the Engbund. October 1896.

2103 **Schaul**, Lewis Julius. *Augusta, Georgia, U.S.A.* 1, *2.* March 1898.

2104 **Schendel**, Simon. 409 *Broadway, New York.* 739. March 1898.

2105 **Schiller**, Ferdinand P. M. 12 *Westbourne Crescent, Hyde Park, W., London.* 357. June 1891.

2106 **Schmidt**, Clarence R. M. *Ootacamund, India.* 1285, *1285.* October 1898.

2107 **Schneider**, Alfred Frederick. *Johannesburg, South African Republic.* 2180, *2313.* October 1895.

2108 **Schneider**, Frank Louis. 28 *Perham Road, West Kensington. W., London.* 2512. June 1898.

2109 **Schoder**, Anthony. *Woodbridge, New Jersey, U.S.A.* **Past Grand High Priest, New Jersey.** June 1897.

2110 **Schofield**, Frederick William. *Chapel House, Chipping Norton, Oxfordshire.* 1036, P.M. May 1893.

2111 **Schonberger**, B. 4 *Whitehall Court, S.W., London.* 2108. June 1897.

2112 **Schott**, Charles Jacob. 44 *Laisteridge Lane, Bradford, Yorks.* 302, *302.* November 1888.

2113 **Schreiber**, R. 16 *Douglas Mansions, West End Lane, N.W., London.* 2150. October 1898.

2114 **Schreiner**, Frederick, B.A., J.P. *New College Junior School, Eastbourne.* 1110. October 1898.

2115 **Schroeder**, Gustav Georg Friedrich. *Box 28, Krugersdorp, S.A.R.* Libertas L. (D.G.) October 1894.

2116 **Schulman**, Isaac. *Box 123, Johannesburg, South African Republic.* 2478, *225* (S.C.) March 1895.

2117 **Schultz**, Edward T. 215 *West German Street, Baltimore, Maryland, U.S.A.* **Past Grand Warden and Past Grand Deputy High Priest, Maryland.** June 1888.

2118 **Schuyling Van Doorn**, Herman Jan. *Boksburg, South African Republic.* 2480. May 1896.

2119 **Scott**, James Alfred Speirs. 28 *Grosvenor Place, West Jesmond, Newcastle-on-Tyne.* 1427, *481.* November 1889.

2120 **Scott**, Rev. John Hubert, M.A. *Rectory, Spitalfields, E., London.* P.Pr.G.Chap., Dorset. January 1891.

2121 **Scott**, Mark. *Micklegate, Selby, Yorks.* P.Pr.G.W., North and East Yorks. May 1892.

2122 **Scott**, Owen Stanley, F.S.A. *Bowes Museum, Barnard Castle, Durham.* 1230. May 1897.

2123 **Scott**, Thomas. *Nelson, New Zealand.* 40, P.M., 157 (S.C.) Local Secretary for Nelson. May 1892.

2124 **Scott**, William. *Montgomery Terrace, Mount Florida, Glasgow.* 617, P.M., *79.* January 1896.

2125 **Scott**, William George. *Winnepeg, Manitoba, Canada.* **Past Deputy Grand Master, Grand Librarian and Grand Secretary, Grand Lodge of Manitoba.** May 1887.

2126 **Scott**, William H. 357 *Westminster Street, Providence, Rhode Island, U.S.A.* D.D.G.M. June 1889.

2127 **Scott-Hall**, Rev. William E. *Oxford Union Society, Oxford.* 1672. March 1893.

2128 **Scurrah**,‡ William Alfred. 12 *Rutland Street, Regent's Park, N.W., London.* **Past Grand Standard Bearer.** March 1890.

2129 **Seabrook**, Alfred William. *New Ballard Road, Bombay.* P.Sub.G.M., India (S.C.), P.Pr.G.H., India (S.C.) March 1894.

2130 **Seager**, Herbert West. *Hampton Court, Middlesex.* 2183, P.M. January 1895.

2131 **Seamon**, William Henry. *Socorro, New Mexico, U.S.A.* **Past Grand High Priest.** May 1890.

2132 **Searle**, Edward. *Port Elizabeth, South Africa.* 711. May 1896.

2133 **Sears**, John M. *Memphis, Tennessee, U.S.A.* P.M. March 1892.

2134 **Seehoff**, J. *Box 47, Krugersdorp, S.A.R.* L. Libertas (D.C.), P.M. May 1898.

2135 **Seehoff**, Meyer. *Krugersdorp, South African Republic.* Lodge Libertas. W.M. October 1895.

2136 ***Selzer**, Andreas. *Delport's Hope, Griqualand, South Africa.* 1417, P.M., *1417*, P.Z. October 1888.

2137 **Setna**, Sorabjee Dhunjeebhoy. *Bombay.* 1165, 618 (S.C.) May 1889.

2138 ***Seymour**, John. *Dunkeld, Newland's Park, Sydenham, S.E., London.* 19. May 1890.

2139 **Shaft**, George Thomas. 2 *Prince Albert Street, Brighton.* P.Pr.G.Reg., Sussex. November 1897.

2140 **Shallcrass**, G. 317 *Collins Street, Melbourne, Victoria.* 110. May 1898.

2141 **Shalless**, Edwin. *Frampton, Clarendon Road, Lewisham, S.E., London.* 140, W.M. January 1898.

2142 **Sharpe**, Wallace William Jessop. *Albany Road, Falmouth.* 75. January 1892.

2143 **Shaul**, Henry William. *Box 2014, Johannesburg, S.A.R.* 744 (S.C.), *245* (S.C.) January 1895.

2144 **Shaver**, George David, M.D. 952½ *Pacific Avenue, Tacoma, Washington, U.S.A.* 22, P.M., *4*, P.H.P. January 1894.

2145 **Shaw**, A. F. C. 1 *Shaftesbury Cottages, Whiteinch, Glasgow.* 683. January 1898.

2146 ***Shaw**, Robert Barclay. 94 *Commerce Street, Glasgow.* 3, bis, *50.* June 1895.

2147 **Sheffield**, Major Frank. *Palaspai, Daleham Gardens, Hampstead, N.W., London.* 2029, P.M. June 1894.

2148 **Sheffield**, Thomas. *Box 1014, Johannesburg, S.A.R.* D.G.S.B., C.S Africa. May 1896.

2149 **Sheffield**, William Edwin. 115 *Pipestone Street, Benton Harbour, Michigan, U.S.A.* 298, *72.* October 1897.

2150 **Sheldon**, Thomas Steele, M.B., F.R.A.S. *Parkside Asylum, Macclesfield, Cheshire.* P.Pr.G.W., Pr.G.Sd.B. (R.A.), Cheshire. October 1892.

2151 **Shelton**, Rev. Edward Stanley. 21 *Park Lane, New Swindon, Wilts.* 599. May 1894.

2152 **Shephard**, Walter. *Fernbank, Louth, Lincolnshire.* P.P.G.D., P.P.G.So. Local Secretary for Lincolnshire. May 1889.

2153 **Shepherd**, Edward L. *The Lindens, Abingdon, Berkshire.* P.P.G.W. November 1893.

2154 **Shepherd**, John. 129 *Brockley Road, Brockley, S.E., London.* 140, P.M. March 1893.

2155 **Sheppard**, William Fleetwood, M.A., LL.M. 2 *Temple Gardens, Temple, E.C., London.* P.Pr.G.St., Cambridgeshire. November 1889.

2156 **Sherman**, Edwin James. *Rockburg, Felixstowe, Suffolk.* 2371, P.M. May 1898.

2157 **Sherman**, William Ross. 46 *Custom House Street, Providence, R.I., U.S.A.* 30, P.M. May 1893.

2158 **Shirk**, George H. *Hanover, Pennsylvania.* Dis.Dep.G.M., Pennsylvania. October 1891.

2159 **Shirrefs**, Robert Archibald. 571 *Madison Avenue, Elizabeth, New Jersey, U.S.A.* 33, *6.* Local Secretary for New Jersey. May 1895.

2160 **Short**, William Henry. *Nelson, New Zealand.* 40, P.M. October 1892.

2161 **Shread**, George. *Cambridge House, Trinity Road, Birchfield, Aston, Birmingham.* P.P.G.D., Warwicks. May 1893.

2162 **Shyrock**, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* **Past Grand Master of Maryland.** May 1890.

2163 **Shutte**, Richard Francis. *Mafeking, British Bechuanaland, South Africa.* 1417. October 1894.

2164 **Side**, Arthur Orsini. 34 *Lorne Road, Brixton, S.W., London.* 183, P.M. May 1893.

2165 **Sidwell**, Rev. Canon H. Bindley, B.A., *Box* 558, *Pretoria, S.A.R.* 794 (S.C.) March 1894.

2166 **Silberbauer**, Charles Frederick. *Rondebosch, Cape Colony.* Goede Hoop Lodge. Local Secretary for South Africa, West Division. October 1891.

2167 **Silberbauer**, Conrad Christian. *P.O.B.* 263, *Cape Town.* Goede Hoop L. (D.C.) March 1889.

2168 ***Sim**, Henry Alexander, I.C.S. *Madras, India.* 150, *1285.* June 1896.

2169 **Simmons**, W. G. 96 *St. John's Road, St. John's, S.E., London.* 1155, P.M. March 1898.

2170 **Simon**, L. 1 *Aldersgate Buildings, E.C., London.* 1693, P.M., H. May 1898.

2171 **Simonsen**, Sophus Heimann. *St. Kiobmagergade* 14, *Copenhagen.* Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June 1887.

2172 **Simpson**, James MacGregor. 10 *Old Jewry Chambers, E.C., London.* 59. May 1898.

2173 **Simpson**, John. *South Mount, Cameron, Tasmania.* 4. June 1891.

2174 **Simundt**, Victor E. 3 *Marins Road, Balham, S.W., London.* 858. May 1897.

2175 **Sinclair**, Hugh William. 408 *Collins Street, Melbourne, Victoria.* **Grand Treasurer.** Local Secretary for Melbourne. October 1895.

2176 **Sinclair**, Robert. *Skollan Cottage, Roseneath, Wellington, New Zealand.* 818 (S.C.) March 1896.

2177 **Sinclair**, Ven. William Macdonald, D.D., Archdeacon of London. *St. Paul's, E.C., London.* **Past Grand Chaplain.** June 1896.

2178 **Singleton**, William R. *Masonic Temple,* 909 *F. Street, N.W., Washington, U.S.A.* **Grand Secretary of the Grand Lodge of the District of Columbia.** September 1887.

2179 **Sissons**, William Harling. *Barton-on-Humber, near Hull.* **Grand Superintendent, Lincolnshire, Past Grand Assistant Director of Ceremonies, Past Grand Sword Bearer** (R.A.) March 1893.

2180 **Skelding**, H. J. *The Court, Bridgnorth, Salop.* P.Pr.G.D. January 1896.

2181 **Skelton**, Richard George. *Eight Mile Plains, Brisbane, Queensland.* 808 (S.C.), P.M., *190* (S.C.) March 1895.

2182 **Skinner**, Charles Weeding. *Wansfell, Theydon Bois, Essex.* 2000. January 1897.

2183 **Skirving**, J. B. *P.O.B.* 9, *Heidelberg, South African Republic.* 2354. June 1897.

2184 **Slack**, Arthur William. *Beechwood, Buxton, Derbyshire.* P.Pr.G.R. January 1891.

2185 **Sladden**, Robert. *Gauvin Street, Charters Towers, Queensland.* 2613. June 1898.

2186 **Slater**, Cecil Vaux. 7 *Josephine Avenue, Brixton, S.W., London.* 1507. May 1897.

2187 **Slicer**, Walter. *Main Street, Bingley, Yorks.* 439, *387.* June 1894.

2188 **Sloan**, Archibald Nevins. *Chattanooga, Tennessee, U.S.A.* **Past Grand Warden.** March 1892.

2189 **Smail**, James Scott. *Innerleithen, Scotland.* 856. May 1898.

2190 **Small**, Harry Gordon. *Wythburn, Heaton Moor, Stockport.* P.Pr.G.W., P.Pr.G.R. (R.A.), Cheshire. November 1897.

2191 **Smiles**, James Thomas. *Dept. of Mines, Sydney, New South Wales.* P.M. June 1897.

2192 **Smith**, Benjamin Edwin. *Ordnance Office, Ootacamund, Madras.* 2532, P.M., *1198*, P.Z. October 1894.

2193 **Smith**, Charles. 65 *Birdhurst Rise, South Croydon, Surrey.* 19. October 1895.

2194 **Smith**, Charles Winlove. 50 *High Street, King's Lynn, Norfolk.* 107, *107.* October 1891.

2195 **Smith**, D. Crawford. 19 *Queen Street, Perth, Scotland.* 3. March 1898.

2196 **Smith**, George. *Central School, Townsville, Queensland.* 819 (S.C.) March 1897.

2197 **Smith**, Harry Augustus Frank. 11 *Foster Road, Gosport.* 1705, W.M. March 1898.

2198 **Smith**, Henry Ewbank. 5 *Norman Road, St. Leonards-on-Sea.* 1184. January 1897.

2199 **Smith**, James. *The Bank, Shotts, N.B.* P.Pr.G.Treas., Dumfriesshire. October 1891.

2200 **Smith**, John, B.E., M.I.C.E. *County Surveyor, Ballinasloe, Ireland.* P.G.Std., South Connaught. March 1892.

2201 **Smith**, General John Corson. 65 *Sibley Street, Chicago.* **Past Grand Master.** May 1889.

2202 **Smith**, John Moore, F.S.I. 96 *Romford Road, Stratford, E., London.* 2291. October 1894.

2203 **Smith**, Joseph Collett. *Snow Hill Buildings, E.C., London.* 1965. May 1898.

2204 **Smith**, Milton. 5 *Holmdale Road, West Hampstead, N.W., London.* 19. May 1893.

2205 **Smith**, Montague Howard. *The Ferns, Amherst Road, N., London.* 280, *280.* March 1895.

2206 **Smith**, Robert John. *Woodlesford, near Leeds.* 1042, *1042.* November 1892.

2207 **Smith**, Robert, jun. *Box* 392, *Durban, Natal.* P.D.G.D.C. May 1898.

2208 **Smith**, Robert Maxwell. *Hot Springs, Garland Co., Arkansas.* Deputy Grand Master. January 1898.

2209 **Smith**, William Henry. *State School, Monkland, Gympie, Queensland.* 775 (S.C.), *194* (S.C.) May 1891.

2210 **Smithies**, William Edward. *Springfield, Elland, Yorkshire.* P.P.G.D., P.P.G.St.B. (R.A.), West Yorks. October 1888.

2211 **Smyth**, John James. *Gunnedah, New South Wales.* 218. January 1896.

2212 **Smyth**, William Henry. *Elkington Hall, Louth, Lincolnshire.* Past Provincial Grand Master. May 1890.

2213 **Smythe**, Alfred, J.P., F.R.G.S. 14 *Harcourt Street, Dublin.* 269, P.M., *11*, P.K. Representative of Grand Lodge of New Brunswick. May 1896.

2214 **Snell**, Dr. E. T. *P.O. Krugersdorp, S.A.R.* L. Libertas (D.C.), P.M. May 1898.

2215 **Snelling**, William Walton. 29 *Lancaster Road, Stroud Green, N., London.* 1541, P.M. March 1893.

2216 **Snow**, Francis Hugh. 29 *Grenfell Street, Adelaide, South Australia.* 38, 4. June 1892.

2217 **Snowball**, Fitzgerald. *Glenthorne, Broughton Park, Surrey Hills, Victoria.* 752 (E.C.) June 1892.

2218 **Snowball**, Oswald Robinson. 19 *Queen Street, Melbourne, Victoria.* P.M. June 1892.

2219 **Solomons**, Israel. 53 *Warwick Street, Regent Street, W., London.* 1349. May 1897.

2220 ***Songhurst**, William John. 9 *Cromwell Place, Highgate, N.W., London.* 227, P.M., *7*. January 1894.

2221 **Sonne**, Carl Christian. *Great Northern Telephone Co., Shanghai.* D.A.G.D.C. May 1896.

2222 **South**, Benjamin Herbert. *Grahamstown, Cape.* 651 (S.C.), P.M., *118* (S.C.), P.Z. March 1895.

2223 **Southwell**, F. M. *East Castle Street, Bridgnorth, Salop.* 1621. May 1896.

2224 **Southwell**, William Lascelles. *Astbury Hall, Bridgnorth, Salop.* P.Pr.G.W. May 1889.

2225 **Spafford**, Frederick Angier. *Flandreau, South Dakota, U.S.A.* 11, P.M., *19*. May 1895.

2226 **Spalding**, John Tricks. 22 *Villa Road, Nottingham.* P.Pr.G.W., P.Pr.G.A.So., Notts. May 1894.

2227 **Sparks**, Alfred. 9 *Elms Road, N. Dulwich, S.E., London.* 1987. May 1895.

2228 **Sparks**, Henry James. *East Bilney Hall, East Dereham, Norfolk.* P.D.D.G.M., Bengal, P.P.G.W., P.P.G.J., Norfolk. March 1893.

2229 **Spencer**, Charles. 15 *Highlever Road, N. Kensington, W., London.* 1366, *177*. January 1898.

2230 **Spencer**, Robinson. *Frankton, Waikato, Auckland, New Zealand.* 101. May 1896.

2231 **Spencer**, Thomas E. 17 *Boyce Street, Glebe Point, Sydney, New South Wales.* Deputy Grand Master. May 1896.

2232 **Spica**, Guglielmo Carlo. *Teodo, Dalmatia, Austria.* Lodge Sphinx, Cairo. May 1894.

2233 **Spiegel**, Maurice. 37 *Brondesbury Road, Kilburn, N.W., London.* 59, P.M. March 1898.

2234 **Spiers**, James. *Masonic Hall, Toowoomba, Queensland.* Dep.Dis.G.M., Prov.G.H. Local Secretary-in-chief for Queensland. January 1891.

2235 **Spiller**, Stanley. 480 *Brixton Road, S.W., London.* 2395. *June* 1898.

2236 **Sprague**, Israel Barnard Baldwin. 255 *Sherman Street, St. Paul, Minnesota, U.S.A.* 5, P.M., May 1893.

2237 **Sreenevasa**, Iyengar, P. T. *Hindu College, Vizagapatam, Madras.* 2592. May 1898.

2238 **Staley**, Thomas Peace, F.S.A., F.Z.S. 2 *Fenchurch Avenue, E.C., London.* 1464, P.M. June 1895.

2239 **Stanley**, Frederick. *Rokeby, Edgar Road, Margate.* 127, P.M. May 1888.

2240 **Stanley**, Thomas Compton. 3 *Bellefields Road, Brixton, S.W., London.* 435. March 1897.

2241 **Starkey**, John W. *Gas Office, La Valetta, Malta.* Dep.D.G.M., D.G.H., Malta. Local Secretary for Malta. January 1888.

2242 **Staton**, James W. *Brooksville, Kentucky.* Grand Master, Kentucky. March 1889.

2243 **Statter**, William Aked. *Thornhill House, Wakefield, Yorks.* 154, P.M., *154*, P.Z. March 1890.

2244 **Stauffer**, William Ferdinand. *Aubrey House, Aubrey Road, Walthamstow, Essex.* 19. May 1893.

2245 **St. Clair**, Ernest. 48 *Hatton Garden, E.C., London.* Past Assistant Grand Director of Ceremonies. May 1895.

2246 ***Steavenson**, Joseph, B.A. *London.* P.D.G.W., P.D.G.R. (R.A.), Madras. January 1893.

2247 **Stecker**, Adam A. 74 *Pearl Street, New York.* 588, W.M. May 1898.

2248 **Steeds**, Herbert William Pilditch. *Johannesburg, Transvaal.* Jubilee Lodge (D.C.), P.M., *220* (S.C.) October 1891.

2249 **Steele**, Lawrence. *Lime Wood, Hill Lane, Southampton.* 359, P.M. November 1891.

2250 **Steele**, William Frederick. *Underleigh, Darwen, Lancashire.* 381. March 1898.

2251 **Steen**, J. Dunbar. *Wolverhampton.* A.Pr.G.Sec., Staffords. October 1894.

2252 **Steer**, H. A. *Kenmore, Rhyl.* P.Pr.G.W., North Wales; P.Pr.G.A.So., Cheshire. January 1888.

2253 **Stephens**, Isaac Robert. 12 *Manor Terrace, Felixstowe.* 2371. March 1896.

2254 **Stephens**, John Naylor. *7 Holmesdale Road, Sevenoaks, Kent.* 1718, P.M., *141.* October 1897.
2255 **Stephens**, Samuel George. *Toowoomba, Queensland.* P.D.G.S.B. October 1895.
2256 **Stephenson**, Charles. 8 *Cemetery Road, Blackhill, Co. Durham.* 2135, P.M. May 1897.
2257 **Stephenson**, Robert. 8 *Ivy Road, Gosforth, Newcastle-on-Tyne.* 1626, W.M., *1664.* March 1898.
2258 **Stern**, George Belleville. *Zeerust, South African Republic.* 2089, *2134.* June 1892.
2259 **Stevens**, Albert Clark. 108 *Fulton Street, New York, U.S.A.* 88, *33.* May 1895.
2260 ***Stevens**, Daniel Collenette, F.R.G.S., F.R.C.I. *City Club, Cape Town.* 1409. May 1889.
2261 ***Stevens**, Frank, M.I.C.E. *Church Road, Urmiston, Manchester.* P.D.G.S.B., Madras. March 1895.
2262 **Stevens**, George. *Royal Arsenal, Woolwich.* 19. May 1893.
2263 **Stevens**, John William, A.R.I.B.A. 21 *New Bridge Street, E.C., London.* 2234. June 1891.
2264 **Stevenson**, Arthur G. *The Green, Acomb, York.* 2328. January 1898.
2265 **Stevenson**, C. M. *Kiama, New South Wales.* **Past Grand Warden.** January 1898.
2266 **Stevenson**, James Edgar. *Sewickley, Pennsylvania, U.S.A.* 219, P.M., *257.* May 1896.
2267 **Stevenson**, John Dunlop. *Perth, Western Australia.* 485, P.M. October 1894.
2268 **Stewart**, Basil. *Clovelly Villa, Colworth Road, Leytonstone.* 1278, P.M., *534*, P.Z. May 1894.
2269 **Stewart**, Robert. 13 *Woodbine Terrace, Gateshead, Durham.* 428, P.M., *48*, Z. November 1895.
2270 **Stidolph**, Edward Spencer. *Langdale House, Greenwich, S.E., London.* 1544, P.M., *1544.* November 1895.
2271 **Stigling**, Adelbertus Jacobus. *Hopefield District, Malmesbury, Cape Colony.* Lodge San Jan (D.C.) January 1892.
2272 **Stillson**, Henry Leonard. *Bennington, Vermont, U.S.A.* 13, P.M., *39.* March 1892.
2273 **Stimson**, Edward. 52 *Brixton Hill, S.W., London.* 15, P.M. May 1898.
2274 **Stimson**, Edward Charles, A.R.I.B.A. 22 *Atherton Road, Forest Gate, E., London.* 2374. January 1896.
2275 **Stitt**, Rev. Samuel Stewart, M.A. 9 *Audley Place, Cork.* P.Pr.G.D. (C. & R.A.), Jersey. March 1896.
2276 **Stiven**, James. *c/o Spencer & Co., Mount Road, Madras.* **Past Grand Deacon.** June 1893.
2277 **St. John**, Louis Frederick. *Abbey Lodge, Linton Road, Hastings.* 1184, *40.* May 1894.
2278 **Stokes**, John, M.D. *Eccleshall Road, Sheffield.* 139, P.M. May 1898.
2279 **Stone**, Job Eagles. *Toowoomba, Queensland.* 1315. October 1894.
2280 **Stone**, Walter Henry. 24 *Raleigh Gardens, Brixton Hill, S.W., London.* 1288. November 1896.
2281 **Stopher**, Thomas. *Fair Lea, Winchester, Hampshire.* P.Pr.G.W., Hampshire. January 1888.
2282 **Storey**, William Charles. *Springsure, Queensland.* 2051, P.M., *908.* October 1896.
2283 **Storr**, Edwin. 97 *Lewin Road, Streatham, S.W., London.* 167, P.M., *704*, P.Z. March 1888.
2284 **Stowe**, James Gardner. *U.S. Consulate, Cape Town.* October 1898.
2285 **Strangways**, Leonard R., M.A. *Merton, Cullenswood, Dublin.* 357. March 1898.
2286 **Strasser**, Solomon. 9 *and* 11 *Green Street, Albany, New York, U.S.A.* **Past Grand Steward, New York.** November 1888.
2287 **Stratton**, Buchan Francis. *Fair Lawn, Chiswick Lane, S.W., London.* 49, P.M., *22*, P.Z. November 1895.
2288 **Strieby**, George Howard. *Bulong, West Australia.* 1546, *206* (S.C.), J. Local Secretary for Coolgardie. January 1894.
2289 **Stringfellow**, F. J. *Crewkerne, Somersetshire.* P.Pr.G.Std.B., Somerset. June 1892.
2290 **Strutt**, Thomas Frederick. 102 *Alderney Street, S.W., London.* 1679. January 1898.
2291 **Stubbs**, Dr. Percy Belford Travers, J.P. *Wynberg, Cape Town.* 2537. March 1897.
2292 **Stuttaford**, Richard. *Box* 69, *Cape Town.* 398 (S.C.) March 1898.
2293 **Stuttaford**, William Foot. *Cleveland, Worcester Park, Surrey.* P.D.G.Treas., S. Africa, W. Div. June 1897.
2294 **Subrahmanyam**, N. Barrister, Government Pleader. *The Luz, Madras.* P.Dis.G.Reg. June 1893.
2295 **Sudlow**, Robert Clay. *Snow Hill Buildings, E.C., London.* **Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies** (R.A.) October 1892.
2296 **Suffrin**, Rev. Aaron Emanuel. *Holy Trinity, Hounslow, W., London.* 2016. May 1897.
2297 **Sulley**, Philip, F.R.H.S. *Bellbrae, Copar, Fife, N.B.* Pr.G.S.B. May 1892.
2298 **Sumner**, Reginald Philip. *Clovelly, Wotton Hill, Gloucester.* P.P.G.W. January 1895.
2299 **Sumner**, William Thomas. *c/o Vest and Co., Mount Road, Madras.* P.D.G.S.B. June 1892.
2300 **Sutcliffe**, Charles Williams. *Erananga, Thargonindale, Queensland.* 1315. October 1897.
2301 **Sutherland**, William G. *P.O.B. 74, Pretoria, South African Republic.* 770 (S.C.) March 1894.

2302 **Suttle**, David Alison. *Waverley Hotel, Belfast.* 357 (Mich. C.) June 1898.
2303 **Sutton**, S. John. *Darabe, via Emtento, Tembuland, South Africa.* October 1894.
2304 **Swan**, Michael Edward. 55 *Sheriff Road, West Hampstead, N.W., London.* 753. January 1898.
2305 **Swann**, Major John Sackville, F.G.S., F.S.A. *Seaton, Devon.* P.Pr.G.W., P.Pr.G.J. October 1894.
2306 **Sweet**, John Thomas. 7 *Lancaster Place, Strand, W.C., London.* 1632. June 1897.
2307 **Sweet**, W. 56 *Union Street, Plymouth.* 1212, P.M. October 1898.
2308 **Swift**, Henry. *Kimberley, South Africa.* 1409. June 1888.
2309 **Swinburne**, H. Lawrence. *R.U.S. Institution, Whitehall, S.W., London.* June 1898.
2310 **Swinden**, Francis George. 27 *Temple Street, Birmingham.* Pr.G.Sec., Warwicks. January 1893.
2311 **Swinn**, Charles. 125 *Upper Moss Lane, Manchester.* P.Pr.G.D., P.Pr.G.S.B. (R.A.), E. Lancs. June 1894.
2312 **Sykes**, Walter. 147 *Jerningham Road, New Cross, S.E., London.* 1597, P.M. March 1898.
2313 **Symons**, H. W. *McArthur Street, Ballarat, Victoria.* 10, *10*. January 1894.
2314 **Symons**, William. *Callington, Cornwall.* 557, W.M., *557*, H. June 1896.
2315 **Symonds**, George John. 4 *Belmont Terrace, Tottenham Lane, Crouch End, N., London.* 183. June 1897.

2316 **Tackley**, Rev. Frederick James. *The Cathedral, Cape Town.* 2538. October 1898.
2317 **Tailby**, William. 89 *Herbert Road, Plumstead, Kent.* 13, P.M., *13*, P.Z. May 1893.
2318 **Taleen**, J. A. *Cray Cottage, Erith, Kent.* S. Christoffer Lodge, Christianstad. October 1898.
2319 **Tarr**, Joseph Davenport Elliott. 27 *Criffel Avenue, Talfourd Park, Streatham, S.W., London.* 183, P.M. January 1893.
2320 **Tarrant**, W. H., jun. *Whitney, Oxon.* 1703, P.M. January 1897.
2321 **Tasker**, Robert. *Buslingthope, Leeds.* 1211. May 1896.
2322 **Tate**, John. *Bombay.* P.D.G.W., Bombay. October 1893.
2323 **Tatham**, George S. *Leyfield, Kirkby Lonsdale, Westmoreland.* 1074. June 1896.
2324 **Taubman**, Edward Teare. *Aberdeen, South Dakota, U.S.A.* 38, P.M., *14*. May 1895.
2325 **Taylor**, Charles Clement Jennings. *P.O.B.* 61, *Port Elizabeth, South Africa.* 1409, *153* (S.C.) March 1889.
2326 **Taylor**, Frederick Isaac. *Jericho, Toowoomba, Queensland.* 826 (S.C.), *194* (S.C.) March 1895.
2327 ***Taylor**, George William, A.I.N.A. 19 *Breakspeare's Road, St. John's, S.E., London.* 171, *140*. October 1889.
2328 **Taylor**, Hugh. *Hillside, Brighton Road, Sutton, Surrey.* 1347. March 1893.
2329 **Taylor**, John, J.P., F.L.S., F.C.S. 15 *Lucius Street, Torquay.* P.Pr.G.R., P.Pr.G.Sc.N., Devon. January 1888.
2330 **Taylor**, T. G. *Duke's Road, Douglas, Isle of Man.* P.A.G.Sec., Isle of Man. March 1894.
2331 **Taylor**, Warwick Buckland. *Blackdown House, Toowoomba, Queensland.* 823 (S.C.), P.M., *194* (S.C.) October 1893.
2332 **Taylor**, William Campbell. 4 *Whitehall Yard, S.W., London.* 913, P.M., P.Z. March 1898.
2333 **Taylor-Brown**, Dr. J. *Corrie Street, Jeppestown, South African Republic.* 799 (S.C.) June 1898.
2334 **Templeton**, B. F. *Zanesville, Ohio, U.S.A.* November 1897.
2335 **Terry**, Major-General Astley. 123 *St. George's Road, S.W., London.* P.Pr.G.S.B., Cheshire, P.Pr.G.Sc.N., Middlesex. October 1897.
2336 **Terry**, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* **Past Grand Sword Bearer.** June 1888.
2337 **Tesseyman**, William. *Land of Green Ginger, Hull.* P.Pr.G.W., North and East Yorks. May 1887.
2338 **Thacker**, J. *Hay, New South Wales.* 37. May 1895.
2339 **Tharp**, Henry Walter. 172 *Romford Road, Stratford, Essex.* 49. May 1895.
2340 **Tharp**, John Alfred. 9 *Norton Folgate, Bishopsgate, E.C., London.* 1228, *55*. November 1895.
2341 **Tharp**, William Anthony. 86 *Ladbroke Grove, W., London.* 49. May 1895.
2342 **Thibaut**, John Stanley. *Donaldsonville, Louisiana, U.S.A.* 251, *2*. June 1896.
2343 **Thomas**, Charles Celt. *Bethlehem, Orange Free State.* 2522. May 1896.
2344 **Thomas**, Edward. 7 *Blair Street, Ballarat East, Victoria.* 40. June 1896.
2345 **Thomas**, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* **Past Assistant Grand Secretary, Past Grand Lecturer, South Australia.** May 1889.
2346 **Thomas**, J. J. *Homeleigh, Randolph Road, Maida Vale, W., London.* **Past Grand Standard Bearer.** November 1894.
2347 **Thomas**, James Lewis. 26 *Gloucester Street, S.W., London.* **Past Assistant Grand Director of Ceremonies.** March 1898.
2348 **Thomas**, John. 10 *West Terrace, N. Ormesby, Middlesborough.* 602, P.M. October 1898.

2349 **Thomas**, John Douglas. *Eton, Mackay, Queensland.* 2624, P.M. October 1895.

2350 **Thomas**, Richard Griffith, M.S.A., F.I.A.S. *Victoria Hotel, Menai Bridge, North Wales.* P.Pr.G.Sup.W., P.Pr.G.A.So., North Wales. May 1894.

2351 **Thomas**, Robert. *Denham Street, Rockhampton, Queensland.* 677 (S.C.) November 1896.

2352 **Thomas**, W. E. *Ballarat, Victoria.* 40. January 1894.

2353 **Thomas**, William. 107 *Talbot Road, Westbourne Park, W., London.* 2045, P.M., *173*, P.Z. June 1894.

2354 **Thomas**, William Kingdon. 42 *Triangle, Clifton, Bristol.* P.Pr.G.Sup.W., Somerset. June 1891.

2355 ***Thomson**, Andrew. *Middle Crescent, Middle Brighton, Victoria.* **Past Grand Deacon, Past Grand Director of Ceremonies (R.A.), Victoria.** June 1892.

2356 **Thompson**, Albert James. 24 *Fenwick Street, Liverpool.* 2433, *605*. May 1897.

2357 **Thompson**, Edward James. *Blackall, Queensland.* 2207. March 1896.

2358 **Thompson**, Frank J. *Fargo, North Dakota, U.S.A.* **Grand Secretary (C. & R.A.), Past Grand Master, North Dakota.** October 1894.

2359 **Thompson**, Henry G., M.D. 86 *Lower Addiscombe Road, Croydon, Surrey.* P.Pr.G.W., P.Pr.G.J., Surrey. January 1894.

2360 **Thompson**, James Thomas. 51 *Hamilton Square, Birkenhead.* P.Pr.G.R., P.Pr.G.St.B. (R.A.), Cheshire. January 1894.

2361 **Thompson**, John. *Albion Brewery, Mile End, E., London.* 2242. November 1892.

2362 **Thompson**, John Albert. 24 *Eliot Street, Liverpool.* 216. May 1898.

2363 **Thompson**, John Robinson. *Bramley Meade, Whalley, Lancashire.* 1504. October 1894.

2364 **Thompson**, John William. *Newholme, Heaton, Bolton, Lancashire.* 37, P.M. March 1892.

2365 **Thompson**, Ralph. 4 *Love Lane, Berwick-on-Tweed, Northumberland.* P.Pr.G.W. March 1890.

2366 **Thompson**, William Roper. 6 *Strathblaine Road, St. John's Hill, S.W., London.* 1507, *2397*. January 1896.

2367 **Thorburn**, Thomas Charles, C.E. 17 *Devonshire Road, Birkenhead.* P.Pr.G.W., P.Pr.G.H., Cheshire. January 1894.

2368 **Thorne**, Frederick George. 31 *Sturt Street, Ballarat City, Victoria.* 23. June 1895.

2369 **Thorne**, W. *Adderley Street, Cape Town.* 398 (S.C.) June 1894.

2370 **Thornton**, Robert S., M.B. *Deloraine, Manitoba, Canada.* 40, P.M. Local Secretary for Manitoba. May 1897.

2371 **Thornton**, William Eber. *Deynecourt, Frodsham, Warrington.* 2651. June 1897.

2372 **Thornton**, William Henry Lindsay. *Tower Hill Station, Muttaburra, Queensland.* 2338. October 1893.

2373 **Thorp**, John Thomas. 57 *Regent Road, Leicester.* P.P.G.W., P.P.G.J. January 1895.

2374 **Thurley**, Reuben Manley. *Halls Road, Egmore, Madras.* 273, *273*. June 1896.

2375 **Thurman**, J. H. 114 *Canonbury Road, N., London.* 1471. January 1898.

2376 **Ticehurst**, Charles James. 21 *Havelock Road, Hastings.* 40, P.M. March 1896.

2377 **Tidman**, Edward, C.E., F.S.I., M.S.A. 34 *Victoria Street, S.W., London.* 1716. May 1896.

2378 **Tiffany**, William Henry. *P.O.B.* 387, *Cape Town.* L. de Goede Hoop. Pr.G.Sec. (D.C.) May 1897.

2379 **Tijou**, Charles J. R. *Chelmsford Road, Woodford, Essex.* **Past Assistant Grand Pursuivant.** January 1898.

2380 **Tindall**, R. J. *Box* 115, *Krugersdorp, S.A.R.* L. Libertas (D.C.) May 1898.

2381 **Tipper**, Harry. 35 *The Grove, Hammersmith, W., London.* **Past Assistant Grand Pursuivant, Past Assistant Grand Director of Ceremonies (R.A.)** June 1889.

2382 **Todd**, Thomas Olman. *Snas Street, Sunderland.* 94, P.M., *94*. January 1898.

2383 **Todman**, Frank. 62 *Clarendon Road, Croydon, Surrey.* 2030, W.M. June 1898.

2384 **Toll**, Eli Emile van. 11, *Rue Denis-Papin, Colombe, Seine, France.* Lodge Vicit vim Virtus, Haarlem, Holland. 303 (E.C.) January 1891.

2385 **Tolloday**, William Frederick. *Tudor House, Handsworth New Road, Birmingham.* P.Pr.G.D.C., Warwickshire. January 1892.

2386 **Tolmie**, James. Editor "Darling Downs Gazette." *Toowoomba, Queensland.* 755 (S.C.), P.M., *194* (S.C.) May 1893.

2387 **Tomes**, William Phillips. 22 *Woodlands Road, Barnes Common, S.W., London.* 2021. June 1898.

2388 **Tonkin**, Alfred James. 23 *Sunningdale, Clifton, Bristol.* 1755, *935*. November 1892.

2389 **Tonkin**, Rev. Charles Douglas. *Stamford Hill, Durban, Natal.* D.G.Ch. May 1898.

2390 **Tootell**, F. *Edgware, Middlesex.* 905. March 1898.

2391 **Tower**, John Charles Fitzroy. 76 *Park Street, Grosvenor Square, W., London.* P.P.G.D., P.Pr.G.Sc.N., Bucks. March 1895.

2392 **Townend**, Harry. 10 *Fore Street, E.C., London.* 180. March 1895.

2393 **Toye**, W. H. 17 *Clerkenwell Road, E.C., London.* 1278, P.M. October 1894.

2394 **Tracy**, Nathaniel. 27 *Westgate Street, Ipswich, Suffolk.* Prov.G.Sec. **Past Assistant Grand Standard Bearer.** September 1887.

2395 **Trew**, A. R. 167 *Earlham Grove, Forest Gate, E., London.* P.Pr.G.D., Suffolk. October 1897.

2396 **Tristam**, Rev. Henry Baker, D.D., F.R.S., Canon of Durham. *The College, Durham.* **Past Grand Chaplain, England.** February 1887.

2397 **Tubby**, Walter George. *St. Paul, Minnesota, U.S.A.* 410, 91. May 1898.

2398 **Tuck**, Matthew Thomas. 33 *London Street, Paddington, W., London.* P.P.G.St.B. (C. & R.A.), Essex. June 1895.

2399 **Tucker**, Raymond. *St. Margaret's Mansions, Victoria Street, S.W., London.* 1899, P.M. October 1893.

2400 **Tuckey**, Claud Edwin. *Roma, Queensland.* 1850, P.M., *1850.* October 1893.

2401 **Turnbull**, Esmond J. *Claremont, Tiernay Road, Streatham Hill, S.W., London.* 1524, P.M. January 1897.

2402 **Turner**, C. A. *Moulmein, Burma.* 542, W.M., *542*, P.Z. November 1896.

2403 **Turner**, Frank. *Pretoria, South African Republic.* 770 (S.C.), *231* (S.C.) October 1894.

2404 **Turner**, George Edward. *Alfred Street, Blandford, Dorset.* P.Pr.Sup.W. March 1892.

2405 **Turner**, John William. 3 *Mona Drive, Castle Mona, Douglas, Isle of Man.* P.Pr.G.D., P.Pr.G.Sw.B. (R.A.), West Yorks. November 1888.

2496 **Turner**, W. H. 104 *Hurlingham Road, Fulham, S.W., London.* 340. March 1898.

2407 **Turton**, Isaiah. *Royal Arsenal, Woolwich.* 615, P.M., *913.* March 1898.

2408 **Tuxford**, James George. *Church Walks, Llandudno, North Wales.* P.Pr.G.W., Pr.G.Sc.E. March 1896.

2409 **Tweedie**, Maurice A. 5 *Lincoln's Inn Fields, W.C., London.* 92, P.M. June 1896.

2410 **Twing**, Rev. Cornelius L. 185 *Marcy Avenue, Brooklyn, New York, U.S.A.* 710, *142.* October 1893.

2411 **Tyndale-Biscoe**, A. S., Capt. R.H.A. 175 *Herbert Road, Woolwich.* 988. October 1896.

2412 **Typke**, P. G. W. *Lawn House, New Malden, Surrey.* 1671, P.M. October 1898.

2413 **Uhlig**, Curt Oscar. 18 *Austin Friars, E.C., London.* 1969. October 1897.

2414 **Underhill**, W. H. *Clodiah, Stanmore, Middlesex.* 404. March 1898.

2415 **Upfold**, Robert. *Waratah, New South Wales.* 170. June 1896.

2416 **Upton**, Hon. William Henry, M.A., LL.M., F.R.S.A. *Walla Walla, Washington, U.S.A.* **Grand Master.** Local Secretary for Washington. March 1893.

2417 **Usher**, John. 6 *Blackett Street, Newcastle-on-Tyne.* P.Pr.G.P., P.Pr.G.Pr.So. May 1891.

2418 **Vallentine**, Samuel. 103 *Brixton Road, S.W., London.* **Past Grand Pursuivant.** October 1890.

2419 **Vandertaelen**, Ferdinand. 59 *Mark Lane, E.C., London.* June 1896.

2420 **Van Duzer**, Frederick Conkling. 114 *Southampton Row, W.C., London.* 1635, P.M., *1635.* June 1896.

2421 **Van Zyl**, Casper Hendrik. *Church Square, Cape Town.* De Goede Hoop L. October 1898.

2422 ***Vassar-Smith**, Richard Vassar. *Charlton Park, Cheltenham.* **Past Grand Deacon.** November 1888.

2423 **Vaudrey**, George, Lieut. A.S.C. *Kandia, Crete.* 349. May 1896.

2424 **Vaughan**, Major T. T., R.A. *Fort St. George, Madras.* May 1889.

2425 **Vaux**, T. R. *Woodlands, Dewsbury, Yorkshire.* P.Pr.G.Sup.W., West Yorkshire. June 1897.

2426 **Venables**, Rowland George. *Oakhurst, Oswestry, Shropshire.* **Past Assistant Grand Director of Ceremonies, Past Grand Standard Bearer (R.A.), England.** January 1889.

2427 **Venning**, Edmund. *Liskeard, Cornwall.* P.Pr.G.Treas. October 1896.

2428 **Vibert**, Arthur Lionel, C.S. *Madras.* P.D.G.Org. January 1895.

2429 **Vicars**, Sir Arthur, F.S.A., Ulster King of Arms. *Dublin Castle.* XXV. January 1898.

2430 **Vigo**, James George. 31 *York Terrace, Regent's Park, N.W., London.* 1671, W.M. October 1898.

2431 **Vincent**, David Patton. *Jersey.* 590. March 1897.

2432 **Vincent**, William. 5 *Winchester Street, S.W., London.* **Past Grand Standard Bearer.** March 1898.

2433 **Vizard**, Major-General W. J. *Enderby House, Dursley, Gloucestershire.* 761, P.M. March 1888.

2434 **Vreede**, Dirk E. *Port Elizabeth, Cape Colony.* 711. June 1898.

2435 **Wade**, Henry Greensmith. *Liverpool Street, Auckland, New Zealand.* P.Dis.G.Sec., Dis.G.Treas., Auckland. June 1888.

2436 **Wade**, Samuel Duncombe. 29, *Gracechurch Street, E.C., London.* 1228. November 1893.

2437 **Wagstaff**, Ernest. 125 *Albion Road, Stoke Newington, N., London.* 1471. March 1898.

2438 **Wagstaffe**, John. *Mottram-in-Logendale, Manchester.* P.Pr.G.S.B., P.Pr.G.D.C. (R.A.), Cheshire. June 1897.

2439 **Wakeford**, George William. *Charlottetown, Prince Edward's Island, Canada.* **Grand Lecturer, Past Grand Secretary, Past Deputy Grand Master of Prince Edward's Island, Past Grand King, Grand Chapter of Nova Scotia.** March 1888.

2440 **Wakelin**, Joseph. *Freebournes, Witham, Essex.* 2342. May 1894.

2441 **Wales**, Sydney. 16 *King Street, Cheapside, E.C., London.* 1803, P.M., *762.* January 1897.

2442 **Walford**, Walter G., M.D. 120 *Finchley Road, N.W., London.* 1584, P.M. May 1897.

2443 **Walker**, Alexander. *Barberton, South African Republic.* Jubilee Lodge (D.C.) January 1898.

2444 **Walker**, Charles Rotherham, M.D. *Glenfield, Silverdale Road, Eastbourne.* 2291. March 1896.

2445 **Walker**, George Edmund. *Red Lion Works, Sun Court, Golden Lane, E.C., London.* 1471. March 1898.

2446 **Walker**, William. *Fernleigh, Horsforth, Leeds.* 2321. May 1896.

2447 **Wall**, B. P. *Waltair Station, Vizagapatam, Madras.* 2592. June 1897.

2448 **Wallis**, Charles James, F.S.S. 14 *Russell Square, W.C., London.* 1415, P.M. January 1894.

2449 **Wallis**, F. R. *Box 34, Krugersdorp, South African Republic.* 2643, P.M. May 1898.

2450 **Wallis**, Hamilton. 48 *Wall Street, New York.* **Past Grand Master, New Jersey.** June 1895.

2451 **Walls**, Major Thomas Charles. *East Temple Chambers, E.C., London.* **Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies** (R.A.) March 1890.

2452 **Walsh**, Albert. *Port Elizabeth, South Africa.* P.Dis.G.W., Eastern Division, South Africa. Local Secretary for Eastern Division, South Africa. June 1887.

2453 **Walsh**, Henry Deane. *Newcastle, New South Wales.* **Grand Architect.** October 1896.

2454 **Walsh**, William. *Scarborough, Humpy Bong, Queensland.* 341 (I.C.) May 1897.

2455 **Walters**, Francis Isaac. *Siruvallur, Madras.* 1906, P.M., *1906*, P.Z. June 1896.

2456 **Walton**, James Pollit. *Chf. Sch. Ins., Perth, Western Australia.* 485. October 1894.

2457 **Warburton**, Samuel. *Langley, Broughton Park, Manchester.* P.Pr.G.St.B., P.Pr.G.S.B. (R.A.), E. Lancs. March 1897.

2458 **Ward**, Charles Henry. *Warwick, Queensland.* 1372, P.M. Local Secretary for Warwick. May 1892.

2459 **Ward**, Horatio. *Canterbury, Kent.* **Past Deputy Grand Sword Bearer.** October 1889.

2460 **Ward**, Martindale C., M.D., J.P. *Saltburn, Twickenham, Middlesex.* June 1898.

2461 **Ward**, Robin J. *The Laurels, Cedar Road, Sutton, Surrey.* 3. March 1896.

2462 **Ward**, Walter B. 161 *Broadway, New York.* 33, *76*, P.H.P. May 1898.

2463 **Wardman**, George. 9 *South Parade, Leeds.* 1042. *1042.* November 1896.

2464 **Waring**, Walter, M.D. 8 *Tombland, Norwich.* 52, W.M. March 1898.

2465 **Warliker**, Surg.-Major Damodar. *Canonore, India.* P.M. October 1896.

2466 **Warner**, William Thomas. *L. & J. S. Bank, High Street, Peckham, S.E., London.* 1297, P.M. May 1890.

2467 **Warre**, C. Bampfylde. 19 *Brunswick Place, West Brighton.* P.P.G.D., P.G.Sc.N., Sussex. January 1893.

2468 **Warren**, James Syer. *Little Nelson, Chester.* 979, P.M., *477*, P.Z. January 1894.

2469 **Warvelle**, George W. 654 *West Monroe Street, Chicago, Illinois, U.S.A.* P.M. March 1894.

2470 **Waterlow**, Charles H. *Brockley Hill, Stanmore, Middlesex.* 29. June 1897.

2471 **Watson**, Daniel Ernest. 6 *Lurline Gardens, Battersea Park, S.W., London.* 973. January 1898.

2472 ***Watson**, James Proctor, J.P. 428 *Oxford Street, W., London.* 944. May 1897.

2473 **Watson**, John. 34 *Granger Street, Newcastle-on-Tyne.* 1342, P.M., *406.* October 1895.

2474 **Watson**, William. 28 *East Parade, Leeds.* P.Pr.G.W., P.Pr.G.So., Honorary Librarian, West Yorks. February 1887.

2475 **Watson**, William Hill. 36 *Balmoral Road, Willesden Green, N.W., London.* 2664. January 1898.

2476 **Watson-Baker**, F. W. 313 *High Holborn, W.C., London.* 1924. March 1898.

2477 **Watts**, Rev. Henry L. 94 *Queen's Road, Portsmouth.* **Past Deputy Grand Master, Manitoba.** Local Secretary for Portsmouth. October 1897.

2478 **Waugh**, William James. *Stackhouse, Settle, Yorks.* 1545, P.M., *600.* March 1889.

2479 **Way**, the Hon. Chief Justice, Samuel James, P.C., D.C.L., LL.D. *Freemasons' Hall, Flinders Street, Adelaide.* **Grand Master, Past Grand Zerubbabel, South Australia.** January 1891.

2480 **Weatherilt**, Henry Charles. *Lake M'Ganie, Palapye Siding, British Protectorate, S.A.* 1417. October 1889.

2481 **Webb**, J. *Clovelly, Grove Park, Camberwell, S.E., London.* 92. January 1896.

2482 **Webb**, John Daniel. 77 *Farringdon Street, E.C., London.* 1745. November 1893.

2483 **Webber**, Otto Charles. *Middleburg, South African Republic.* 794 (S.C.), P.M. March 1894.
2484 **Webster**, George. *Middleton, N.E. Railway, South Africa.* 1581. May 1892.
2485 **Webster**, George Edward. 452 *Glossop Road, Sheffield.* P.Pr.G.R., W. Yorks. May 1898.
2486 **Webster**, Reginald Thomas. *Aberdeen Lodge, Havelock Road, Croydon, Surrey.* 1608. June 1890.
2487 **Weeks**, William Self. Local Secretary Historical Society of Lancashire and Cheshire. *Clitheroe, East Lancashire.* P.Pr.G.Reg. (C. and R.A.), E. Lancs. March 1891.
2488 **Weigall**, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* P.Pr.G.Chap., P.Pr.G.So., Lincolnshire. March 1889.
2489 **Weightman**, Alfred Ernest, Surgeon R.N. *Royal Hospital, Haslar, Gosport.* 2195. June 1892.
2490 **Weil**, Jacob M. 229 *East 48th Street, New York.* 651, W.M., *235*, P.H.P. October 1898.
2491 **Weiske**, John Charles Frederick. *E.Tel.Off., Mackay, Queensland.* 318 (I.C.) January 1898.
2492 **Weiss**, Felix Henri. 7 *Cavendish Square, W., London.* 1491, P.M., *2*, P.Z. May 1898.
2493 **Welch**, Frederick Gustavus. 92 *Cavendish Road, Clapham Park, S.W., London.* 720. November 1897.
2494 **Welch**, J. B. 6 *Hill Road, North Hampstead, N.W., London.* 1524. March 1897.
2495 **Wells**, Bryau Walter. *Mutdapilly, Queensland.* 808 (S.C.) May 1898.
2496 **Wells**, Dr. Charles. *Fairfield, Cookham Dean, Berkshire.* 2323. November 1895.
2497 **Wells**, Charles Edmund. 248 *Portland Road, South Norwood, S.E., London.* 19. January 1896.
2498 **Wells**, Ernest William. *Grahamstown, Cape.* 828, P.M. March 1895.
2499 **Wells**, William John. *San Remo, Uxbridge Road, Surbiton, Surrey.* 889. June 1897.
2500 **Wentzell**, Charles David. *Hartebeestfontein, South African Republic.* November 1891.
2501 **Wernsdorf**, Wilhelm. *Cape Town.* June 1898.
2502 **West**, George. *Ballston Spa, New York.* 90, *28*. October 1891.
2503 **West**, William Washington. 63 *Somers Road, Walthamstow, Essex.* 2664. March 1898.
2504 **Westman**, Ernest B. 39 *Lombard Street, E.C., London.* 2562. March 1898.
2505 **Westcott**, Rev. Arthur, M.A. *Sullivan's Gardens, Madras.* P.D.G.W., P.D.G.A.So. May 1893.
2506 **Westcott**, Arthur Herbert. 140 *Strand, W.C., London.* 1937. November 1896.
2507 **Weston**, John, F.R.G.S. *Eastwood, Arkley, Barnet, Herts.* P.Pr.G.Pt., Middlesex. March 1896.
2508 **Weston**, Capt. William Alexander. *Inisfallen, Upper Eglington Road, Plumstead, Kent.* P.Pr.G.D. October 1896.
2509 **Westropp**, Thomas Johnson, M.A., M.R.I.A. 77 *Lower Leeson Street, Dublin.* 143. November 1897.
2510 **Westropp**, Col. William Keily. 6 *Shorncliffe Road, Folkestone.* P.Pr.G.So., Kent. June 1898.
2511 **Whadcoat**, John Henry, F.R.G.S., F.S.S., M.S.A., F.C.A., etc., J.P. *Poole, Dorset.* 1, 19, P.M. March 1894.
2512 **Wheawill**, Charles, C.A. 9 *York Place, Huddersfield.* 1514, P.M., *290*. June 1894.
2513 **Wheeler**, Richard Theodore, L.R.C.P. *Ansdell House, Whitstable, Kent.* 1915, *2099*. March 1892.
2514 **Wheelwright**, John Bolland. *Box* 321, *Cape Town.* **Past Assistant Grand Director of Ceremonies, Past Grand Standard Bearer** (R.A.) October 1891.
2515 **Whiley**, Edwin. *Zeerust, South African Republic.* 1946, P.M. October 1893.
2516 **Whitaker**, George Henry. *Winter Hey House, Horwich, Bolton-le-Moors, Lancashire.* 1723, P.M., *221*. May 1892.
2517 **Whitaker**, W. S. 229 *Barry Road, East Dulwich, S.E., London.* 1572, P.M. March 1898.
2518 **White**, George. 530 *King's Road, Chelsea, S.W., London.* 2020, P.M. June 1898.
2519 **White**, Hubert. *Springfield, Lee Park, Blackheath, S.W., London.* 242. May 1898.
2520 **White**, J., jun. 28 *Budge Row, Cannon Street, E.C., London.* 176, W.M. June 1898.
2521 **White**, John R. 114 *Canonbury Road, N., London.* 1471. January 1898.
2522 **White**, Joseph Walwyn. *Marshlea, Farnworth, Widnes, Lancashire.* 1908, P.M. June 1894.
2523 **White**, Stillman. 1 *Bank Street, Providence, R.I., U.S.A.* **Past Grand Master.** May 1893.
2524 **White**, Thomas Charters. 29 *Belgrave Road, S.W., London.* 63, P.M. May 1891.
2525 **White**, Thomas Jeston. *Standen Villa, Westminster Road, Hanwell, Middlesex.* 860, *860*. May 1898.
2526 **Whitehead**, J. Fred. *Box* 98, *Johannesburg, South African Republic.* 799 (S.C.) June 1895.
2527 **Whitehead**, Tom. 21 *Langton Street, Chelsea, S.W., London.* 2020. March 1898.
2528 **Whitehill**, Robert. *St. Bernard's Road, Olton, Warwickshire.* 482. March 1898.
2529 **Whitley**, Edward Forbes. Mem. R.I., Cornwall. *Penarth House, Truro, Cornwall.* P.Pr.G.O. (Craft and R.A.), Cornwall. Local Secretary for the Province of Cornwall. March 1887.

2530 **Whitney**, H. *Artisan Street, Houndsditch, E.C., London.* 861. January 1896.

2531 **Whittle**, Edward George. 9 *Regency Square, Brighton.* P.Pr.A.G.D.C., Sussex. June 1894.

2532 **Whittle**, Tom, B.A. *Eastward Ho College, Felixstowe.* June 1897.

2533 **Whyte**, W. *Box* 35, *Roodepoort, South African Republic.* 2539. May 1898.

2534 **Widdicombe**, Robert Churchward. 66 *Patshull Road, Camden Road, N.W., London.* 1366. January 1897.

2535 **Wiebe**, Carl Cornelius. *Hagenau* 5, *Hamburg.* **Grand Master, Hamburg.** May 1895.

2536 **Wilcox**, C. R. 681 *St. Peter Street, St. Paul, Minnesota, U.S.A.* 3, *27.* November 1894.

2537 **Wilcox**, Chester A. *Quincey, Illinois, U.S.A.* 659, P.M. May 1898.

2538 **Wildie**, George Hunter. *Charlesville, Queensland.* 1137, P.M., *1137*, P.Z. October 1891.

2539 **Wildman**, William Beauchamp, M.A. *Sherborne School, Sherborne, Dorset.* P.Pr.G.Stew. May 1897.

2540 **Wilkins**, Herbert Edward. *Moulmein, Burma.* 542, P.M., *542.* June 1895.

2541 **Wilkinson**, James. *Charters Towers, Queensland.* 1978, P.M. January 1890.

2542 **Wilkinson**, Samuel Blaize. 32 *Hazelwood Road, Northampton.* P.Pr.G.W. Local Secretary for the Province of Northampton and Huntingdonshires. November 1888.

2543 **Wilkinson**, Tom Ash. *Perambore, Madras.* P.D.G.P., P.D.G.St.B. (R.A.) March 1894.

2544 **Wilkinson-Pimbury**, Charles James. 60 *Marmora Road, Honor Oak, S.E., London.* 65. March 1887.

2545 **Wilks**, E. T., F.R.G.S. *Ashlyns, Watford, Herts.* 18, P.M. October 1896.

2546 **Wilks**, George, M.B., M.C. *Ashford, Kent.* 709, P.M. October 1896.

2547 **Will**, Alexander. *Grahamstown, Cape.* 389, P.M., *118* (S.C.), P.Z. January 1895.

2548 **Williams**, A. 83 *Hammersmith Road, West Kensington, W., London.* 2090, P.M. March 1898.

2549 **Williams**, Alfred. 29 *Highbury Quadrant, N., London.* 1584. March 1898.

2550 **Williams**, Daniel. *Brander Lea, Westbourne, Bournemouth.* P.Pr.G.D., Hants. October 1898.

2551 **Williams**, Rev. Edmund Nelson G. *Ketteringham Vicarage, Wymondham, Norfolk.* P.Pr.G.Ch., Norfolk. November 1894.

2552 **Williams**, Ernest. *Woodside, Clarendon, Trowbridge.* 632, *632.* October 1897.

2553 **Williams**, F. M. 8 *Belmont Park, Lee, S.E., London.* 1293. March 1896.

2554 **Williams**, Frank W. 37 *The Gardens, East Dulwich, S.E., London.* 101, P.M., P.Z. March 1898.

2555 **Williams**, George Blackstone. *R.M. Office, Cape Town.* 1832. January 1892.

2556 **Williams**, Henry Montague. 33 *Compton Avenue, Brighton.* P.Pr.G.R., Sussex. May 1895.

2557 **Williams**, Herbert James. *Featherstone Street, Wellington, New Zealand.* **Past Deputy Grand Master.** May 1896.

2558 **Williams**, Howard Douglas. 17 *Cardigan Road, Richmond Hill, Surrey.* 905, P.M., *742*, P.Z. June 1894.

2559 **Williams**, J. D. *London House, Tavistock, Devon.* 282. October 1898.

2560 **Williams**, James Francis. *Palm's Estate, Mackay, Queensland.* 1554. October 1896.

2561 **Williams**, John Sidney. *Winton, Queensland.* 2365, P.M. January 1896.

2562 **Williams**, Josiah, M.D. *Port Said, Egypt.* 139. October 1890.

2563 **Williams**, Leslie John. 9 *Laurence Pountney Hill, E.C., London.* 1584. March 1898.

2564 **Williams**, S. Stacker. *Newark, Ohio.* **Past Grand Master.** Local Secretary for Ohio. March 1889.

2565 **Williams**, Stewart. *Salisbury, Rhodesia.* 2479. March 1898.

2566 **Williams**, William J. 63 *High Street, Borough, S.E., London.* 1524. March 1898.

2567 **Willock**, Charles Johnstone. 49 *St. George's Square, S.W., London.* 859. March 1895.

2568 **Willock**, Colonel George Woodford. *Union Club, Brighton.* 1466. March 1895.

2569 **Willock**, Henry Court. 11 *Spencer Hill, Wimbledon, Surrey.* 271. March 1895.

2570 **Willock**, Henry Davis. *East India United Service Club, St. James's Square, S.W., London.* 1466. March 1893.

2571 **Willox**, David. 48 *Burgher Street, Parkhead, Glasgow.* 128, P.M., *87.* January 1892.

2572 **Willox**, William Carl. *New Whatcom, Washington, U.S.A.* 44, P.M., *12*, P.H.P. October 1894.

2573 **Wills**, John. 32 *Dalebury Road, Upper Tooting, S.W., London.* 1460. October 1898.

2574 **Wills**, Thomas H. *Market Street, Torquay.* 1402, P.M. October 1891.

2575 **Willson**, William John Rivers. 35 *Buckleigh Road, Streatham, S.W., London.* 2264. May 1897.

2576 **Wilson**, Alexander. *Beechwood, Rubishaw Den, South Aberdeen.* 83, *155.* November 1888.

2577 **Wilson**, David. *Education Office, Victoria, British Columbia.* **Grand Master.** October 1898.

2578 **Wilson**, George R. T. 43 *North Castle Street, St. Andrews, N.B.* 25. November 1897.

2579 **Wilson**, John James, J.P. *Jagersfontein, Orange Free State, South Africa.* Lodge Star of Africa (D.C.), P.M., *234* (S.C.), P.Z. Local Secretary for Orange Free State, South. November 1892.

2580 **Wilson**, Richard. *Westfield House, Armley, Leeds.* **Past Grand Deacon, Past Assistant Grand Sojourner.** May 1893.

2581 **Wilson**, William. *Howard, Queensland.* 811 (S.C.), P.M. March 1896.

2582 **Wilson**, William Edwin. *Toowoomba, Queensland.* 2413. March 1896.

2583 **Wilson**, William Thomas. *Box* 53, *Cape Town.* De Goede Hoop Lodge (D.C.) October 1898.

2584 **Wilson**, William Wright. 85 *Edmund Street, Birmingham.* P.Pr.G.D.C., P.Pr.G.A.So., Warwicks. June 1897.

2585 **Wilton**, Henry Staines. 457 *Oxford Street, W., London.* 49, P.M., *55*, P.Z. November 1895.

2586 **Windle**, Rev. W. E., M.A. *Ugborough Vicarage, Ivybridge, Devon.* Pr.G.Ch. March 1898.

2587 **Winning**, John Gray. *Branxholme, Knowe, Hawick, Scotland.* 111, *89*, P.Z. March 1898.

2588 **Winter**, James William. *Box* 198, *Barberton, S.A.R.* 2710, P.M., *220* (S.C.), P.Z. October 1898.

2589 **Wise**, Captain Charles Driver. *Hamam Street, Fort, Bombay.* G.Sec., India (S.C.), P.D.G.S.W. (R.A.), India (S.C.) March 1894.

2590 **Wise**, E. Croft. 9 *Bampton Road, Forest Hill, S.E., London.* 619, W.M., *862*. March 1898.

2591 **Withey**, Thomas Archer. 17 *Midland Road, Hyde Park, Leeds.* P.P.G.D.R., West Lancs. May 1895.

2592 **Witmark**, Isidore. 51 *West 28th Street, New York City.* 568, *1*. November 1897.

2593 **Witty**, Alfred. *Roma Street, Brisbane, Queensland.* 810 (S.C.) May 1896.

2594 **Woelcke**, Emil. 5 *Joachimthaler Strasse, Charlottenburg, Berlin.* 238, P.M. January 1895.

2595 **Wolfskeil**, William Daniel. 225 *Broad Street, Elizabeth, New Jersey.* 49, *16*, P.H.P. May 1898.

2596 **Wood**, Arthur. *Sandown, Station Road, Redhill, Surrey.* 1362. October 1898.

2597 **Wood**, Rev. Charles Henton, M.A. 13 *Tichborne Street, Leicester.* **Past Grand Chaplain.** March 1888.

2598 **Wood**, Ephraim. *Pabo Hall, Conway, North Wales.* P.Pr.G.W. March 1896.

2599 **Wood**, John. 21 *Old Steine, Brighton.* 1636, P.M. November 1895.

2600 **Wood**, John William. *Roma Street, Brisbane, Queensland.* 435 (S.C.), P.M., *127* (S.C.), J. March 1896.

2601 **Woodcock**, Harold. *Engadine, Park Road, Sidcup, Kent.* 247. October 1895.

2602 **Woodthorpe**, John William. 2 *Park Avenue, Wood Green, N., London.* 1679, P.M. January 1895.

2603 **Woodward**, W. 7 *Milk Street, E.C., London.* May 1898.

2604 **Woolley**, George Lee. *Grange Road, West Hartlepool.* 1862, P.M. March 1896.

2605 **Wormal**, George. *Stafford.* 726, P.M. June 1895.

2606 **Wrench**, John Robert. *Childers, Queensland.* 2373. October 1898.

2607 **Wright**, Asker W. 22 *Honiton Road, Kilburn, N.W., London.* 2206. October 1898.

2608 **Wright**, Charles. 5 *Copthall Buildings, E.C., London.* 1060, P.M., 1328, P.Z. March 1898.

2609 **Wright**, Rev. Charles Edward Leigh, B.A. *Heathwood Lodge, Bexley, Kent.* **Past Grand Chaplain, Past Grand Scribe N., Egypt.** March 1889.

2610 **Wright**, Francis Nelson. *Ghazipur, N.W.P., India.* P.D.G.W., P.D.G.J., Bengal. March 1896.

2611 **Wright**, Francis William. *Highlands, Maidstone, Kent.* 1725, P.M. May 1891.

2612 **Wright**, Henry John. *The Beeches, Sproughton, Ipswich.* P.Pr.G.D.C., P.Pr.G.J., Suffolk. January 1896.

2613 **Wright**, Silas B. *De Land, Florida, U.S.A.* **Past Grand Warden, Past Grand High Priest, Florida.** March 1893.

2614 **Wright**, William. *Piltdown, near Uckfield, Sussex.* P.Pr.G.W., P.Pr.G.J. January 1891.

2615 **Wright**, William Henry Stirling. *C.St.P.M. and O.R.R., St. Paul, Minnesota, U.S.A.* 163. November 1892.

2616 **Wrightson**, Arthur, F.R.I.B.A. 26 *Budge Row, E.C., London.* 2416, W.M. January 1898.

2617 **Wyatt**, Oliver Newman, F.S.I, 10 *West Pallant, Chichester, Sussex.* P.P.G.Sup.W., P.P.G.Sc.N. January 1893.

2618 ***Wyatt**, Rev. Vitruvius Partridge. *St. Leonard's Clergy House, Bedford.* 2343, *540*. May 1895.

2619 **Wyckoff**, Edward S. *Beverley, Burlington Co., New Jersey, U.S.A.* 19 (Pa.C.), P.M., *52* (Pa.C.) May 1896.

2620 **Wynter**, Andrew Ellis, M.D. *The Corner House, Bromley Road, Beckenham, Kent.* 1139. January 1898.

2621 **Yarker**, John. *Barton Road, West Didsbury, near Manchester.* **Past Grand Warden, Greece.** May 1887.

2622 **Yates**, Charles. 31 *Aire Street, Leeds.* 289. November 1896.

2623 **Yeatman**, H. O. 82 *Ashley Gardens, S.W., London.* 1159, P.M. November 1896.
2624 **York**, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October 1890.
2625 **Youle**, Alfred P. *Mayfield, Dunheved Road, North Croydon.* 1. March 1893.
2626 **Young**, Archibald Edward. *The Green, St. Leonards-on-Sea, Sussex.* 1842, P.M., *40*, P.Z. January 1892.
2627 **Young**, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May 1889.
2628 **Young**, Isaac. 107 *Grandison Road, Clapham Common, S.W., London.* 2664. March 1898.

2629 **Zehetmayr**, Ferdinand. 86 *Gracechurch Street, E.C., London.* 238. March 1891.

SUPPLEMENTARY LIST.

Members admitted on the 8th November, 1898.

2630 **Lodge Rosslyn**, No. 836 (S.C.) *Nambour, Queensland.*

2631 **Annison**, Frederick Richard. *Murray Street, Perth, West Australia.* 857 (S.C.)
2632 **Austin**, C. H. *Widnes, Lancashire.* 1384.

2633 **Britton**, George. 66 *Wardour Street, W., London.* 22, P.M.
2634 **Browning**, Edward William. 106 *Tachbrook Street, S.W., London.* 2455, W.M.
2635 **Burgess**, J. W. 7 *South Street, Thurloe Square, S.W., London.* 1325.

2636 **Cadle**, Harold. *Fenton, Willow Bridge Road, Canonbury, N., London.* 1339.
2637 **Caton**, William Henry. 175 *Graham Road, Hackney, N., London.* 1365, *1471.*
2638 **Chapman**, A. C. 7 *Regent's Park Road, N.W., London.* 2397.
2639 **Cheffin**, James. *Box* 59, *Perth, West Australia.* 860 (S.C.)
2640 **Clark**, Charles Crabb. *Durban, Natal.* 731 (S.C.), P.M.
2641 **Clarke**, H. G. *Glebe House, Amersham, Bucks.*
2642 **Cook** Charles James. *McNess Arcade, Barrack Street, Perth, West Australia.* Dis.G.Sec. (S.C.)
2643 **Cowen**, George, M.D. *Dunurlin, New Malden, Surrey.* 889.

2644 **Drewett**, William. 140 *Bulwer Street, Perth, West Australia.* 857 (S.C.)
2645 **Dunscombe**, William. 25*a Lisle Street, Leicester Square, W., London.*

2646 **Eaborn**, H. *Glen Helen, Heber Road, Dulwich, S.E., London.* 1539.

2647 **Ferguson**, John. *The Nook, Bowdon, Cheshire.* Pr.G.Stew., P.Pr.G.A.Sc.E.
2648 **Flintoff**, J. *Rokeby Road, Subeaco, Perth, West Australia.* 860 (S.C.)
2649 **Fortescue**, George West. *Termain, Keswick Road, Putney, S.W., London.* 2437, P.M., ***946.***

2650 **Gathercole**, William Henry Joseph. 141 *Rendlesham Road, N.E., London.* 2664.

2651 **Hall**, Ernest James. 267 *Borough High Street, S.E., London.* 1346.
2652 **Harding**, James Cooper, M.I.M.E. *Fernville Terrace, West Hartlepool.* 913, *764.*
2653 **Hartnell**, William. *Box* 59, *Perth, West Australia.* 860 (S.C.)
2654 **Holland**, Henry James. *Wellington Street, Perth, West Australia.* 829 (S.C.)

2655 **Jameson**, Rev. H. G., M.A., M.R.C.S. *St. Peter's Vicarage, College Road, Eastbourne.* 2436, ***916.***
2656 **Jenkins**, Frederick. 9 *September Road, Liverpool.* 673, P.M., P.Z.

2657 **King**, J. Seymour. 91 *Fore Street, E.C., London.* 765.

2658 **Lake**, Richard, F.R.C.S. 19 *Harley Street, Cavendish Square, W., London.* 2000, P.M.
2659 **Lapsley**, James M. *Fire Brigade Station, Perth, West Australia.* Dis.G.W. (S.C.)

2660 **Osman**, Constant Edward. 132 *Commercial Street, E., London.* 2469, P.M.

2661 **Pearse**, F. E. *Ripley, Surrey.* 1395.
2662 **Pollard**, Thomas. 52 *Richmond Road, Earl's Court, S.W., London.* 2648.

2663 **Robinson**, Joseph Arthur. 25 *Campden Hill Gardens, Kensington, W., London.* 1386, P.M.

2664 **Sherrin**, John Vaughan, A.I.E.E. 28 *Victoria Street, S.W., London.* 1772, *192*
2665 **Smith**, H. Squire. *King William's Town, Cape Colony.* 1800, P.M. 853.
2666 **Stacey**, William. 80 *Cheapside, E.C., London.* 19, W.M.
2667 **Stubington**, Arthur Stuart. *Benachie, Cavendish Road, Sutton, Surrey.* 1347.

2668 **Tennant**, David, jun. *Box* 232, *Cape Town.* De Goede Hoop (D.C.) Dep.M.
2669 **Thompson**, R. A. 8 *Farringdon Avenue, E.C., London.* 2503.
2670 **Titcombe**, Edward C. *Kingsmear, Kirkley, Lowestoft.* 1452, W.M.
2671 **Toynton**, William E. 72 *Seymour Road, Harringey, N., London.* 1950.

2672 **Vinden**, Herbert John. 64 *Penge Road, South Norwood, S.E., London.* 1139.

2673 **Wallbuch**, Sergt.-Major D. *Royal Irish Rifles, Mhow, Central India.* 1065, P.M.
2674 **Watson**, Albert. *Rokeby Road, Subeaco, Perth, West Australia.* 860 (S.C.
2675 **Whelpton**, Dr. E. S., M.A. 3 *Beckenham Road, Beckenham, Kent.* 2047.
2676 **Wilke**, George. *Stendal, Germany.* L. z. goldenen Krone, Libr.

2677 **Youngman**, Charles H. 29 *Southtown, Yarmouth.* 305, P.M.

STATED MEETINGS OF THE LODGE IN 1899.

Friday, the 6th January.

Friday, the 3rd March.

Friday, the 5th May.

Saturday, the 24th June.

Friday, the 6th October.

Wednesday, the 8th November.

DECEASED

Bailey, F. J. Ferris	,,	*Cardiff*	— February, 1898.
Brooks, William M.	,,	*Memphis, Tennessee*	7th August, 1897.
De Witt, Franklin J.	,,	*Yankton, South Dakota*	24th February, 1898.
Dodge, Martin Westerman	,,	*Godalming, Surrey*	13th September, 1898.
Durling, Thomas J.	,,	*Port Elizabeth, Cape*	12th December, 1897.
Goddard, John Williams	,,	*Rathgar, Dublin*	5th November, 1897.
Jones, Samuel George	,,	*Adelaide, S. Australia*	15th April, 1898.
Lee, William Henry	,,	*Herne Hill, London*	17th April, 1898.
Mead, Col. John	,,	*Redhill, Surrey*	1st March, 1898.
Micklethwait, Edward	*Late of*	*Pontefract*	11th December, 1897.
Murray-Aynsley, Harriett G. M.	,,	*Great Brampton, Herefords*	6th August, 1898.
Newitt, William Thomas	,,	*Madras*	8th April, 1898.
Pittaway, James	,,	*Liverpool*	19th August, 1898.
Russell, Captain Benjamin Hill	,,	*Grantham*	— November 1897.
Vernon, W. Frederick	,,	*Kelso*	3rd January, 1898.
Waltman, Thomas S.	,,	*Philadelphia*	3rd May, 1898.
Ward, Dr. Samuel Charles	,,	*New York*	31st July, 1898.
Yeatman-Biggs, Genl. A. C.	,,	*India*	4th January, 1898.

LOCAL SECRETARIES.

GREAT BRITAIN AND IRELAND

Bournemouth	John Harvey	Caer Gwent, Bournemouth
Burnley and Vicinity	J. W. Houlden	Rose Grove, Burnley, Lancashire
Channel Islands	Dr. J. Balfour Cockburn, P.G.M.	Elm House, Guernsey
Cheshire and Liverpool	Samuel Jones	13, Elm Grove, Birkenhead
Cornwall	E. Forbes Whitley	Truro
Devonshire	F. J. W. Crowe	Marsden, Torquay
Dublin	Ramsay Colles, J.P.	1, Wilton Terrace, Dublin
Durham	G. W. Bain	The Grange, E. Boldon, Newcastle-on-Tyne
Edinburgh	R. S. Browne	15, Queen Street, Edinburgh
Glasgow and Vicinity	E. Macbean	Fullarton House, Tollcross, Glasgow
Gloucestershire	E. Hulbert	Downfield, Stroud
Halifax and Vicinity	C. Greenwood	26, Akeds Road, Halifax
Hampshire and I.W.	Rev. H. L. Watts	64, Queen's Road, Portsmouth
Inverness	A. F. Mackenzie	15, Union Street, Inverness
Isle of Man	L. R. Corkill	Victoria Street, Douglas
Leeds and Vicinity	R. Jackson	16 and 17, Commercial Street, Leeds
Lincolnshire	W. Shephard	Fernbank, Louth
Middlesex and North London	F. W. Levander	30, North Villas, Camden Sq., N.W. London
Northampton & Huntingdonshires	S. B. Wilkinson	32, Hazelwood Road, Northampton
Northumberland	R. H. Holme	6, Chester Street, Newcastle-on-Tyne
Nottingham	W. J. Rorke	Caledonian Hotel, Nottingham
Oxfordshire	E. Conder, jun.	The Conigree, Newent, Gloucestershire
Scotland, South	J. B. Cowan	Commercial Bank, Hawick
Sheffield and Vicinity	J. Binney	15, Southbourne Road, Sheffield
Shropshire and Staffordshire	J. Bodenham	Edgmond, Newport, Salop
Sussex, East	Robert Hughes	St. Oswald's, Alexandra Park, Hastings
Warwickshire	Arthur W. Adams	Broad Road, Acock's Green, Birmingham
Yorkshire, North & East Ridings	G. L. Shackles	7, Land of Green Ginger, Hull
Yorkshire, West Riding	J. L. Atherton	Beech Grove, Bingley
H.M. Navy	J. S. Gibson-Sugars	*H.M.S. Desperate*, Chatham
H.M. Army	Major J. H. Leslie, R.A.	Hathersage, Sheffield

EUROPE

Denmark	S. H. Simonsen	Copenhagen
Greece	N. Philon, A.G.Sec.	Piraeus, Greece
Hungary	L. de Malczovich	Belügyministerium, Budapest
Malta	J. W. Starkey	La Valletta, Malta

ASIA

Burma	J. Copley Moyle, Dis.G.M.	Moulmein, Burma
India	Rev. J. T. Lawrence	Vepery, Madras
,, Bengal	H. M. Rustomjee, J.P.	18, Chowringhee Road, Calcutta
,, N.W. Provinces and Oudh	W. Grierson Jackson	Allahabad
,, South India	Rev. C. H. Malden	Mysore
Penang	G. S. H. Gottlieb	Penang
Shanghai	J. C. Hanson	5, Hong Kong Road, Shanghai
Singapore	E. J. Khory	8, Raffles Place, Singapore

AFRICA

Gold Coast	P. A. Renner	Cape Coast
Kimberley	A. W. Adams	P.O.B. 467, Kimberley
Matabeleland	T. N. Bailey	Buluwayo, Rhodesia
Natal	T. Cook	Durban, Natal
Orange Free State, North	Dr. H. H. Browne	Bungalow, Bethlehem
„ „ „ South	J. J. Wilson	Jagersfontein
South Africa, Eastern Division	A. Walsh	Port Elizabeth, Cape Colony
„ „ Western Division	C. F. Silberbauer	Rondebosch, Cape Town
South African Republic, Barberton	S. Begemann	Barberton
„ „ „ Johannesburg	T. L. Pryce	Box 186, Johannesburg
„ „ „ Krugersdorp	W. T. Lloyd	Maraisburg, South African Republic
„ Pretoria	J. Munro	Box 147, Pretoria

AMERICA

Argentine Republic	C. Trevor Mold, Dis.G.M.	Buenos Ayres
Georgia	W. F. Bowe	Augusta, Georgia
Louisiana	R. Lambert, G.Sec.	Masonic Temple, New Orleans
Manitoba	R. S. Thornton	Deloraine, Manitoba
Massachusetts	C. S. Hart	Concord, Massachusetts
Minnesota	Dr. G. R. Metcalf	St. Paul, Minnesota
New Jersey	R. A. Shirreffs	571, Madison Avenue, Elizabeth, N.J.
New York	Benno Loewy	206, Broadway, New York
Ohio	S. Stacker Williams, P.G.M.	Newark, Ohio
Pennsylvania	A. J. Kauffman	Columbia, Pennsylvania
Rhode Island	Edwin Baker, G.Sec.	70, Weybosset Street, Providence, R.I.
South Dakota	L. G. Levoy	Webster, South Dakota
Tennessee	J. B. Garrett	Nashville, Tennessee
Washington	W. H. Upton, G.M.	Walla Walla, Washington

AUSTRALASIA

New South Wales	J. C. Bowring	133, Strand, Sydney
„ „ „ Northern District	J. C. Ramsay	Waratah, Newcastle
New Zealand, Auckland	W. H. Cooper	Box 244, Auckland
„ „ Christchurch	W. A. Carew	Christchurch
„ „ Nelson	Thomas Scott	Nelson
„ „ Wellington	G. Robertson	Wellington
Queensland	James Spiers	Mary Street, Toowoomba
„ Blackall	C. Carkeek	Blackall
„ Brisbane	H. Courtenay Luck	Toowong, Brisbane
„ Bundaberg	W. E. Benbow	Bundaberg
„ Charters Towers	G. Macfarlane	Charters Towers
„ Childers	W. H. Lee	State School, Childers
„ Croydon	T. Bennion	Ophir Cottage, Croydon
„ Dalby	F. Finch	Dalby
„ Gympie	Henry Robinson	One Mile, Gympie
„ Mackay	R. H. Lightfoot	Homebush, Port Mackay
„ Maryborough	George Ross	Railway Station, Maryborough
„ Rockhampton	A. J. Eden	Railway Station, Rockhampton
„ Roma	J. R. Mayfield	Roma
„ Townsville	A. Mears	Townsville
„ Warwick	C. H. Ward	Warwick
„ Winton	J. Greenelsh	Winton
South Australia	F. Johns	Register Office, Adelaide
Tasmania	J. Brickhill, G.Sec.	33, Patterson Street, Launceston
Victoria, Melbourne	Hugh W. Sinclair	408, Collins Street, Melbourne
„ Ballarat and District	J. E. Darby	33, Ligar Street, Ballarat
West Australia, North, Coolgardie	G. H. Strieby	Menzies, West Australia

DIRECTORY.

ENGLAND.

Bedfordshire. Ampthill, 959; Bedford, 1644, 2618.

Berkshire. Abingdon, 1727, 1933, 2153; Cookham Dean, 2496; Maidenhead, 505, 1070; Reading, 281, 1407; Windsor, 618; Wokingham, 1887.

Bristol. 40, 477, 1004, 1169, 1209, 1501, 2007, 2354, 2388.

Buckinghamshire. Amersham, 2641.

Cambridgeshire. Cambridge, 99, 794, 1839; Wisbech, 96.

Channel Islands. Guernsey, 41, 46, 696; Jersey, 101, 1058, 1472.

Cheshire. Altrincham, 841; Ashton-upon-Mersey, 348; Birkenhead, 1f, 183, 372, 388, 530, 551, 680, 752, 824, 925, 1277, 1300, 1371, 1393, 1581, 1824, 1977, 2032, 2094, 2360, 2367; Bowdon, 2647; Chester, 1524, 2468; Egremont, 2035; Frodsham, 815; Heswall, 1783; Macclesfield, 2150; Sale, 476; Seacombe, 1426, 2041; Timperley, 344; Warrington, 2371.

Cornwall. Callington, 2314; Cambourne, 130; Falmouth, 322, 1974, 2142; Hayle, 66, 1860; Liskeard, 71, 1041, 1151, 2427; Penzance, 380, 669, 738, 744; Poughill, 1488; St. Austell, 1238; St. Columb, 129, 1236; St. Ives, 1970; Truro, 56, 634, 1506, 2529.

Derbyshire. Buxton, 2184; Derby, 51, 434, 1609.

Devonshire. Beaworthy, 542; Buckfastleigh, 1660; Devonport, 1716; Exeter, 36, 561, 1280, 1607, 1849; Ivybridge, 2586; Newton-Abbott, 1866; North Tawton, 1955; Okehampton, 2091; Plymonth, 402, 1057, 1540, 2307; Seaton, 2305; Tavistock, 2559; Teignmouth, 998, 1142; Torquay, 1h, 14, 33, 119, 657, 2329, 2574; Torrington, 869.

Dorsetshire. Blandford, 1917, 2404; Evershot, 407; Poole, 1210, 2511; Portland, 779; Sherbourne, 2539; Weymouth, 503, 1297; Wimborne, 81.

Durham. Bishop Auckland, 974; Blackhill, 2256; Bortley, 1567; Darlington, 692, 885, 2029; Durham, 552, 1527, 2122, 2396; Gateshead, 37, 2269; South Shields, 1828; Sunderland, 370, 753, 2382; West Hartlepool, 2604, 2652; Yarm, 1454.

Essex. Buckhurst Hill, 1050; Colchester, 1960; Great Chesterford, 1988; Ilford, 308, 1665; Kilvedon, 176; Leytonstone, 624, 2268; Maldon, 456, 586, 1820, 1862, 2099; Manningtree, 769; Plaistow, 1561; Romford, 367; Stratford, 2339; Theydon Bois, 2182; Upminster, 1200; Walthamstow, 631, 848, 1288, 1373, 2244, 2503; Wanstead, 1088; Witham, 2440; Woodford, 780, 2379; Woodford Bridge, 1831.

Gloucestershire. Cheltenham, 668, 2422; Cirencester, 1635; Dursley, 2433; Gloucester, 571, 1068, 1240, 2298; Nailsworth, 464; Newent, 26; Strond, 1101, 1308, 1616.

Hampshire. Aldershot, 939, 1133; Blackwater, 1422; Bournemouth, 48, 164, 277, 347, 534, 582, 600, 840, 875, 1188, 1269, 1684, 1934, 2550; Cosham, 1529; Fareham, 55; Gosport, 162, 465, 579, 1065, 1452, 2197, 2489; Havant, 95, 994; Landport, 57, 121, 157; Portsmouth, 151, 1038, 1299, 2477; Southampton, 1478, 2249; Winchester, 1245, 1290, 1340, 2281.

Herefordshire. Ledbury, 90; Colwell, 722.

Hertfordshire. Barnet, 330, 638, 1492, 2507; Bishops-Stortford, 1033; Bushey Heath, 1319; Cheshunt, 1921; Hertford, 1208; Sawbridgeworth, 572; St. Albans, 801, 830, 945; Totteridge, 903; Watford, 318, 2545.

Isle of Man. Douglas, 555, 737, 2330, 2405.

Isle of Wight. Bembridge, 1836; Sandown, 965; Shanklin, 147; Ventnor, 76.

Kent. Ashford, 2546; Beckenham, 707, 789, 1442, 2620, 2675; Benenden, 29; Bexley, 656, 804, 2609; Broadstairs, 1132; Bromley, 1d, 436, 702, 1914; Canterbury, 35, 451, 1198, 2459; Catford, 411; Chatham, 377; Chislehurst, 335, 1512; Erith, 2318; Faversham, 44, 1047; Folkestone, 836, 2510; Lee, 756, 1631; Maidstone, 153, 1192, 2611; Margate, 1311, 1381, 2239; Plumstead, 574, 597, 724, 2050, 2317, 2508; Ramsgate, 1a; Sandgate, 122, 1307; Sevenoaks, 2254; Shoreham, 1507; Shortlands, 1612; Sidcup, 2601; Tonbridge, 935; Whitstable, 149, 2096, 2513; Woolwich, 2262, 2407, 2411.

Lancashire, Eastern Division. Ashton-under-Lyne, 683; Blackburn, 58, 410, 1413, 1613; Bolton, 488, 1781, 2364; Burnley, 513, 1260, 1292; Clitheroe, 2487; Darwen, 2250; Great Harwood, 761; Horwich, 2516; Manchester, 425, 517, 792, 928, 1351, 1446, 1518, 1877, 1897, 2064, 2261, 2311, 2438, 2457, 2621; Oldham, 812; Padiham, 1085; Stockport, 361, 1870, 2190; Whalley, 2363.

Lancashire, Western Division. Heaton Moor, 159; Lancaster, 1531; Liverpool, 11, 342, 432, 783, 809, 1051, 1173, 1249, 1363, 1565, 1676, 1723, 1821, 1937, 1965, 2037, 2356, 2362, 2656; Newton-le-Willows, 163; Southport, 468, 1370; St. Helen's, 102; Widnes, 2522, 2632; Wigan, 475, 564.

Leicestershire. Leicester, 266, 1637, 1847, 2001, 2088, 2373, 2597.

Lincolnshire. Barton-on-Humber, 2179; Crowle, 126; Gainsborough, 65; Grantham, 59; Grimsby, 93, 118; Lincoln, 54; Louth, 87, 2152, 2212; Spilsby, 1959; Sutton Bridge, 679.

ENGLAND.—*Continued.*

Wales, North. Anglesey, 1314; Bala, 1206; Bangor, 986, 2081; Caernarvon, 2012; Conway, 1920, 2598; Deganwy, 970; Llanberis, 1741; Llandudno, 2408; Menai Bridge, 2350; Mold, 293; Portmadoc, 1528, 1730; Rhyl, 2252; Wrexham, 441.

Wales, South, Eastern Division. Cardiff, 442, 1172, 1313; Swansea, 276.

Wales, South, Western Division. Haverfordwest, 1343; Saundersfoot, 1399.

Warwickshire. Atherstone, 497; Birmingham, 138, 289, 325, 384, 453, 715, 857, 1304, 1626, 1726, 1787, 187?, 2161, 2310, 2385, 2584; Leamington, 1706; Olton, 2528; Solihull, 1243; Stratford-on-Avon, 1774.

Westmoreland. Kirkby-Lonsdale, 2048, 2323.

Wiltshire. New Swindon, 2151; Salisbury, 1104; Trowbridge, 2552.

Worcestershire. Mosely, 1079; Worcester, 1673, 1832.

Yorkshire, North and East Ridings. Bridlington Quay, 1958; Guisborough, 1997; Hull, 30, 38, 106, 186, 452, 742, 1482, 1798, 1865, 1948, 1972, 1994, 2337; Malton, 84; Middlesborough, 754, 1266, 1368, 2348; Redcar, 109, 1664; Scarborough, 115; Selby, 77, 664, 2121; Stokesley, 625; Wensley, 480; Whitby, 991; York, 10, 50, 135, 152, 268, 689, 1143, 1943, 1950, 2080, 2264.

Yorkshire, West Riding. Barnsley, 127; Batley, 1044; Bingley, 346, 1566, 2187; Boston Spa, 539; Bradford, 601, 760, 1010, 1180, 1463, 1630, 1708, 1793, 1801, 1983, 2027, 2112; Brighouse, 485; Dewsbury, 1892, 2425; Doncaster, 2488; Elland, 2210; Halifax, 39, 1102, 1228, 1253, 1264, 2011; Harrogate, 392, 1469, 1623, 1982, 2004; Hnddersfield, 2512; Leeds, 4, 156, 282, 366, 463, 538, 645, 931, 983, 1165, 1246, 1334, 1424, 1470, 1601, 1636, 1640, 1659, 1695, 2065, 2101, 2206, 2321, 2446, 2463, 2474, 2580, 2591, 2622; Oulton, 975; Penistone, 123; Pontefract, 1094; Rotherham, 103, 1301, 1522; Saltaire, 61; Settle, 526, 578, 2478; Sheffield, 167, 455, 537, 827, 990, 1136, 1331, 1490, 2017, 2278, 2485; Shipley, 966; Sowerby Bridge, 116; Wakefield, 1841, 1891, 2243.

SCOTLAND.

Aberdeen, 892, 2576; Ardrishaig, 1555; Ardrossan, 211; Ballindalloch, 1590; Carnoustie, 1511; Cupar, 2297; Dumfries, 858, 1027, 1328; Dundee, 206; Dunoon, 758; Edinburgh, 298, 559, 588, 658, 745, 766, 1086, 1541, 1750, 1808; Falkirk, 461; Glasgow, 354, 371, 567, 612, 620, 626, 673, 835, 949. 955, 1170, 1296, 1316, 1335, 1403, 1440, 1510, 1543, 1556, 1574, 1578, 1600, 1734, 1753, 1784, 1853, 2069, 2124, 2145, 2146, 2571; Grangemouth, 767; Hawick, 747, 1126, 1854, 2587; Helensburgh, 676; Innerleithen, 2189; Inverness, 541, 1382, 1394, 1571, 1582; Kelso, 381, 1121; Kingussie, 1591; Kircudbright, 1560; Kirkwall, 765; Langholm, 1081; Melrose, 493, 1417; Newton Stewart, 1389; Perth, 2195; Shotts, 2199; St. Andrews, 2578; Stirling, 894; Tollcross, 18.

IRELAND.

Ballymena, 204; Ballinasloe, 2200; Ballygawley, 1738; Belfast, 196, 1908, 2030, 2302; Bettinglass, 1931; Blackrock, 1204; Boyle, 678; Castletownbere, 730; Cork, 822, 1720, 2275; Donnybrook, 442, 784; Dublin, 15, 414, 596, 608, 646, 709, 971, 1362, 1672, 1813, 1845, 1967, 2213, 2285, 2429, 2509; Edgworthstown, 1691; Enniskillen, 629; Glanmire, 416; Kilkenny, 710; Killiney, 682; Lisburne, 205; Lurgan, 197, 686; Newry, 782.

AFLOAT.

623, 728, 871, 1037.

EUROPE.

Austria. Teodo, 2232; Vienna, 1875.

Belgium. Antwerp, 239, 240; Brabant, 1055; Brussels, 30; Mons, 1034.

Denmark. Copenhagen, 1885, 2171.

France. Colombe, 2384.

Germany. Altenburg, 241; Berlin, 21, 243, 853, 976; Breslau, 242; Brunswick, 244; Charlottenburg, 426, 2594; Dresden, 419; Frankfort on Maine, 1073; Gera, 967; Hamburg, 22, 23, 2535; Jena, 423; Leipsic, 2102; Perleberg, 1789; Stendal, 2676.

Greece. Piraeus, 1890.

Holland. Amsterdam, 604, 870; The Hague, 1028; Rotterdam, 1329; Utrecht, 1810.

Hungary. Budapest, 25, 296.

Italy. Rome, 28, 981.

Norway. Christiania, 1479.

Sweden. Jönköping, 850.

MEDITERRANEAN.

Crete, 2423; Cyprus, 181; Gibraltar, 5, 53; Malta, 6, 585, 718, 726, 1218, 1420, 2241.

AFRICA.

British Bechuanaland. Mafeking, 2163; Palapye, 2480.

Egypt. Assiout, 820; Cairo, 490, 785, 1062; Fayoum, 821; Port Said, 2562.

West Coast. Accra, 179; Cape Coast, 92, 665, 1275, 1985; Sierra Leone, 977.

Griqualand. Barkly West, 1031, 1428; Beaconsfield, 462, 2014; Delport's Hope, 2136; Kimberley, 288, 763, 791, 1091, 1129, 1572, 1880, 2308; Klipdam, 1221; Longlands, 1016, 1587; Windsorten, 1751.

Natal. Durban, 7, 520, 563, 573, 655, 725, 805, 896, 929, 957, 973, 1149, 1458, 1487, 2207, 2389, 2640; Monnt Ayliff, 859; Newcastle, 443; Pietermaritzburg, 139, 438, 675, 962, 995, 1177, 1483, 1542, 2066; Pine Town, 1825; Umzimkulu, 160.

AFRICA.—*Continued.*

Orange Free State. Bethlehem, 562, 1980, 2343; Bloemfontein, 1045, 1128; Brandfort, 1932; Ficksburg, 1059, 1757; Jagersfontein, 474, 691, 1096, 1356, 1835, 2579; Senekal, 1456; Winburg, 1014, 1267.

Rhodesia. Buluwayo, 369; Salisbury, 1265, 2565.

South Africa, Eastern Division. Aliwal North, 158, 1176; Cradock, 125, 352; East London, 144, 810, 1187; Emtento, 2303; Engcobo, 697, 698, 1211; Grahamstown, 97, 216, 351, 890, 1683, 2222, 2498, 2547; King William's Town, 893, 923, 1327, 2665; Middleton, 2484; Mughaleen, 317; Port Alfred, 124; Port Elizabeth, 86, 349, 529, 630, 690, 980, 1125, 1185, 2000, 2057, 2132, 2325, 2434, 2452; Queenstown, 500, 1593, 1769; Somerset East, 1805.

South Africa, Western Division. Capetown, 213, 236, 314, 324, 400, 545, 575, 676, 941, 982, 1182, 1229, 1256, 1257, 1499, 1579, 1658, 1743, 1979, 2013, 2095, 2098, 2260, 2284, 2291, 2292, 2316, 2369, 2378, 2421, 2501, 2514, 2555, 2583, 2668; Malmesbury, 409, 652, 1435, 2055, 2271; Somerset West, 852; Stellenbosch, 469, 723, 2062.

South African Republic. Barberton, 223, 237, 323, 427, 788, 914, 933, 1026, 1217, 1250, 1415, 1670, 1678, 1815, 2443, 2588; Boksburg, 1322, 2118; Haartebeestfontein, 2500; Florida, 1076, 1519; Germiston, 446; Heidelberg, 363, 1029, 1794, 2183; Johannesburg, 184, 185, 210, 222, 230, 231, 238, 286, 333, 428, 448, 466, 667, 704, 721, 731, 740, 749, 807, 818, 867, 1008, 1061, 1111, 1157, 1232, 1388, 1404, 1436, 1437, 1438, 1439, 1496, 1513, 1514, 1585, 1643, 1650, 1697, 1766, 1776, 1838, 1850, 1879, 1900, 1946, 1991, 1999, 2021, 2024, 2107, 2116, 2143, 2148, 2166, 2167, 2248, 2333, 2526; Krugersdorp, 851, 2115, 2134, 2135, 2214, 2380, 2449; Maraisburg, 326, 1521, 1788; Middelburg, 1966, 2483; Pretoria, 142, 228, 365, 863, 968, 993, 1386, 1459, 1647, 1652, 1747, 1778, 1882, 2047, 2165, 2301, 2403; Roodeport, 287, 1315, 1696, 1803, 1996, 2533; Zeerust, 173, 2258, 2515.

ASIA.

Bengal. Calcutta, 212, 522, 650, 898, 1656, 1666, 2077; Darjeeling, 876, 1020.

Bombay. Belganm, 1954; Berar, 1516; Bombay, 499, 2129, 2137, 2322, 2589; Hyderabad, 651, 1109; Karachi, 91; Saugor, 170; Trimulgherry, 610, 1410.

Burma. Mandalay, 1538; Moulmein, 74, 1239, 1530, 1739, 2402, 2540; Rangoon, 9, 79, 98.

Ceylon. Colombo, 528.

China. Hong Kong, 72, 1046, 1194; Shanghai, 13, 279, 777, 1087, 1161, 1431, 2221; Tientsin, 433.

Eastern Archipelago. Johore, 1957; Penang, 265, 1074; Selangor, 174, 1857, 2089; Singapore, 12, 70, 113, 842, 1252, 1408, 1814; Taiping, 165.

Madras. Bellary, 68; Coimbatore, 519, Coorg, 1596; Madras, 10, 45, 114, 190, 328, 336, 458, 581, 734, 750, 833, 882, 905, 932, 1092, 1237, 1339, 1467, 1702, 1703, 1717, 1760, 1851, 2054, 2078, 2168, 2276, 2294, 2299, 2374, 2424, 2428, 2505, 2543; Madura, 177; Mysore, 611; Ootacamund, 117, 2071, 2106, 2192; Saklespur, 768; Sarikere, 1707; Secunderabad, 1903; Siruvallur, 2455; Tinnevelly, 743; Vizagapatam, 192, 670, 1772, 2056, 2237, 2447; Wellington, 706.

North West Provinces. Agra, 195; Allahabad, 62, 589, 764, 1338, 1464, 1592, 1858; Bahraich, 1181; Etawah, 2073; Ghazipur, 2610; Jhansi, 112; Kumaon, 1871; Lucknow, 1137; Meerut, 217, 1205; Moradabad, 2076; Mhow, 2673; Saharanpur, 1806; Sitapur, 171, 879, 1271, 1902.

Punjab. Gora Gali, 554; Lahore, 8, 1108, 1645; Mian Mir, 936; Rawal Pindi, 150, 1385, 1575; Sialkote, 105; Simla, 67.

AUSTRALASIA.

New South Wales. Albury, 262; Armandale, 1844; Cobar, 1471, 1829; Condobolin, 1341; Cootamundra, 1648; Darlinghurst, 1576; German town, 1481; Gundagai, 1653; Gunnedah, 694, 1255, 1320, 2211; Hay, 2338; Inverell, 787, 1379, 2063; Junee, 263, 681; Kiama, 2265; Narrandera, 264; Newcastle, 424, 1234, 1791, 1961, 2453; Paddington, 1219; Sydney, 27, 278, 504, 644, 862, 1117, 1588, 1589, 1625, 1715, 1817, 1848, 2079, 2191, 2281; Tamworth, 895, 1930; Walbundrie, 1474; Waratah, 2415; Waverley, 514.

New Zealand, North Island. Auckland, 258, 406, 733, 1007, 1377, 1551, 1928, 2230, 2435; Hawkes Bay, 1365, 1896; New Plymouth, 543; Taranaki, 259; Wellington, 24, 128, 172, 261, 2019, 2176, 2557.

New Zealand, South Island. Christchurch, 617, 1120, 1191, 2006, 2045; Dunedin, 257; Marlborough, 1009; Morrinsville, 687; Nelson, 89, 260, 486, 906, 1425, 2123, 2160; Palmerstone, 141.

Queensland. Allora, 182; Aramac, 175; Baracaldine, 140; Blackall, 619, 778, 878, 889, 1230, 1563, 2357; Bollon, 1721; Boonah, 947; Brisbane, 14, 94, 161, 194, 198, 202, 203, 214, 215, 219, 232, 235, 283, 341, 397, 546, 602, 661, 716, 748, 757, 989, 1019, 1110, 1158, 1376, 1475, 1536, 1550, 1558, 1674, 1759, 1819, 1873, 2074, 2181, 2593, 2600; Bundaberg, 137, 224, 435, 796; Charlesville, 180, 2538; Charters Towers, 131, 227, 316, 793, 1186, 1564, 2185, 2541; Childers, 1025, 1473, 2606; Chinchilla, 1748; Clifton, 368, 1480; Croydon, 226, 440, 1346; Dalby, 960; Gatton, 566; Gayudah, 1568; Georgetown, 413, 946, 1095, 1477; Gladstone, 569, 1347; Goombungee, 321; Gowrie, 1594; Greenmount, 1515; Gympie, 110, 234, 584, 1279, 1375, 1765, 1809, 2028, 2209; Herberton, 467, 483, 1270, 1655; Howard, 2581; Humpy Böng, 2454; Inglewood, 666; Laidley, 169, 553; Longreach, 188, 1881, 2005; Mackay, 133, 193, 201, 221, 1423, 1434, 1508, 1725, 1861, 2349, 2491, 2560; Maryborough, 200, 2052; Mount Morgan, 209, 225; Mutdapilly, 2495; Muttaburra, 2372; Nambour, 1366, 2630; Pittsworth, 943, 1685; Port Douglas, 155; Richmond, 454; Rockhampton,

AUSTRALASIA.—*Continued.*

104, 218, 415, 489, 866, 911, 956, 1289, 1357, 1364, 1692, 1728, 1770, 2351; Roma, 146, 220, 900, 1491, 1580, 1662, 2400; Sandgate, 417; Springsure, 154, 2282; Stanthorpe, 1359; Taroom, 677; Thargonindale, 2300; Thursday Island, 233, 874, 1842; Toowoomba, 207, 229, 300, 310, 332, 507, 595, 635, 912, 937, 1166, 1336, 1367, 1391, 1392. 1412, 1443, 1502, 1633, 1711, 1767, 1826, 1859, 1905, 1986, 2026, 2033, 2234, 2255, 2279, 2326, 2331, 2386, 2582; Townsville, 134, 187, 199, 208, 521, 1024, 1193, 1276, 1285, 1360. 1552, 1663, 1680, 1712, 2196; Warwick, 337, 511, 831, 1060, 1445, 1901, 1919, 2458; Winton, 178, 290, 1099, 1164, 2002, 2561.

South Australia. Adelaide, 25, 253, 291, 393, 594, 1163, 1355, 1681, 1872, 1889, 2092, 2216, 2345, 2479, 2627; Broken Hill, 1577; Beltana, 1981; Gawler, 248; Glenelg, 1390; Jamestown, 250; Mount Gambier, 252; Norwood, 251; Strathalbyn, 249.

Tasmania. Cameron, 2173; Deloraine, 703; Launceston, 533, 649, 1030, 1559, 2046.

Victoria. Ballarat, 255, 331, 473, 501, 548, 609, 719, 720, 808, 825, 884, 1089, 1140, 1156, 1419, 1429, 1441, 1548, 1554, 1632, 1688, 1785, 1888, 1984, 2313, 2344, 2352, 2368; Benalla, 1465; Bendigo, 1064, 1220; Broughton Park, 2217; Castlemaine, 711, 1093; Coleraine, 1584; Fitzroy, 1735, 2039; Geelong, 254, 2100; Melbourne, 26, 405, 450, 823, 1323, 1358, 1433, 2042, 2043, 2140, 2175, 2218; Middle Brighton, 2355; Port Fairy, 256, 938; Tallarook, 1298; Yarra, 1722.

Western Australia. Bulong, 2022, 2288; Freemantle, 613, 1071; Perth, 302, 636, 1018, 2267, 2456, 2631, 2639, 2642, 2644, 2648, 2653, 2654, 2659, 2674.

SOUTH AND CENTRAL AMERICA.

Belize, Brit. Honduras, 1573; Buenos Ayres, 11, 80, 107, 189, 315, 915, 988, 1153, 1235, 1485, 1634, 1705, 1729, 1768, 2624; Georgetown, Demerara, 512; Monte Video, 100; Rio de Janeiro, 472, 1337, 1642, 1752, 1797; Rosario de Santa Fé, Argentine Republic, 132, 1629.

WEST INDIES.

Bridgtown, Barbados, 166; Havana, Cuba, 1869, 2040; Sagua-la-Grande, Cuba, 997.

CANADA.

Aylmer, Quebec, 1430; Charlottetown, P.E.I., 2439; Deloraine, Man., 245, 2370; Halifax, N.S., 2070; Hamilton, Ont., 32, 1638, 1756; Kingston, Ont., 1714; Ladner, 1990; Melita, Man., 770; Montreal, 60; Moosomin, N.W.T., 1748; Nanaimo, Brit. Col., 491; Ottawa, 280; Qu'Appelle, Assa., 1944, 2090; Toronto 2020; Victoria, B.C., 2577; Winnepeg, Man., 2125.

UNITED STATES OF AMERICA.

Arizona Territory. Lochiel, 607.

Arkansas. Hotsprings, 2208.

California. Los Angeles, 275; Montecito, 437; Sacramento, 1969; San Francisco, 1899.

Colorado. Leadville, 590, 1657.

Connecticut. Bridgport, 1886; New Haven, 844.

District of Columbia. Washington, 31, 267, 2178.

Florida. De Land, 2613; Gamesville, 1321; Orlando, 1641; Ormond, 622.

Georgia. Atlanta, 556, 1098; Augusta, 502, 790, 797, 1066, 1067, 1268, 1383, 1549, 2103; Savannah, 1804.

Illinois. Chicago, 2201, 2469; Peoria, 383; Quincey, 2010, 2537.

Indiana. La Porte, 802.

Iowa. Cedar Rapids, 15.

Kansas. Ossawatomie, 460.

Kentucky. Brookesville, 2242; Louisville, 16.

Louisiana. Donaldsonville, 2324; New Orleans, 303, 532, 834, 901, 1231, 1287, 1447, 1771, 1906, 1956.

Maine. East Machias, 1175; Portland, 270, 883.

Maryland. Baltimore, 2117, 2162; Cumberland, 979.

Massachusetts. Boston, 17, 1082, 1190, 1468, 2061; Concord, 1184, 1317, 1620; Gloucester, 2060.

Michigan. Benton Harbour, 1570, 2149; Detroit, 246, 746, 1544, 1649; Grand Haven, 2097.

Minnesota. Duluth, 271; Minneapolis, 272; Morris, 1162; St. Paul, 593, 647, 969, 1466, 1677, 1713, 1796, 1818, 2236, 2397, 2536, 2615.

Montana. Helena, 18.

Nebraska. South Omaha, 1402.

New Hampshire. Concord, 1448.

New Jersey. Beverley, 2619; Bound Brook, 751; Elizabeth, 1849, 2159, 2595; East Orange, 482, 984; Flemington, 828; Hopewell, 1693; Newark, 1146, 1773; Plainfield, 1295, 1344; Trenton, 355; Woodbridge, 2109.

New Mexico. Santa Fé, 795; Socomo, 2131.

New York. Albany, 376, 2286; Balston Spa, 2502; Brooklyn, 307, 360, 1864, 2410; Glens Falls, 1263; Luma, 350; New York, 19, 327, 364, 481, 855, 1148, 1247, 1400, 1523, 1525, 1686, 2051, 2053, 2104, 2247, 2259, 2450, 2462, 2490, 2592.

North Dakota. Ellendale, 1406; Fargo, 2358; Grand Forks, 1274.

Ohio. Cleveland, 603; Cincinnati, 628; Newark, 2564; Zanesville, 1291, 2334.

Pennsylvania. Columbia, 1378; Easton, 1201; Hanover, 2158; Harrisburg, 963, 1072; Hazleton, 1586; Philadelphia, 509, 775, 992, 1138, 1369, 1387, 1497, 1545, 1602, 1724, 1855, 2025; Pittsburg, 577; Reading, 312; Sewickley, 2266; Towanda, 699.

UNITED STATES OF AMERICA.—*Continued.*

Rhode Island. Providence, 340, 375, 592, 972, 1056, 1106, 1401, 1517, 1557, 1863, 2126, 2157, 2523.

South Carolina. Camden, 736.

South Dakota. Aberdeen, 2324; Deadwood, 359; Flandreau, 1883, 2225; Mitchell, 1718; Webster, 1495.

Tennessee. Chattanooga, 648, 1318, 1790, 2188; Memphis, 390, 700, 1455, 1938, 1939, 2133; Nashville, 798, 987, 1021, 1226, 2082.

Vermont. Bennington, 2272.

Virginia. Amherst Court House, 861; Charlottesville, 891; Hampton, 2031; Richmond, 20, 660.

Washington. Anacortes, 247; New Whatcom, 2572; Snohomish, 1509, 1840; Steilacom, 1719; Tacoma, 273, 1998, 2144; Walla Walla, 274, 2416.

West Virginia. Wheeling, 373.

ABBREVIATIONS

MASONIC.

A.	Arch, Assistant
A.G.	Assistant Grand
B.	Bearer
C.	Ceremonies, Constitution
Ch.	Chaplain
Chap.	Chapter
Com.	Committee
D.	Director, Deacon, Dutch
D.C.	Director of Ceremonies
(D.C.)	Dutch Constitution
D.M.	Director of Music
Dep.	Deputy, Depute *(Scotch)*
Dep.Dis.	Deputy District
Dep.Pr.	Deputy Provincial
Dis.	District
Dis.A.G.	District Assistant Grand
Dis.G.	District Grand
Div.	Division
E.	Ezra, English, Excellent
(E.C.)	English Constitution
G.	Grand, Guard
G.Ch.	Grand Chaplain
G.Chap.	Grand Chapter
G.D.	Grand Deacon
G.D.C.	Grand Director of Ceremonies
G.H.	Grand Haggai
G.H.P.	Grand High Priest*(Am. & Irish R.A.)*
G.J.	Grand Joshua
G.L.	Grand Lodge
G.M.	Grand Master
G.O.	Grand Organist
G.P.	Grand Principal (R.A.)
G.Pt.	Grand Pursuivant
G.R.	Grand Registrar
G.S.B.	Grand Sword Bearer
G.Sc.E.	Grand Scribe Ezra
G.Sec.	Grand Secretary
G.St.B.	Grand Standard Bearer
G.Stew.	Grand Steward
G.So.	Grand Sojourner
G.Sup.	Grand Superintendent (R.A.)
G.Sup.W.	Grand Superintendent of Works
G.Treas.	Grand Treasurer
G.W.	Grand Warden
G.Z.	Grand Zerubbabel
H.	Haggai
H.P.	High Priest *(American & Irish R.A.)*
I.	Irish, Inner
(I.C.)	Irish Constitution
I.G.	Inner Guard
J.	Joshua, Junior
J.D.	Junior Deacon
J.W.	Junior Warden
K.	King *(American & Irish R.A.)*
L.	Lodge
M.	Master, Most
Mem.	Member
M.E.	Most Excellent
M.W.	Most Worshipful
N.	Nehemiah
O.	Organist
Or.	Orator
P.	Past, Principal, Priest *(Am. & I.R.A.)*
P.Dep.	Past Deputy
P.Dep.Dis.	Past Deputy District
P.Dep.Pr.	Past Deputy Provincial
P.Dis.	Past District
P.Dis.G.	Past District Grand
P.G.	Past Grand
P.H.	Past Haggai
P.H.P.	Past High Priest *(Amer. & Irish R.A.)*
P.J.	Past Joshua
P.K.	Past King *(American & Irish R.A.)*
P.M	Past Master
P.Pr.	Past Provincial
P.Pr.G.	Past Provincial Grand
Pr.	Provincial
Pr.G.	Provincial Grand
Pt.	Pursuivant
P.Z.	Past Zerubbabel
R.	Registrar, Right
R.A.	Royal Arch
R.W.	Right Worshipful
S.	Senior, Scottish, Sword
S.B.	Sword Bearer
(S.C.)	Scottish Constitution
Sc.	Scribe
Sc.E.	Scribe Ezra
Sc.N.	Scribe Nehemiah
S.D.	Senior Deacon
Sec.	Secretary
So.	Sojourner
Stew.	Steward
St.	Standard
Sub.	Substitute *(Scottish)*
Sup.	Superintendent
Sup.W.	Superintendent of Works
S.W.	Senior Warden
Treas.	Treasurer
V.	Very
V.W.	Very Worshipful
W.	Warden, Worshipful, Works
W.M.	Worshipful Master
Z.	Zerrubbabel

SOCIAL, ACADEMIC, MILITARY, ETC.

A.	Associate, Arts, Academy
A.D.C.	Aide de Camp
A.M.	Master of Arts
B.	Bachelor [Bath
B.	The Most Honourable Order of the
B.A.	Bachelor of Arts
B.A.A.	British Archæological Assocation
B.Ch.	Bachelor of Surgery
C.	Companion
C.A.	Institute of Chartered Accountants
C.S.	Chemical Society
D.D.	Doctor of Divinity
Dr.	Doctor
F.	Fellow
G.C.	Knight Grand Cross
G.S.	Geological Society
Hon.	Honorable
I.C.E.	Institute of Civil Engineers
I.E.	Order of the Indian Empire
I.E.E.	Institute of Electrical Engineers
I.M.E.	Institute of Mining Engineers
I.N.A.	Institute of Naval Architects
I.I.	Imperial Institute
J.P.	Justice of the Peace
K.	Knight
K.C.	Knight Commander
L.	Licentiate
Lic.Mus.	Licentiate of Music
L.D.	Licensed Dental Surgeon
LL.B.	Bachelor of Laws

LL.D.	Doctor of Laws
L.S.	Linean Society
M.	Member, Master
M.A.	Master of Arts
M.B.	Bachelor of Medicine
M.D.	Doctor of Medicine
M.G.	Most Distinguished Order of St. Michael and St. George
Mus.Doc.	Doctor of Mnsic
Ph.D.	Doctor of Philosophy
Prof.	Professor
R.A.	Royal Artillery
R.A.	Royal Academy
R.A.S.	Royal Asiatic Society (*Members*)
R.A.S.	Royal Astronomical Society (*Fellows*)
R.C.I.	Royal Colonial Institute
R.C.P.	Royal College of Physicians
R.C.S.	Royal College of Surgeons
R.C.V.S.	Royal College of Veterinary Surgeons
Rev.	Reverend
R.G.S.	Royal Geographical Society
R.H.S.	Royal Historical Society
R.I.	Royal Institute of Painters in Water Colours
R.I.A.	Royal Irish Academy
R.I.B.A.	Royal Institute of British Architects
R.N.	Royal Navy
R.S.	Royal Society
R.S.E.	Royal Society, Edinburgh
R.Z.S.	Royal Zoological Society
S.A.	Society of Arts (*Members*)
S.A.	Society of Antiquaries (*Fellows*)
S.C.L.	Stndent of Civil Law
S.I.	Institute of Surveyors
S.S.	Statistical Society
V.P.	Vice-President

Margate:
Printed at "Keble's Gazette" Office

1898.